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A NEW AND GENERAL

# BIOGRAPHICAL DICTIONARY.

1784.

VOL. III.

20387

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A NEW AND GENERAL

# BIOGRAPHICAL DICTIONARY;

CONTAINING

AN HISTORICAL AND CRITICAL ACCOUNT

OF THE

LIVES and WRITINGS

OF THE

## Moſt Eminent Perſons

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PARTICULARLY THE BRITISH AND IRISH;

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VOL. III.

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LONDON,

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A

# UNIVERSAL, HISTORICAL, and LITERARY

# DICTIONARY.

BUDGELL (EUSTACE), esq; a very ingenious and polite writer, was born at St. Thomas near Exeter, about 1685, and educated at Christ church, Oxford. His father was Gilbert Budgell, doctor of divinity, descended of an ancient family in Devonshire; his mother Mary, only daughter of Dr. William Gulston, bishop of Bristol, whose sister Jane married dean Addison, and was mother to the famous Addison. After some years stay in the university, Mr. Budgell went to London, and was entered of the Inner Temple, in order to be bred to the bar, for which his father always intended him; but, instead of the law, he followed his own inclinations, which carried him to the study of polite literature, and to the company of the genteelest persons in town. During his stay at the Temple, he contracted a strict intimacy and friendship with Addison, who was first cousin to his mother; and when Addison was appointed secretary to lord Wharton, the lord lieutenant of Ireland, he made an offer to his friend Eustace of going with him, as one of the clerks of his office, which Mr. Budgell readily accepted. This was in April 1710, when he was about 25 years of age. He had by this time read the classics, the most reputed historians, and the best French, English, and Italian writers. It was now that Mr. Budgell commenced author, and became concerned with Steele and Addison in writing the Tatler. The Spectators being set on foot in 1710-11, Mr. Budgell had likewise a share in them, all the papers

marked with an X being written by him; as was indeed the whole eighth volume by Addiſon and himſelf, without the assiſtance of Steele. Several little epigrams and ſongs, which have a good deal of wit in them, together with the epilogue to "The Diſtreſſed Mother," which had a greater run than any thing of the kind before, were alſo written by Mr. Budgell near this time; all which, together with the known affection of Addiſon for him, raiſed his character ſo much, as to make him very generally known and talked of. Upon the laying down of the Spectator, the Guardian was ſet up; and in this work our author had a hand along with Addiſon and Steele. In the preface it is ſaid, that thoſe papers marked with na Aſteriſk were written by Mr. Budgell.

See the Bee, vol. II. p. 854.

Having regularly made his progreſs in the ſecretary of ſtate's office in Ireland; upon the arrival of his late majeſty in England, he was appointed under-ſecretary to Addiſon, and chief ſecretary to the lords juſtices of Ireland. He was made likewiſe deputy clerk of the council in that kingdom; and ſoon after choſen member of the Iriſh parliament, where he became a very good ſpeaker. He acquitted himſelf in all theſe poſts with great exactneſs and ability, and with very ſingular diſintereſtedneſs. In 1717, when Addiſon became principal ſecretary of ſtate in England, he procured for Mr. Budgell the place of accomptant and comptroller general of the revenue in Ireland, and might have had him for his under ſecretary; but it was thought more expedient for his majeſty's ſervice that he ſhould continue where he was. He held theſe ſeveral places till 1718, at which time the duke of Bolton was appointed lord lieutenant. His grace carried over with him one Mr. Edward Webſter, whom he made a privy counſellor and his ſecretary. A miſunderſtanding ariſing on ſome account or other, between this gentleman and Mr. Budgell, the latter treated Mr. Webſter himſelf, his education, his abilities, and family, with the utmoſt contempt. Mr. Budgell was indiſcreet enough (for he was naturally proud and full of reſentment) to write a lampoon, prior to this, in which the lord lieutenant was not ſpared; and which he publiſhed in ſpite of all Addiſon could ſay againſt it. Hence many diſcontents aroſe between them, till at length the lord lieutenant, in ſupport of his ſecretary, ſuperſeded Mr. Budgell, and very ſoon after got him removed from the place of accomptant-general. Mr. Budgell, not thinking it ſafe to continue longer in Ireland, ſet out for England, and ſoon after his arrival publiſhed a pamphlet, repreſenting his caſe, intitled, "A Letter to the Lord ***, from Euſtace Budgell, eſq;

" eſq; accomptant-general of Ireland, and late ſecretary to " their excellencies the lords juſtices of that kingdom:" eleven hundred copies of which were ſold off in one day, ſo great was the curioſity of the public in that particular. Afterwards, in the Poſtboy of Jan. 17, 1718-19, he publiſhed an advertiſement to juſtify his character againſt reports which had been ſpread to his diſadvantage; and he did not ſcruple to declare in all companies, that his life was attempted by his enemies, which deterred him from attending his ſeat in parliament. His behaviour about this time made many of his friends conclude him delirious; his paſſions were certainly very ſtrong, nor were his vanity and jealouſy leſs ſo. Addiſon, who had reſigned the ſeals, and was retired into the country for the ſake of his health, found it impoſſible to ſtem the tide of oppoſition, which was every where running againſt his kinſman, through the influence and power of the duke of Bolton; and therefore diſſuaded him in the ſtrongeſt terms from publiſhing his caſe, but to no manner of purpoſe; which made him tell a friend in great anxiety, that " Mr. " Budgell was wiſer than any man he ever knew, and yet he " ſuppoſed the world would hardly believe, that he acted " contrary to his advice."

Mr. Budgell's great and noble friend lord Halifax, to whom in 1713 he had dedicated a Tranſlation of Theophraſtus's Characters, was dead; and lord Orrery, who held him in the higheſt eſteem, had it not in his power to ſerve him. Addiſon had indeed got a promiſe from lord Sunderland, that, as ſoon as the preſent clamour was a little abated, he would do ſomething for him; but that gentleman's death, happening in 1719, put an end to all hopes of ſucceeding at court, where he continued nevertheleſs to make ſeveral attempts, but was conſtantly kept down by the weight of the duke of Bolton. In 1720, the fatal year of the South Sea, he was almoſt ruined, for he loſt above 20,000l. in it. He tried afterwards to get into parliament, at ſeveral places, and ſpent 5000l. more in unſucceſsful attempts, which compleated his ruin. And from this period, he began to behave and live in a different manner from what he had done before; wrote libellous pamphlets againſt Sir Robert Walpole and the miniſtry, and did many unjuſt things in regard to his relations, being diſtracted in his own private fortune, as indeed he was judged to be in his ſenſes. In 1727, he had 1000l. given him by the ducheſs of Marlborough, to whoſe huſband, the famous duke, he was related by his mother's ſide, with a view to his getting into parliament. She knew

that he had a talent for ſpeaking in public, that he was acquainted with buſineſs, and would probably run any lengths againſt the miniſtry. But this ſcheme failed, for he could never get choſen. In 1730 he cloſed in with the writers againſt the adminiſtration, and publiſhed many papers in the Craftſman. He publiſhed alſo about the ſame time many other pieces of a political nature. In 1733, he began a weekly pamphlet called "The Bee," which he continued for about a hundred numbers, that bound into eight volumes, 8vo. During the progreſs of this work, Dr. Tindal died, by whoſe will Mr. Budgell had 2000l. left him; and the world being ſurprized at ſuch a gift from a man entirely unrelated to him, to the excluſion of the next heir, a nephew and the Continuator of Rapin's Hiſtory of England, immediately imputed it to his making the will himſelf. Thus the ſatyriſt:

"Let Budgell charge low Grub-ſtreet on my quill,
"And write whate'er he pleaſe except my will." POPE.

It was thought he had ſome hand in publiſhing Dr. Tindal's "Chriſtianity as old as the Creation;" for he often talked of another additional volume on the ſame ſubject, but never publiſhed it. However he uſed to enquire very frequently after Dr. Conybear's health, who had been employed by her late majeſty to anſwer the firſt volume, and rewarded with the deanery of Chriſt-Church for his pains; ſaying, "he hoped Mr. Dean would live a little longer, that he "might have the pleaſure of making him a biſhop; for he "intended very ſoon to publiſh the other volume of Tindal, "which would certainly do the buſineſs."

After the ceſſation of "The Bee," he became ſo involved in law-ſuits, that he was reduced to a very unhappy ſituation. He got himſelf called to the bar, and attended for ſome time in the courts of law; but finding himſelf incapable of making any progreſs, and being diſtreſſed to the utmoſt, he determined at length to make away with himſelf. Accordingly, in 1736, he took a boat at Somerſet ſtairs, after filling his pockets with ſtones, and ordered the waterman to ſhoot the bridge; and while the boat was going under, threw himſelf into the river, where he periſhed immediately. Several days before, he had been viſibly diſtracted in his mind, and almoſt mad, which makes ſuch an action the leſs wonderful. He was never married, but left one natural daughter behind him, who afterwards took his name, and was ſome time an actreſs at Drury-lane. The morning before he committed

this act upon himſelf, he endeavoured to perſuade this lady to accompany him; which ſhe however very wiſely refuſed. Upon his bureau was found a ſlip of paper, on which were written theſe words:

"What Cato did, and Addiſon approv'd,
"Cannot be wrong."

Mr. Budgell as a writer is very agreeable; not argumentative or deep, but ingenious and entertaining: and his ſtyle is ſo peculiarly elegant, that it may in that reſpect be almoſt ranked with Addiſon's, and is certainly ſuperior to that of moſt Engliſh writers. A conciſe epitaph, which he wrote in memory of a very fine young lady, is worth preſerving:

"She was, ſhe is, (what can there more be ſaid?)
"On earth the firſt, in heaven the ſecond maid."

BUFALMACO (BONAMICO), an eminent Italian painter, who was as pleaſant in his converſation, as he was ingenious in his compoſitions. A friend, whoſe name was Bruno, conſulting him one day how he might give more expreſſion to his ſubject, Bufalmaco anſwered, that he had nothing to do, but to make the words come out of the mouths of his figures by labels, on which they might be written. Bruno, thinking him in earneſt, did ſo, as ſeveral fooliſh painters did after him; who, improving upon Bruno, added anſwers to queſtions, and made their figures enter into a kind of converſation. Bufalmaco died in 1340.

BULL (JOHN), a celebrated muſician, was born in Somerſetſhire about 1563, and educated under Elitheman, organiſt of queen Elizabeth's chapel. In 1586, he was admitted bachelor of muſic at Oxford, having been a practitioner fourteen years; and we are told, would have proceeded in that univerſity, "had he not met, ſays Wood, with "clowns and rigid puritans there, that could not endure "church muſic." In 1591, he was appointed organiſt of the queen's chapel; and the year after, was created doctor in the univerſity of Cambridge. He was greatly admired for his fine hand upon the organ, as well as for his compoſitions. Upon the eſtabliſhment of Greſham college, he was choſen the firſt profeſſor of muſic there; and, not being able to ſpeak Latin, was permitted to deliver his lectures in Engliſh: this was through the management of queen Elizabeth, who had recommended him. In 1601, he went abroad for the recovery of his health, and travelled into

Hawkins's Hiſt. of Muſic, III. 318. —Biograph. Britann. Athen. Oxon. Hawkins, &c. Ward's Lives of Greſham Profeſſors.

France and Germany, where he diſtinguiſhed himſelf in his art, to the aſtoniſhment of foreigners. Ward relates, that, upon the deceaſe of Elizabeth, he became chief organiſt to king James: he was certainly in the ſervice of prince Henry, his name ſtanding firſt in the liſt of that prince's muſicians in 1611, with a ſalary of 40l. per annum. In 1613, he quitted England, perhaps becauſe his art grew out of faſhion, and went to reſide in the Netherlands, where he was admitted into the ſervice of the archduke. Wood ſays, he died at Hamburg; others, at Lubec. There is a picture of him yet remaining in the muſic-ſchool at Oxford. Ward has given a long liſt of his compoſitions in manuſcript; but the only works in print are his leſſons in the collection, intitled "*Parthenie:* or the Maidenhead of the firſt muſic, that ever "was printed for the virginals." He appears from ſome leſſons in this work, to have poſſeſſed a power of execution on the harpſichord, far beyond what is generally conceived of the maſters of that time.

See Wood.

Hawkins, &c.

BULL (GEORGE), biſhop of St. David's, deſcended from an ancient family in Somerſetſhire, and born at Wells in that county, March 25, 1634. His father dying when he was but four years old, he was left, with an eſtate of 200l. a year, to the care of guardians, by whom he was firſt placed at a grammar-ſchool in Wells, and afterwards at the free-ſchool of Tiverton in Devonſhire. He was entered a commoner in Exeter college, Oxford, July 10, 1648. Being now tranſplanted from the ſtricteſt diſcipline to more manly liberty, he neglected his ſtudies to purſue pleaſure; but ſtill his genius diſcovered itſelf. As he had naturally a cloſe ſtrong way of reaſoning, he ſoon made himſelf maſter of logic, and gained the reputation of a ſmart diſputant. Refuſing to take the oath to the commonwealth of England (A), he retired in January 1649, with his tutor Mr. Ackland, to North-Cadbury in Somerſetſhire. In this retreat, which laſted till he was 19 years of age, he had frequent converſation with one of his ſiſters, whoſe good ſenſe and incomparable parts were

The life of George Bull, &c. by Robert Nelſon, eſq; p. 6.

Wood.

(A) The kingly office being aboliſhed upon the murther of king Charles I. it was declared, that for the time to come, England ſhould be governed as a commonwealth by parliament; and this oath was prepared, and ordered to be taken by the ſubjects, that they would be true and faithful to the commonwealth of England, as it was then eſtabliſhed, without a king or houſe of lords. Whoever refuſed to take this engagement, was diſqualified thereby from holding any place or office in the church or in ſtate; and they who had no employment to loſe, were to be deprived of the benefit of the law, and to be diſabled from ſuing in any court. Nelſon's life of biſhop Bull.

directed

directed by the moſt ſolid piety. By her affectionate recommendation to her brother of that religion her own conduct ſo much adorned, ſhe won him from every tincture of lightneſs and vanity, and influenced him to a ſerious proſecution of his ſtudies. He now put himſelf, by the advice of his guardians, under the care, and boarded in the houſe, of Mr. William Thomas (B), rector of Ubley in Somerſetſhire, from whom he received little or no real improvement; but the acquaintance he made with his tutor's ſon, Mr. Samuel Thomas, made ſome amends. This gentleman perſuaded him to read Hooker, Hammond, Taylor, and Epiſcopius, with which he ſupplied him, though at the hazard of his father's diſpleaſure, who never found any of thoſe books in his ſtudy without diſcovering viſible marks of his diſpleaſure; and eaſily gueſſing from what quarter they came, would often ſay, "My ſon will corrupt Mr. Bull." About two years after he had quitted Mr. Thomas, he was, by Dr. Skinner the ejected biſhop of Oxford, ordained deacon and prieſt in one day, being at that time 21 years of age; after which he accepted the benefice of St. George's near Briſtol, worth about 30l. a year. A little occurrence, ſoon after his coming to this living, contributed greatly to eſtabliſh his reputaiton as a preacher. One Sunday, when he had begun his ſermon, as he was turning over his Bible to explain ſome texts of ſcripture which he had quoted, his notes, which were wrote on ſeveral ſmall pieces of paper, flew out of his Bible into the middle of the church: many of the congregation fell into laughter, concluding that their young preacher would be nonpluſſed for want of materials; but ſome of the more ſober and better-natured ſort gathered up the ſcattered notes, and carried them to him in the pulpit. Mr. Bull took them; and perceiving that moſt of the audience, conſiſting chiefly of ſea-faring perſons, were rather inclined to triumph over him under that ſurprize, he clapped them into his book again, and ſhut it, and then, without referring any more to them, went on with the ſubject he had begun. Another time while he was preaching, a Quaker came into the church, and in the middle of the ſermon, Nelſon. Ibid.

(B) This gentleman then was in great reputation for his piety, and eſteemed one of the chief miniſters of his time in the neighbourhood where he lived; he was always reckoned a puritan, and cloſed with the preſbyterian meaſures in 1642, and was appointed an aſſiſtant to the commiſſioners for ejecting ſuch whom they called ſcandalous, ignorant, and inſufficient miniſters and ſchoolmaſters. He lived to be ejected himſelf for nonconformity, and died in 1667. Nelſon.

Nelſon.

cried out, "George, come down, thou art a falſe prophet "and an hireling;" whereupon the pariſhioners, who loved their miniſter exceedingly, fell upon the poor Quaker with ſuch fury, as obliged Mr. Bull to come down out of the pulpit to quiet them, and to ſave him from the effects of their reſentment: after which, he went up again and finiſhed his ſermon. The prevailing ſpirit of thoſe times would not admit of the public and regular uſe of the book of Common-prayer; but Mr. Bull formed all his public devotions out of the book of Common-prayer, and was commended as a perſon who prayed by the Spirit, by many who condemned the Common-prayer as a beggarly element and carnal performance. A particular inſtance of this happened to him, upon his being ſent for to baptize the child of a Diſſenter in his pariſh. Upon this occaſion, he made uſe of the office of baptiſm as preſcribed by the church of England, which he had got entirely by heart, and which he went through with ſo much readineſs, gravity, and devotion, that the whole company were extremely affected. After the ceremony, the father of the child returned him a great many thanks, intimating at the ſame time, with how much greater edification thoſe prayed, who entirely depended upon the Spirit of God for his aſſiſtance in their extempore effuſions, than they did who tied themſelves up to premeditated forms; and that, if he had not made the ſign of the croſs, the badge of Popery as he called it, nobody could have formed the leaſt objection to his excellent prayers. Upon which Mr. Bull ſhewed him the office of baptiſm in the liturgy, wherein was contained every prayer he had uſed on that occaſion; which, with other arguments offered by Mr. Bull in favour of the Common-prayer, wrought ſo effectually upon the good old man, and his whole family, that from that time they became conſtant attendants on the public ſervice of the church.

In 1658, Mr. Bull married a daughter of Mr. Alexander Gregory, miniſter of Cirenceſter, and the ſame year was preſented by the lady Pool to the rectory of Suddington St. Mary near Cirenceſter. In 1659, being privy to the deſigns in favour of king Charles, his houſe was choſe for one of the places of meeting. After the Reſtoration in 1662, he was preſented by the lord chancellor to the vicarage of Suddington St. Peter's at the requeſt of his diocеſan, Dr. Nicolſon biſhop of Glouceſter. During the 27 years Mr. Bull was rector of Suddington, he compoſed moſt of his works, ſeveral tracts of which are entirely loſt through his own neglect in preſerving them. In 1669, he publiſhed his

Harmonia

Harmonia Apoſtolica. In 1675, came abroad his "Examen "Cenſuræ, &c." and "Apologia pro Harmonia;" in anſwer to two authors who had written againſt his apoſtolical harmony. About three years after, he was promoted by the earl of Nottingham then lord chancellor, to a prebend in the church of Glouceſter. In 1685, he publiſhed his "Defenſio fidei Nice-"næ." Five years after the publication of this book, Mr. Bull was preſented by Philip Sheppard, eſq; to the living of Avening in Glouceſterſhire, worth 200l. a year.

June the 10th, the univerſity of Oxford, for the great ſervices he had done the whole church, by his excellent defence of the Nicean faith, conferred on him the degree of doctor of divinity; and the 20th of the ſame month, he was inſtalled into the archdeaconry of Llandaff, to which he was preferred by archbiſhop Sancroft. He preached very warmly againſt Popery in king James the IId's reign, and after the revolution was put into the commiſſion of the peace. In 1694, while rector of Avening, he publiſhed his "Judicium eccleſiæ "Catholicæ (c)." His laſt work was "Primitiva apoſtolica "traditio dogmatis in eccleſia catholica recepti de J. C. ſalva-"toris noſtri divinatione;" which with his other Latin works

(c) Mr. Nelſon, ſoon after the publication of this work, ſent it as a preſent to Mr. Boſſuet, biſhop of Meaux. That prelate communicated it to ſeveral other French biſhops, the reſult of which, was, that Mr. Nelſon was deſired, in a letter from the biſhop of Meaux, not only to return Dr. Bull his humble thanks, but the unfeigned congratulations alſo of the whole clergy of France, then aſſembled at St. Germains, for the great ſervice he had done to the catholic church, in ſo well defending her determination, concerning the neceſſity of believing the divinity of the ſon of God. In that letter the biſhop of Meaux expreſſes himſelf in the following terms: "Dr. Bull's per-"formance is admirable, the matter "he treats of could not be explained "with greater learning and judgment, "but there is one thing I wonder at, "which is, that ſo great a man, who "ſpeaks ſo advantageouſly of the "church, of ſalvation which is ob-"tained only in unity with her, and "of the infallible aſſiſtance of the Ho-"ly Ghoſt in the council of Nice, "which infers the ſame aſſiſtance for "all others aſſembled in the ſame "church, can continue a moment "without acknowledging her. Or, "let him tell me, ſir, what he means "by the term catholic church? Is it "the church of Rome, and thoſe that "adhere to her? Is it the church of "England? Is it a confuſed heap of "ſocieties, ſeparated the one from the "other? And how can they be that "kingdom of Chriſt, not divided "againſt itſelf, and which ſhall never "periſh? It would be a great ſatis-"faction to me to receive ſome anſwer "upon this ſubject, that might explain "the opinion of ſo weighty and ſolid "an author." Dr. Bull anſwered the queries propoſed in this letter; but juſt as his anſwer came to Mr. Nelſon's hands, the biſhop died. However, Dr. Bull's Anſwer was publiſhed, and a ſecond edition printed at London, 1707, in 12mo, under the following title: "The corruptions of the church "of Rome, in relation to eccleſiaſtical "government, the rule of faith, and "form of divine worſhip: In anſwer to "the biſhop of Meaux's Queries."

printed

was printed in 1703 (D). April 29, 1705, he was promoted to the ſee of St. David's. A few months after his conſecration he went down to his dioceſe, where he conſtantly after reſided till he left the world, February 17, 1709. Of eleven children only two ſurvived him. All his works have been publiſhed ſince his death by Mr. Nelſon, who gives him the following character. "He was tall of ſtature, and in his younger years thin and pale, but fuller and more ſanguine in the middle and latter part of his age; his ſight quick and ſtrong, and his conſtitution firm and vigorous, till indefatigable reading and nocturnal ſtudies had impaired, and at length quite extinguiſhed the one, and ſubjected the other to many infirmities; for his ſight failed him entirely, and his ſtrength to a great degree, ſome years before he died. But whatever bodily diſpoſitions he contracted, his head was always free, and remained unaffected to the laſt. In the temperature and complexion of his body, that of melancholy ſeemed to prevail, but never ſo far as to indiſpoſe him for ſtudy and converſation. The vivacity of his natural temper expoſed him to ſharp and ſudden fits of anger, which were of but ſhort continuance, and ſufficiently atoned for by the goodneſs and tenderneſs of his nature towards all his domeſticks. He had a firmneſs and conſtancy of mind, which made him not eaſily moved, when he had once fixed his purpoſes and reſolutions. He had early a true ſenſe of religion; and though he made a ſhort excurſion into the paths of vanity, yet he was entirely recovered a conſiderable time before he entered into holy orders. His great learning was tempered with that modeſt and humble opinion of it, that made it ſhine with greater luſtre. His actions were no leſs inſtructive than his converſation; for his exact knowledge of the holy ſcriptures, and the writings of the primitive fathers of the church, had ſuch an influence upon his practice, that it was indeed an entire and beautiful image of the prudence and probity, ſimplicity and benignity, humility and charity, purity and piety, of the primitive Chriſtians. During his laſt ſickneſs, his admirable patience under exquiſite pains, and his continual prayers, made it evident that his mind was much fuller of God than of his illneſs; and he entertained thoſe that attended him with ſuch lively deſcriptions of religion, and another world, as if he had a much clearer view than ordinary of what he believed."

(D) In one volume in folio, under the care and inſpection of Dr. John Erneſt Grabe, the author's age and infirmities diſabling him from undertaking this edition. The ingenious editor added many learned annotations, and an excellent preface.

All his works were publiſhed together, in folio, after his death, by Mr. Nelſon.

BULLIALDUS (ISMAEL), a very celebrated aſtronomer, was born at Laon in the iſle of France, 1605. He travelled in his youth for the ſake of improving himſelf in natural knowledge; and afterwards publiſhed ſeveral works. 1. "De "natura lucis," at Paris, in 1638. 2. "Philolaus:" divided into four books; in which he endeavours to eſtabliſh the Philolaic ſyſtem of the world, which Copernicus had revived: Amſterdam, 1639. 3. "Aſtronomia Philolaica; opus novum, "in quo motus planetarum per novam veram hypotheſin "demonſtrantur, &c. Additur nova methodus computandi "eclipſes ſolares, &c. Paris, 1645." In the prolegomena to this work, he deſcribes curſorily the riſe and progreſs of aſtronomy. He takes particular notice of Kepler, whoſe ſagacity in eſtabliſhing the ſyſtem of the world he greatly admires; yet complains of him, and juſtly, for ſometimes deſerting geometrical, and having recourſe to phyſical ſolutions. Ricciolus, in the preface to his Almageſt, tells us, that Bullialdus had ſcarcely publiſhed his New method of calculating eclipſes, when he had the mortification to obſerve an eclipſe of the ſun, deviating conſiderably from his own calculations. This eclipſe happened upon the 21ſt of Auguſt, in 1645. 4. "Aſtro- "nomiæ Philolaicæ fundamenta clarius explicata & aſſerta ad- "verſus Sethi Wardi impugnationem. Paris, 1657." In the beginning of this work, he ſhewed from four eſtabliſhed obſervations of Tycho Brahè, that Ward's hypotheſis could not be brought to agree with the phænomena of Mars. This was Seth Ward, biſhop of Exeter, and afterwards of Saliſbury. Bullialdus publiſhed alſo another piece or two upon geometry and arithmetic. In 1661, he paid Hevelius a viſit at Dantzic, for the ſake of ſeeing his optical and aſtronomical apparatus. Afterwards he became a preſbyter at Paris, and died there in 1694.

Almag. Nov. p. 16.

BULLEYN (WILLIAM), a learned phyſician and botaniſt, was deſcended from an ancient family, and born in the Iſle of Ely, about the beginning of Henry the VIIIth's reign. He was bred up at Cambridge as ſome ſay, at Oxford according to others; but the truth ſeems to be, that both thoſe nurſeries of learning had a ſhare in his education. We know but little of this perſon, though he was famous in his profeſſion, and a member of the college of phyſicians in London, except what we are able to collect from his works. Tanner ſays, that he was a divine as well as a phyſician; that he wrote a book againſt tranſubſtantiation; and that in June 1550, he was inducted into the rectory of Blax-

Tanner's Bibl. Brit. Hibernica.

hall

hall in Suffolk, which he reſigned in November 1554. From his works we learn, that he had been a traveller over ſeveral parts of Germany, Scotland, and eſpecially England; and he ſeems to have made it his buſineſs, to acquaint himſelf with the natural hiſtory of each place, with the products of its ſoil, eſpecially vegetables. It appears, however, that he was more permanently ſettled at Durham, where he practiſed phyſick with great reputation; and, among others of the moſt eminent inhabitants, was in great favour with ſir Thomas Hilton, knight, baron of Hilton, to whom he dedicated a book in the laſt year of queen Mary's reign. In 1560, he went to London; where, to his infinite ſurpriſe, he found himſelf accuſed, by Mr. William Hilton of Biddick, of having murdered his brother, the baron aforeſaid; who really died among his own friends of a malignant fever. The innocent doctor was eaſily cleared; yet did not his enemy ceaſe to thirſt after his blood, but hired ſome ruffians to aſſaſſinate him. But this alſo proving ineffectual, the ſaid William Hilton arreſted Dr. Bulleyn in an action, and confined him in priſon a long time; where he wrote ſome of thoſe medical treatiſes, which ſhall be mentioned juſt now. He was a very learned, experienced, and able phyſician. He was very intimate with the works of the ancient phyſicians and naturaliſts, both Greek, Roman, and Arabian. He was alſo a man of probity and piety; and, though he lived in the times of Popery, does not appear to have been tainted with its principles. He died in 1576, and was buried in the ſame grave with his brother Richard Bulleyn, a divine, who died 13 years before, in the church of St. Giles, Cripplegate. There is an inſcription on their tomb, with ſome Latin verſes in praiſe of them, wherein they are ſaid to be men famous for their learning and piety: of Dr. Bulleyn particularly it is ſaid, that he was always ready to accommodate the poor, as well as the rich, with medicines for the relief of their diſtempers.

Dr. Bulleyn's preface to his Bulwark of Defence, &c.

He wrote, 1. "The government of health, 1558," 8vo. 2. "Regimen againſt the pleuriſy, 1562," 8vo. 3. "Bulwark of defence againſt all ſickneſs, ſoreneſs, and wounds, that daily aſſault mankind, &c. 1562," folio. This work conſiſts of, firſt, "The book of compounds," with a table of their names, and the apothecaries rules or terms; ſecondly, "The book of the uſe of ſick men and medicines," before which is prefixed, a wooden print of an old man, in a fur gown, and a flat bonnet, his purſe or ſcrip by his ſide, ſupporting himſelf on a ſtaff, and a death's head at his feet.

Theſe

Theſe are both compoſed in dialogues between Sickneſs and Health. Then follows, thirdly, "The book of ſimples," being an Herbal in the form of a dialogue; at the end of which are the wooden cuts of ſome plants, and of ſome limbecks or ſtills; and, fourthly, "A dialogue between Soreneſs "and Chirurgery, concerning impoſtumations and wounds, "and their cauſes and cures." This tract has three wooden cuts in it; one repreſenting a man's body on the forepart, full of ſores and ſwellings; the other, in like manner, behind; the third is alſo a human figure, in which the veins are ſeen directed to, and named, which are to be opened in phlebotomy. 4. "A dialogue both pleaſant and pitiful, wherein is "ſhewed a godly regimen againſt the plague, with conſo-"lations and comfort againſt death, 1564," 8vo. Some other pieces of a ſmaller nature are aſcribed to Dr. Bulleyn; but as they are of very little conſequence, we do not think it worth while to be minute in our inquiries about them.

BULLINGER (HENRY), was born at Brengarten, a village near Zurich, in Switzerland, July 18, 1504. At the age of 12, he was ſent by his father to Embrick, to be inſtructed in grammar-learning. After continuing here three years, he went to Cologn At this time his father, to make him feel for the diſtreſſes of others, and be more frugal and modeſt in his dreſs, and temperate in his diet, withdrew that money with which he was wont to ſupply him, ſo that Bullinger was forced, according to the cuſtom of thoſe times, to ſubſiſt on the alms he got by ſinging from door to door. At Cologn he ſtudied logic, and commenced B. A. at 16 years old. He afterwards betook himſelf to the ſtudy of divinity and canon law, and to the reading of the fathers. He had early formed a deſign of turning Carthuſian, but the writings of Melanchthon and other reformers made him change his reſolution, and gave him a diſlike to the doctrines of the church of Rome, from which, however, he did not immediately ſeparate. In 1522, he commenced M. A. and returning home, he ſpent a year in his father's houſe, wholly employing himſelf in his ſtudies. The year after, he was called by Jonar abbot of Kapella near Zurich, to teach in his convent, which he did with great reputation for four years. He was very inſtrumental in cauſing the reformation of Zuevius to be received, 1526, in the abbey of Kapella. In 1527, he attended the lectures of Zuinglius at Zurich, during five months. He was with Zuinglius at the famous diſputation held at Bern

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in 1528. The year following, he was called to be miniſter of the Proteſtant church, in his native place at Bengarten, and married a wife, who brought him ſix ſons, and five daughters, and died in 1564. He met with great oppoſition from the Papiſts and Anabaptiſts in his pariſh. The victory gained by the Romiſh cantons over the Proteſtants in a battle fought 1521, forced him, together with his father, brother, and colleague, to fly to Zurich, where he was choſen paſtor in the room of Zuinglius, ſlain in the late battle. He died September 17, 1575. Beſides printed works, which fill ten volumes, he left many in manuſcript. He greatly aſſiſted the Engliſh divines who fled into Switzerland from the perſecution raiſed in England by queen Mary. His confutation of the pope's bull excommunicating queen Elizabeth, has been tranſlated into Engliſh. The magiſtrates of Zurich, by his perſuaſion, erected a new college in 1538. He alſo prevailed with him to erect, in a place that had formerly been a nunnery, a new ſchool, in which fifteen youths were trained up under an able maſter, and ſupplied with food, raiment, and other neceſſaries. In 1549, he by his influence hindered the Swiſs from renewing their league with Hen. II. of France, repreſenting to them, that it was neither juſt nor lawful for a man to ſuffer himſelf to be hired to ſhed another man's blood, who generally was innocent, and from whom himſelf had never received any injury.

BUNEL (PETER), was born at Toulouſe in 1499. He ſtudied in the college of Coqueret at Paris, where he was diſtinguiſhed by his fine genius. On his returning to Toulouſe, finding his family unable to maintain him, he went to Padua, where he was ſupported by Emilius Perrot. He was afterwards taken into the family of Lazarus de Baif, the French ambaſſador at Venice, by whoſe generoſity he was not only ſubſiſted, but enabled to ſtudy the Greek tongue. Afterwards he ſtudied Hebrew. George de Selve, biſhop of Lavaur, who ſucceeded de Baif as ambaſſador, retained Bunel in his ſervice, and when his embaſſy was finiſhed, carried him with him to Lavaur. Upon the death of that prelate, which happened in 1541, Bunel returned to Toulouſe, where he would have been reduced to the greateſt indigence, had not Meſſieurs de Faur, the patrons of virtue and ſcience, extended their liberality to him unaſked. One of theſe gentlemen appointed him tutor to his ſons; but whilſt he was making the tour of Italy with them, he was cut off at Turin by a fever, in 1546. Mr. Bayle ſays, that he was one of

Moreri.

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the politeſt writers of the Latin tongue in the ſixteenth century; but though he was advantageouſly diſtinguiſhed by the eloquence of his Ciceronian ſtile, he was ſtill more ſo by the ſtrictneſs of his morals. The magiſtrates of his native town of Toulouſe ſet up a marble ſtaute to his memory in their town-houſe. He left ſome Latin epiſtles written with the utmoſt purity, which were firſt publiſhed by Charles Stevens in 1521, and afterwards by Henry Stevens in 1581. Another, but a more incorrect edition, was printed at Toulouſe in 1687, with notes by Mr. Gravero, advocate of Nimes. Moreri.

BUNYAN (JOHN), author of the juſtly admired allegory of the Pilgrim's progreſs, was born at Elſtow, near Bedford, 1628. His parents, though very mean, took care to give him that learning which was ſuitable to their condition, bringing him up to read and write: he quickly forgot both, abandoning himſelf to all manner of wickedneſs, but not without frequent checks of conſcience. One day being at play with his companions (the writer of his life tells us) a voice ſuddenly darted from heaven into his ſoul, ſaying, "Wilt thou leave thy ſins and go to heaven, or have thy "ſins and go to hell!" This put him into ſuch a conſternation, that he immediately left his ſport; and looking up to heaven, thought he ſaw the Lord Jeſus looking down upon him, as one highly diſpleaſed with him, and threatening him with ſome grievous puniſhment for his ungodly practices. At another time, whilſt he was belching out oaths, he was ſeverely reproved by a woman, who was herſelf a notorious ſinner: ſhe told him he was the uglieſt fellow for ſwearing that ever ſhe heard in all her life, that he was able to ſpoil all the youth of the town, if they came but into his company. This reproof coming from a woman, whom he knew to be very wicked, filled him with ſecret ſhame; and made him, from that time, very much refrain from it. His father brought him up to his own buſineſs, which was that of a tinker. Being a ſoldier in the parliament army, at the ſiege of Leiceſter, in 1645, he was drawn out to ſtand centinel; but another ſoldier of his company deſired to take his place, to which he agreed, and thereby eſcaped being ſhot by a muſket-ball, which took off his comrade. About 1655, he was admitted a member of a Baptiſt congregation at Bedford, and ſoon after choſen their preacher. In 1660, being convicted at the ſeſſions of holding unlawful aſſemblies and conventicles, he was ſentenced to perpetual baniſhment, and in Continuation of his life, works, Vol. II. Ibid. Ibid.

in the mean time committed to gaol, from which he was diſcharged after a confinement of twelve years and an half, by the compaſſionate interpoſition of Dr. Barlow, biſhop of Lincoln. During his impriſonment, his own hand miniſtred to his neceſſities, making many an hundred groſs of long-tagged thread laces, which he had learned to do ſince his confinement. At this time he alſo wrote many of his
Ibid. tracts. Afterwards, being at liberty, he travelled into ſeveral parts of England, to viſit and confirm the brethren, which procured him the epithet of biſhop Bunyan. When the declaration of James II. for liberty of conſcience was publiſhed, he, by the contributions of his followers, built a meeting-houſe in Bedford, and preached conſtantly to a
Ibid. numerous audience. He died in London of a fever, 1688, aged ſixty. He had by his wife four children, one of whom, named Mary, was blind. This daughter, he ſaid, lay nearer his heart whilſt he was in priſon, than all the reſt; and that the thought of her enduring hardſhip would be ſometimes almoſt ready to break his heart, but that God great-
Jer. xlix. 11. and Chap. xv. 11. ly ſupported him by theſe two texts of ſcriptures, "Leave thy "fatherleſs children, I will preſerve them alive; and let thy "widows truſt in me. The Lord ſaid, verily it ſhall go "well with thy remnant; verily I will cauſe the enemy to "entreat thee well in the time of evil." His works are collected in two volumes in folio, printed at London in 1736-7. The continuator of his life, in the ſecond of thoſe volumes, tells us, that "he appeared in countenance to be of a ſtern "and rough temper; but in his converſation mild and af-"fable; not given to loquacity, or much diſcourſe in com-"pany, unleſs ſome urgent occaſion required it; obſerving "never to boaſt of himſelf or his parts, but rather ſeem "low in his own eyes, and ſubmit himſelf to the judgment "of others; abhorring lying and ſwearing; being juſt in all "that lay in his power to his word; not ſeeking to revenge "injuries, loving to reconcile differences, and making friend-"ſhip with all. He had a ſharp quick eye; accompanied "with an excellent diſcerning of perſons, being of good "judgment and quick wit. As for his perſon, he was tall "of ſtature, ſtrong boned, though not corpulent: ſomewhat "of a ruddy face, with ſparkling eyes, wearing his hair on "his upper lip, after the old Britiſh faſhion; his hair reddiſh, "but in his latter days time had ſprinkled it with grey; "his noſe well-ſet, but not declining or bending, and his "mouth moderate large; his forehead ſomething high, and "his habit always plain and modeſt."

BURGH

BURGH (JAMES), a worthy and ingenious moral and political writer, was born at Madderty, in Perthſhire, North Britain, in the latter end of the year 1714 (A). After a ſchool education at Madderty, where he diſcovered great quickneſs and facility, he was removed to the univerſity of St. Andrew's, with a view of becoming a clergyman in the church of Scotland; but did not continue long at the college, being obliged to leave it on account of bad health. This circumſtance inducing him to lay aſide the thoughts of the clerical profeſſion, he entered into trade in the linen way; which not proving ſucceſsful (B), he came to England, where his firſt employment was to correct the preſs for an eminent printer; and at his leiſure hours he made indexes. After being engaged about a year in this way, he removed to Great Marlow, as an aſſiſtant at the free grammar-ſchool of that town; where he firſt commenced author, by writing a pamphlet, intituled, "Britain's "Remembrancer," 1746; which went through five large editions in two years, was reprinted in England, Ireland, and America; was aſcribed to ſeveral biſhops; and was quoted by churchmen and diſſenters in their pulpits.

This article is compiled from the Biographia Britannica, vol. III. compared with the Life of Bowyer by Nichols.

Life of Bowyer, p. 240.

When Mr. Burgh quitted Marlow, he engaged himſelf as an aſſiſtant to Mr. Kenroſs at Enfield; who, at the end of one year, very generouſly told him, "that he ought no "longer to loſe his time, by continuing in the capacity of "an aſſiſtant; that it would be adviſeable for him to open "a boarding-ſchool for himſelf; and that, if he ſtood in need "of it, he would aſſiſt him with money for that purpoſe." Accordingly, in 1747, Mr. Burgh commenced maſter of an academy, at Stoke Newington, in Middleſex; and in that year he wrote "Thoughts on Education." The next production of his pen was "An Hymn to the Creator of the "World;" to which was added, in proſe, "An Idea of the "Creator, from his works." A ſecond edition, in octavo, was printed in 1750. After Mr. Burgh had continued at Stoke Newington three years, his houſe not being large enough to contain the number of ſcholars that were offered to him, he removed to a more commodious one at Newington Green. Here, for ninteen years, he carried on his ſchool with great reputation and ſucceſs, many young per-

(A) His father was miniſter of that pariſh, and his mother was aunt to the celebrated hiſtorian Dr. Robertſon.

(B) In the preface to "Youth's friendly Monitor," he ſays, "that "a ſeries of misfortunes in the early "part of life had determined him to "bring his mind to retirement and a "very moderate income."

ſons having been trained up by him to knowledge and virtue. Few maſters have been animated with a more ardent ſolicitude for forming the morals, as well as the underſtandings of their ſcholars. In 1751, Mr. Burgh married Mrs. Harding, a widow lady, who zealouſly concurred in promoting his laudable and uſeful undertakings. In the ſame year, at the requeſt of Dr. Stephen Hales, and Dr. Hayter, biſhop of Norwich, he publiſhed a ſmall piece, in 12mo, intituled, "A Warning to Dram Drinkers." Our author's next publication was his great work, intituled, "The Dignity of "Human Nature; or, a brief Account of the certain and "eſtabliſhed Means for attaining the true End of our Exiſt-"ence." This treatiſe appeared in 1754, in one volume quarto, and was reprinted in two volumes octavo, 1767. In 1756, "Youth's friendly Monitor," of which a ſurreptitious copy had been printed under a diſguiſed title, was publiſhed by himſelf, in 12mo (c). In 1758, he printed a pamphlet under the title of "Political Specula-"tions;" and the ſame year "The Rationale of Chriſ-"tianity," though he did not publiſh this laſt till 1760; when he printed a kind of Utopian Romance, intituled, "An account of the firſt Settlement, Laws, Form of Go-

(c) The full title of this edition was, "Youth's friendly Monitor; being a ſet of directions, prudential, moral, religious, and ſcientific; firſt drawn up for a Farewell Preſent by the maſter of an academy near London, to his pupils on their removing from under his care. To which is prefixed, an account of the extraordinary proceedings of ſome perſons, which occaſioned the publication of this tract, contrary to the author's original intentions; together with Theophilus, a character worthy of imitation." In the concluſion of an addreſs to the reader, p. xij. he ſays, "The character of an author is not what I aim at; that of a faithful educator of youth is my utmoſt ambition. I have never taken the pen in hand, but when I have been deſired or prompted to it; and if I have got ten pounds by all I have publiſhed, I have got a thouſand. I have given an account above of ſome of the writings which have been drawn from me; and how I came to trouble the public with them; and the caſe is the very ſame with the others; as one or two ſmall tracts on the deſtructive grievance of low-priced ſpirituous liquors, publiſhed at the time when that affair was under conſideration in parliament; a ſort of paraphraſe in verſe on the civth pſalm, to which were added a few papers in proſe, intituled, An Idea of the Creator from his Works, which was printed for the benefit of an orphan, and raiſed him a very pretty ſum; and ſome periodical moral eſſays in the papers, of which I did not, when I projected the deſign, imagine that any conſiderable weight would be left upon me. I am ſorry it is ſo neceſſary for me to declare, in this public manner, that my own employment is my ſupreme purſuit, and that it is not an itch of ſcribbling that has occaſioned my being ſo often in the preſs; but that I have been partly drawn and partly dragged into it; and that now I have reaſon to hope, I have nearly done with that moſt irkſome and unprofitable labour." See note z.

vernment,

"vernment, and Police, of the Ceſſares, a people of South "America; in Nine Letters, from Mr. Vander Neck, one "of the Senators of the Nation, to his friend in Holland, "with Notes by the Editor," 8vo. In 1762, Mr. Burgh publiſhed, in 8vo, "The Art of Speaking;" of which a fifth edition was printed in 1782. The late Sir Francis Blake Delaval, who had ſtudied the ſubject of elocution, and who had diſtinguiſhed himſelf in the private acting of ſeveral plays, in conjunction with ſome other perſons of faſhion, had ſo high an opinion of Mr. Burgh's performance, that he ſolicited, on that account, an interview with him. Our author's next appearance in the literary world was in 1766, in the publication of the firſt volume, in 12mo, of "Crito, or Eſſays on various Subjects." To this volume is prefixed a dedication, not deſtitute of humour, "To "the Right Rev. Father (of three years old) his Royal "Highneſs Frederic Biſhop of Oſnaburgh." The Eſſays are three in number: the firſt is of a political nature; the ſecond is on the difficulty and importance of education, and the third upon the origin of evil. In the ſame year Mr. Burgh wrote "Propoſals (humbly offered to the public) for "an Aſſociation againſt the iniquitous practices of En-"groſſers, Foreſtallers, Jobbers, &c. and for reducing the "Price of Proviſions, eſpecially Butchers Meat," 8vo. In 1767 came out the ſecond volume of Crito, with a long dedication (which is replete with ſhrewd and ſatirical obſervations, chiefly of a political kind) "To the good people of Britain of "the 20th century." The reſt of the volume contains another Eſſay on the origin of evil, and the rationale of Chriſtianity, and a poſtſcript, conſiſting of further explanations of the ſubjects before conſidered, and of detached remarks on various matters.

Mr. Burgh having for many years led a very laborious life, and having acquired a competent though not a large fortune, he determined to retire from buſineſs. In embracing this reſolution, his more immediate object was, to complete his "Political Diſquiſitions," for which he had, during ten years, been collecting ſuitable materials. Upon quitting his ſchool in 1771, he ſettled in Colebrooke Row, Iſlington, where he continued till his deceaſe. He had not been long in his new ſituation, before he became convinced (of what was only ſuſpected before) that he had a ſtone in his bladder. With this dreadful malady he was deeply afflicted for the four latter years of his life; and for the two laſt of theſe years, his pain was exquiſite. Nevertheleſs, to the aſtoniſhment

of all who were witneſſes of the miſery he endured, he went on with his "Political Diſquiſitions." The two firſt volumes were publiſhed in 1774, and the third volume in 1775 (D). What were his ſentiments in relation to the Colonies, may be judged from the following inſcription, which he wrote in 1774, to accompany a portrait of Dr. Franklin.

Weſtminſter Mag. 1774, p. 331.

"*Il a ravi le feu des Cieux*
"*Il fait fleurir les Arts en des climes Sauvages.*
"*L'Amerique le place à la tête des Sages,*
"*La Grèce l'auroit mis au nombre de ſes Dieux.*

BENJ. FRANKLIN, Eſq; LL. D. and F. R. S.
The brave Defender of
His Country (America)
Againſt the Oppreſſion of
Taxation without Repreſentation;
Author of the greateſt Diſcovery in Natural Philoſophy
Since thoſe of Sir Iſaac Newton;
viz.
That Lightning is the ſame
With the Electric Fire.

It was Mr. Burgh's intention to have extended his Diſquiſitions to ſome other objects, if he had not been prevented by the violence of his diſeaſe, the tortures of which he bore with uncommon patience and reſignation, and from which he was happily releaſed, Aug. 26, 1775, in the 61ſt year of his age. Beſides the publications already mentioned, and a variety of manuſcripts which he left behind him, he wrote, in 1753 and 1754, ſome letters in the General Evening Poſt, called "The Free Enquirer;" and in 1770, a number of papers, intituled, "The Conſtitutionaliſt," in the Gazetteer; which were intended to recommend Annual Parliaments, Adequate Repreſentation, and a Place Bill. About the ſame time, he alſo publiſhed another periodical paper in the Gazetteer, under the title of "The Coloniſt's Advo-

(D) Their title is, "Political Diſ-"quiſitions: or, an Enquiry into pub-"lic Errors, Defects, and Abuſes. "Illuſtrated by, and eſtabliſhed upon, "Facts and Remarks extracted from "a Variety of Authors ancient and "modern. Calculated to draw the "timely Attention of Government "and People to a due Conſideration of "the Neceſſity, and the Means, of "reforming thoſe Errors, Defects, and "Abuſes; of reſtoring the Conſtitu-"tion, and ſaving the State." The firſt volume relates to government in general, and to parliament in particular; the ſecond treats of places and penſions, the taxation of the Colonies, and the army; and the third conſiders manners.

" cate;" which was written againſt the meaſures of Government with reſpect to the Colonies. He printed, likewiſe, for the ſole uſe of his pupils, " Directions, pruden-" tial, moral, religious, and ſcientific;" which were pirated by a bookſeller, and afterwards publiſhed by himſelf, under the title of " Youth's friendly Monitor" (E).

With regard to Mr. Burgh's character, the compiler of this article can confirm the account of Dr. Kippis, that he was a man of great piety, integrity, and benevolence; and that his temper was communicative and chearful. Biog. Brit.

(E) A thouſand copies had been printed about the year 1755, for the purpoſe of diſtributing them among his pupils; and ſome of them, by the deſire of Dr. Hales, were preſented to Dr. Hayter, then biſhop of Norwich, for the uſe of the younger part of the children of the Princeſs Dowager of Wales; which, ſays Mr. Burgh, " was what " gave occaſion firſt to my being taken " notice of by that moſt amiable and " illuſtrious Princeſs, in a manner far " enough above what I could have " thought of or expected." See note c.

BURIDAN (JOHN), a Frenchman, born at Bethune in Artois, a renowned philoſopher of the 14th century. He diſcharged a profeſſor's place in the univerſity of Paris with great reputation; and wrote commentaries on Ariſtotle's logick, ethicks, and metaphyſicks, which were much eſteemed. Some ſay, that he was rector of the univerſity of Paris in 1320. Aventinus relates, that he was a diſciple of Ockam; and that, being expelled Paris by the power of the Realiſts, which was ſuperior to that of the Nominaliſts, he went into Germany, where he founded the univerſity of Vienna. " Buridan's Aſs," has been a kind of proverb a long time in the ſchools; though nobody has ever pretended to explain it, or to determine with certainty, what it meant. Lib. viii. fol. 639. apud Jacobum Thomaſium, Orat. xii. p. 274.

BURKITT (WILLIAM), a celebrated commentator on the New Teſtament, was born at Hitcham in Northamptonſhire, July 25, 1650. He was ſent firſt to a ſchool at Stow-market, and from thence to another at Cambridge. After his recovery from the ſmall-pox, which he catched there, he was admitted of Pembroke-hall, at the age of no more than fourteen years; and upon his removal from the univerſity, when he had taken his degree, he became a chaplain in a private gentleman's family, where he continued ſome years. He entered young upon the miniſtry, being ordained by biſhop Reynolds: and the firſt employment which he had was at Milden in Suffolk, where he continued

21 years a conſtant preacher, (in a plain, practical, and affectionate manner) firſt as curate, and afterwards as rector of that church. In 1692, he had a call to the vicarage of Dedham in Eſſex, where he continued to the time of his death, which happened in the latter end of October 1703. He was a pious and charitable man. He made great collections for the French proteſtants in the years 1687, &c. and by his great care, pains, and charges, procured a worthy miniſter to go and ſettle in Carolina. Among other charities, he bequeathed by his laſt will and teſtament the houſe wherein he lived, with the lands thereunto belonging, to be an habitation for the lecturer that ſhould be choſen from time to time to preach the lecture at Dedham. He wrote ſome books, and among the reſt a commentary upon the New Teſtament, in the ſame plain, practical, and affectionate manner, in which he preached.

BURLAMAQUI (JOHN-JAMES), an illuſtrious civilian, was born at Geneva in 1694; and became afterwards profeſſor of civil law there. Prince Frederick of Heſſe-Caſſel, who was his pupil, took him home with him in 1734, and kept him ſome years. Upon his return to Geneva, he was named counſellor of ſtate, and died there in 1748. His "Principles of Natural Law," written in French, have made him known to great advantage in the republic of letters. He is ſuppoſed to have incorporated into this work all the beſt things from Grotius, Pufendorf, and their commentator Barbeyrac. It is a ſyſtem, or chain, of juſt and intereſting ideas; clearly developed, happily connected, and expreſſed with accuracy and preciſion. He publiſhed, ſome time after, the "Principles of Political Law;" which was written in the ſame language, and equally well received.

BURMAN (PETER), profeſſor of hiſtory and eloquence in the univerſity of Leyden, is a perſon of whom we know very little; which ignorance of ours is owing entirely to his own miſconduct. It was in the nature of Burman to be foul-mouthed, quarrelſome, and ready to abuſe and rail at every body. This propenſity, joined to bad qualities of the heart, and an immoral life into the bargain, made him ſo univerſally abhorred and deteſted, that at his death, which happened in 1740, nobody was found who would write his eloge, or ſay any thing about him. He was in his turn rector magnificus of the univerſity of Leyden; and, as is cuſtomary in foreign univerſities, made an oration when he quitted

quitted the rectorship on the 8th of February, 1720. His oration was published, and is remarkable. It is "against the studies of humanity, shewing, that the learned languages, history, eloquence, and criticism, are not only useless, but also "dangerous to the studies of law, physick, philosophy, and, "above all, of divinity; to which last, poetry is a special "help." The professor, observing the great decay of the politer studies, and the contempt with which the men of science affected to treat them, endeavoured to expose their objections, while he seemed to justify them. He ridicules the barbarous style in which most lawyers, physicians, and philosophers write; but especially the jargon of divines, who, as he intimates, shamefully neglected the study of the original languages, and inveighed frequently against the abuse of history and criticism in such a manner as would in effect destroy the use of them. The celebrated Dr. Bentley, who both spoke and thought highly of Burman, has pronounced this oration "a very fine one in its way, all "writ in Lucian's manner, a thorough irony and jeer." These expressions are to be found in the 36th page of his "Answer to the Remarks made upon his Proposals of print-"ing a new edition of the Greek Testament." Dr. Middleton, however, the author of those Remarks, and who wrote, "Further Remarks on the Proposals," replies to this encomium of Bentley upon Burman, in this manner: "It "is indeed as thorough a jeer as ever yet appeared, and as "dull a one too, upon the church, the clergy, and every "thing serious and sacred in the practice and principles of "both. It is just, as he tells us, to let his audience know, "that to make a profound theologue, there is no need of any "skill at all, either in languages, or history, or eloquence, "or criticism." Middleton's works, Vol. II. p. 421.

Among the many quarrels and altercations which Burman had, one was with the excellent Le Clere; of which we will give some account, for the sake of illustrating the temper and character of our professor. In 1703, Le Clerc, under the assumed name of Theodorus Gorallus, published an edition of the remains of Pædo Albinovanus and Cornelius Severus; and prefixed a discourse upon the right method of interpreting the antient authors. Now whether Le Clerc here let drop any thing which might seem to discredit verbal criticism, and so increased the disgust he had already given to that sort of men in his Parrhasiana; or whether he was thought to have gone out of his province, and to have undertaken what he was not qualified to perform, we know

not: but offence was taken by Burman, and the ſame year was publiſhed a ſatirical piece, intituled, "A Dialogue be-"tween Spudæus and Gorallus;" which, as Clerc tells us, every body agreed to have been written by him. Le Clerc replied in a ſhort and general way to it, in the preface to his ſecond volume of the Bibliotheque Choiſee; but without mentioning either the work or the ſuppoſed author. He was twice, he tells us, in Burman's company afterwards, at the houſes of common friends, but did not take the leaſt notice. In 1709, Burman publiſhed Petronius; and in the preface, made an open and virulent attack upon Le Clerc, upon a pretence that he had ſaid ſomething againſt Grævius "Shall "I," ſays he, "ſuffer any Gorallus of them all to go un-"chaſtiſed, who blaſphemouſly depreciates the literary merit "of ſuch a man as Grævius, qui Grævii merita in rempub-"licam literariam deprimere ſacrilego ore conatur? Græ-"vius, who taking me an urchin, of only ten years old, un-"der his care, faſhioned me himſelf, and led me carefully "through thoſe tracts of learning, which have been trod by "the princes in literature?" Mr. Le Clerc replied in form to this preface, and vindicates his perſon and his writings from the reproachful imputations caſt upon both. Before he enters upon this, he raillies Burman pretty ſmartly, for defending Petronius and his obſcenities ſo zealouſly as he does. He quotes the following paſſages from his preface: "Cum ſoli fere "eſſent Monachi, apud quos ulla adhuc eruditionis veſtigia ſu-"pererant, quis non credat prurientes illos nebulones, qui in "publico magnam pietatis ſpeciem mentiebantur, intra clauſtra "ſua laſciviſſimum quemque ſcriptorem aſſidue verſaſſe?--Ho-"rum otioſorum turpi diligentiæ adſcribendum puto, quod non "integer ad nos Petronius pervenerit, ſed illæ tantum partes, "quæ Monachis tentigine ruptis laſciviæ et libidinoſæ proter-"viæ manifeſtiſſimis argumentis blandiebantur." One may ſee, ſays Le Clerc, that Mr. Burman has profited exceedingly from the ſtudy of Petronius; and that he is perfectly free from that hypocriſy which he imputes to the monks. His delicacy, adds he, is further obſervable in the promiſe he has made the publick, in the ſame preface; where he ſays, that, "he has a deſign, if God ſhall grant life and ſtrength, "ſi ætatem & vires Deus dederit, not only to publiſh ano-"ther volume of the verſes aſcribed to Petronius, but alſo "to enrich it with the Catalecta Scaligeri, &c." that is, ſays Le Clerc, Mr. Burman intends, with God's bleſſing, not only to publiſh a collection of moſt bawdy poems, among which are included the Priapeia, but alſo to enrich them with a com-

Bibl. Choiſ. Tom. xix. p. 309.

Ibid. p. 370.

Præfat. ad Petron.

Bibl. Choiſ. Tom. xix. p. 362.

a commentary of his own. Theſe things, ſays he, are very unbecoming a profeſſor of a chriſtian univerſity, who ought to preſerve the youth about him from corruption, inſtead of throwing incitements in their way; "not to mention his im-"prudence in talking after this manner, at a time when an "action was commenced againſt him by a young girl for "having debauched her."

It may be proper to obſerve here, that in 1734, was pub- Ibid. p. 364.
liſhed at Florence, a Latin performance, intitled, "Chreſto-"mathia Petronio-Burmanniana: ſive, cornucopiæ obſerva-"tionum eruditiſſimarum & ante plane inauditarum, quas vir "illuminatiſſimus, rerum omnium & multorum præterea ali-"orum peritiſſimus, Petrus Burmannus, congeſſit in Petroni-"um Arbitrum, ſanctiſſimum ſcriptorem. Acceſſit ſpecimen "Latinitatis novæ, Romanis incognitæ, è notis Petri Burman-"ni ad Petronium." Burman afterwards abuſed Le Clerc, in a piece called, "The lying Gazetteer," &c. to which Le Clerc made no other reply, than by inſerting in the ſecond part of the 20th tome of his Bibliotheque Choiſee, printed in 1710, a ſhort article intitled, "Reaſons for not anſwering a libel of "Peter Burman." Burman's reſentment was not yet ſatiated; for in the ſame year, when Dr. Bentley's "Emendationes in "Menandri & Philemonis Reliquias ex nupera editione J. Cle-"rici," were publiſhed at Utrecht, he prefixed a moſt abuſive and ſcurrilous preface, which begins in this manner: "Were "any prize to be propoſed in the republic of letters for him "who ſhould be found to exceed the reſt in impudence and "ignorance, Le Clerc would infallibly carry it by univerſal "conſent, &c." Here is language, employed againſt one of the greateſt, the moſt uſeful, the moſt excellent of men, that ever adorned the commonwealth of learning: which moves our indignation the more, as we are entirely of opinion, that all the Burmans, which ever did, or ever ſhall live, will never be worth one ſingle Le Clerc.

To conclude, and to give the devil his due, Burman, though not allowed by the critics to be an adept in the Greek, had ſkill and abilities as an editor of Latin claſſics; of which he publiſhed Virgil, Ovid, Petronius, Quintilian, Suetonius, Juſtin, Velleius, Phædrus, &c.

BURNET (GILBERT), biſhop of Saliſbury, was born at Edinburgh, Sept. 18, 1643. His father was the younger brother of an antient family in Aberdeenſhire, and bred to the civil law, in which, though he made no ſhining figure at the bar, his modeſty depreſſing too much his abilities, he raiſed

raiſed himſelf to ſo a great reputation, that at the reſtoration of Charles II. he was, in reward of his conſtant attachment to the royal party, appointed one of the lords of ſeſſion at Edinburgh. His mother was ſiſter to the famous Sir Alexander Johnſtoun, and a warm zealot for preſbytery. Mr. Burnet being out of employment, by reaſon of his refuſing to acknowledge Cromwell's authority, took upon himſelf the charge of his ſon's education, who at ten years of age was ſent to the college of Aberdeen. His father, who ſtill continued to be his principal inſtructor, obliged him to riſe to his ſtudies at four o'clock every morning; by which means he contracted ſuch a habit, as he never diſcontinued till a few years before his death, when age and infirmities rendered a greater proportion of reſt neceſſary to him. Though his father had deſigned him for the church, yet he would not divert him from purſuing his own inclination to civil and feudal law, to which ſtudy he applied a whole year; and received from it (he was often heard to ſay) juſter notions concerning the foundation of civil ſociety and government than are maintained by ſome divines. He altered his reſolution of proſecuting this ſtudy, and applied, with his father's warm approbation, to that of divinity. In his hours of amuſement he ran through many volumes of hiſtory, and, as he had a very ſtrong conſtitution and a prodigious memory, this cloſe application was no inconvenience to him, ſo that he made himſelf maſter of a vaſt extent of learning, which he had ready for his uſe upon all occaſions. At 18 he was admitted a probationer, or expectant preacher, and ſoon after an offer of a good benefice was made him, which he declined. In 1663, about two years after the death of his father, he came into England, and, after ſix months ſtay at Oxford and Cambridge, returned to Scotland, which he ſoon left again to make a tour of ſome months, in 1664, to Holland and France. At Amſterdam, by the help of a Jewiſh rabbi, he perfected himſelf in the Hebrew language; and likewiſe became acquainted with the leading men of the different perſuaſions tolerated in that country, as Calviniſts, Arminians, Lutherans, Anabaptiſts, Browniſts, Papiſts, and Unitarians, amongſt each of which, he uſed frequently to declare, he met with men of ſuch unfeigned piety and virtue, that he became fixed in a ſtrong principle of univerſal charity, and an invincible abhorrence of all ſeverities, on account of religious diſſenſions. On his return to Scotland, he was admitted into holy orders, by the biſhop of Edinburgh, in 1665, and preſented to the living of Saltoun. The conduct

Le Clerc, Biblioth. Ancienne & moderne, tom. III. p. 2.

Life annex'd to the Hiſt. of his Own Times.

of

of the Scotch biſhops ſeemed to him ſo unbecoming the epiſcopal character, that he drew up a memorial of their abuſes. In 1668, he was employed in negociating the ſcheme of accommodation between the epiſcopal and preſbyterian parties, and, by his advice, many of the latter were put into the vacant churches. The year following he was made divinity profeſſor at Glaſgow, where he continued four years and a half, equally hated by the zealots of both parties. In the frequent viſits he made to the ducheſs of Hamilton, he ſo far gained her confidence as to be intruſted with the peruſal and arrangement of her papers, relating to her father's and uncle's miniſtry; which put him upon writing Memoirs of the Dukes of Hamilton, and occaſioned his being invited to London by the earl of Lauderdale, who offered to furniſh him with ſome anecdotes towards compiling thoſe memoirs. During his ſtay in London, we are told by his ſelf and ſon, he was offered the choice of four biſhopricks in Scotland, which he refuſed. On his return to Glaſgow, he married lady Margaret Kennedy, daughter to the earl of Caſſiles, a lady of great piety and knowledge, highly eſteemed by the Preſbyterians, to whoſe ſentiments ſhe was ſtrongly inclined. As there was ſome diſparity in their ages, that it might remain paſt diſpute that this match was wholly owing to inclination, not to avarice or ambition, the day before their marriage he delivered the lady a deed, whereby he renounced all pretenſion to her fortune, which was very conſiderable, and muſt otherwiſe have fallen into his hands, ſhe herſelf having no intention to ſecure it. In 1672, he publiſhed "A "Vindication, &c. of the church and ſtate of Scotland;" which at that juncture was looked upon as ſo great a ſervice, that he was again offered a biſhopric, and a promiſe of the next vacant arch-biſhopric, but did not accept of it, becauſe he remarked, that the great deſign of the court was to advance Popery. In 1673, he took another journey to London; and, by the king's own nomination, after hearing him preach, was made one of his chaplains in ordinary.

Hiſt of his Own Times, p. 280, 281.

Ib. p. 681.

Ib. p. 682.

Upon his return to Scotland, he retired to his ſtation at Glaſgow, but was obliged the next year to return to court to juſtify himſelf againſt the accuſations of duke Lauderdale, who had repreſented him as the cauſe of the miſcarriages of all the court meaſures in Scotland. The king received him very coldly, and ordered his name to be ſtruck out of the liſt of chaplains; yet, at the duke of York's entreaty, conſented to hear what he could offer in his own juſtification, with which he ſeemed to be ſatisfied. Nevertheleſs, as Lauderdale

Ib. p. 683.

derdale had not dropt his reſentment, Mr. Burnet, who was told that his enemies had a deſign to get him impriſoned, reſigned his profeſſor's chair at Glaſgow, and reſolved to ſettle in London. He preached in ſeveral churches, and had been actually choſe miniſter of one, had not the electors been deterred from it by a meſſage in the king's name. About this time the living of Cripplegate being vacant, the dean and chapter of St. Paul's (in whoſe gift it was) hearing of his circumſtances, and the hardſhips he had undergone, ſent him an offer of the benefice, but as he had been informed of their firſt intention of conferring it on Dr. Fowler, he generouſly
Life, p. 683. declined it. In 1675, at the recommendation of lord Hollis, whom he had known in France, ambaſſador at that court, he was, by Sir Harbottle Grimſtone, maſter of the rolls, appointed preacher of the chapel there, notwithſtanding the oppoſition of the court. He was ſoon after choſen a lecturer of St. Clement's, and became one of the preachers that were moſt followed in town. In 1679, he publiſhed the firſt volume of his "Hiſtory of the Reformation," for which he had the thanks of both houſes of parliament: and two years after, the ſecond volume, which met with the ſame approbation as the firſt. About this time he attended a ſick perſon, who had been engaged in an amour with the earl of Rocheſter. The manner in which he treated her during her illneſs, gave that lord a great curioſity of being acquainted with him. Whereupon for a whole winter, he ſpent one evening in a week with Mr. Burnet, who diſcourſed with him upon all thoſe topics, upon which ſceptics and men of looſe morals attack the Chriſtian religion. The happy effect of theſe conferences occaſioned the publication of his account of the life and death of that earl.

In 1682, when the adminiſtration was changed in favour of the duke of York, being much reſorted to by perſons of all ranks and parties, in order to avoid returning viſits, he built a laboratory, and went, for above a year, through a courſe of chemical experiments. Not long after, he refuſed
Ib. p. 691. a living of three hundred a year offered him by the earl of Eſſex, on the terms of not reſiding there, but in London. His behaviour at the lord Ruſſel's trial, and his attendance on him in priſon and at his execution, having drawn on him the indignation of the court, he took a ſhort tour to Paris, where unuſual civilities were ſhewn by the king of France's
Ibid. expreſs direction. He became acquainted with ſeveral eminent perſons; but not thinking it right to be longer abſent from the duties of his calling, he returned to London, and that

that very year, in purſuance of the king's mandate, was diſcharged from his lecture-ſhip at St. Clement's: and having, on the 5th of November, 1684, preached a ſermon at the Rolls chapel, ſeverely inveighing againſt the doctrines of Popery and the principles of the Papiſts, he was, in December following, forbid to preach there any more. Hiſt. of his Own Times, p. 696.

On king James's acceſſion to the throne, having obtained leave to go out of the kingdom, he firſt went to Paris, and lived in great retirement, till contracting an acquaintance with brigadier Stouppe, a Proteſtant gentleman in the French ſervice, he made a tour with him to Italy. He met with an agreeable reception at Rome. Pope Innocent II. hearing of our author's arrival, ſent the captain of the Swiſs guards to acquaint him, that he would give him a private audience in bed, to avoid the ceremony of kiſſing his holineſs's ſlipper. But Dr. Burnet excuſed himſelf as well as he could.

One evening upon viſiting cardinal Howard, he found him diſtributing ſome relicks to two French gentlemen. Whereupon he whiſpered to him in Engliſh, that it was ſomewhat odd, that a clergyman of the church of England ſhould be at Rome, helping them off with the ware of Babylon. The cardinal ſmiled at the remark, and repeating it in French to the gentlemen, bade them tell their countrymen how bold the heretics, and how mild the cardinals were at Rome. Some diſputes, which our author had at Rome, concerning religion, beginning to be taken notice of, made it proper for him to quit that city, which, upon an intimation given him by prince Borgheſe, he accordingly did. He purſued his travels through Switzerland and Germany. In 1688, he came to Utrecht, with an intention to ſettle in ſome of the Seven Provinces. There he received an invitation from the prince and princeſs of Orange (to whom their party in England had recommended him) to come to The Hague, which he accepted: he was ſoon made acquainted with the ſecret of their counſels, and adviſed the fitting out of a fleet in Holland ſufficient to Life, p. 693. ſupport their deſigns and encourage their friends. This and the account of his travels, in which he endeavoured to blend Popery and tyranny together, and repreſent them as inſeparable, with ſome papers, reflecting on the proceedings of England, that came out in ſingle ſheets, and were diſperſed in ſeveral parts of England, moſt of which Mr. Burnet owns himſelf the author of, alarmed king James; and were the occaſion of his writing twice againſt him to the princeſs of Orange, and inſiſting by his ambaſſador on his being forbid the court, which after much importunity was done, though Hiſt. ibid. p. 726, 727.

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he continued to be truſted and employed as before, the Dutch miniſters conſulting him daily. But that which gave, he tells us, the criſis to the king's anger was, the news of Burnet's being to be married to a conſiderable fortune at The Hague. To put an end to theſe frequent conferences with the miniſters, a proſecution for high treaſon was ſet on foot againſt him both in England and Scotland: but Burnet, receiving the news thereof before it came to the States, avoided the ſtorm, by petitioning for, and obtaining without any difficulty, a bill of naturalization, in order to his intended marriage with Mary Scot, a Dutch lady, of conſiderable fortune, who, with the advantage of birth, had thoſe of a fine perſon and underſtanding.

After his marriage with this lady, being legally under the protection of Holland, he undertook, in a letter to the earl of Middleton, to anſwer all the matters laid to his charge; and added, that being now naturalized in Holland, his allegiance was, during his ſtay in theſe parts, transferred from his majeſty to the States General; and in another letter, that if, upon non-appearance, a ſentence ſhould be paſſed againſt him, he might, to juſtify himſelf, be forced to give an account of the ſhare he had in affairs, in which he might be led to mention what he was afraid would not pleaſe his majeſty. Theſe expreſſions gave ſuch offence to the Engliſh court, that, dropping the former proſecution, they proceeded againſt him as guilty of high treaſon; and a ſentence of outlawry was paſſed upon him; and thereupon the king firſt demanded him to be delivered up, and afterwards inſiſted on his being baniſhed the Seven Provinces, which the States refuſed, alledging, that he was become their ſubject; and, if the king had any thing to lay to Dr. Burnet's charge, juſtice ſhould be done in their courts. This put an end to all farther application to the States; and Dr. Burnet, ſecured from any danger, went on in aſſiſting and forwarding the important affair of the revolution. He gave early notice of it to the court of Hanover, intimating, that the ſucceſs of that project muſt naturally end in a ſucceſſion in that illuſtrious houſe to the Britiſh crown. He wrote alſo ſeveral pamphlets in ſupport of the prince of Orange's deſigns, and aſſiſted in drawing up his declaration, &c. and when he undertook the expedition to England, Dr. Burnet accompanied him as his chaplain. After his landing, at Exeter he propoſed and drew up the aſſociation, and was of no ſmall ſervice on ſeveral occaſions by a ſeaſonable diſplay of pulpit eloquence, to animate the prince's followers, and gain over others to his intereſt.

Hiſt of his Own Times, p. 726, 727, 728.

Hiſt. ibid. P. 757.

intereſt. Nor did his ſervices paſs unrewarded, for king William had not been many days on the throne before Dr. Burnet was advanced to the ſee of Saliſbury, in the room of Dr. Seth Ward, deceaſed, being conſecrated May 31, 1689. He diſtinguiſhed himſelf in the houſe of lords, by declaring for moderate meaſures with regard to the clergy, who ſcrupled to take the oaths, and for a toleration of the Proteſtant Diſſenters. A paſſage in his paſtoral letter to the clergy of his dioceſe, concerning the oaths of allegiance and ſupremacy to king William and queen Mary, dated May 15, 1689, which ſeemed to ground their title to the crown on the right of conqueſt, gave ſuch offence to both houſes of parliament, that they ordered it to be burnt by the hands of the common hangman. As ſoon as the ſeſſion of Parliament in 1689 was ended, he went down to his dioceſe, where he was very exact in the diſcharge of his function, and was particularly ſcrupulous in conferring orders and admitting to livings. Kennet's complete Hiſt. of England, vol. III. p. 587, 650.

In 1698, he loſt his wife by the ſmall-pox; and, as he was almoſt immediately after appointed preceptor to the duke of Glouceſter, in whoſe education he took great pains, this employment and the tender age of his children, induced him the ſame year to ſupply her loſs, by a marriage with Mrs. Berkeley, eldeſt daughter of Sir Richard Blake, knight. Ibid. 713.

In 1699, he publiſhed his "expoſition on the thirty-nine "articles of the church of England." In 1704, he had the ſatisfaction to ſee his project for augmenting poor livings carried into execution. The laſt five or ſix years of his life he grew more abſtracted from the world, than he had been in the former part of it. He lived to ſee a ſucceſſion take place, and that family eſtabliſhed, in whoſe intereſts he had been ſo zealous: he died March, 17, 1714-15, in the 72d year of his age, and was interred in the pariſh church of St. James, Clerkenwell. After his death, "his Hiſtory of his own times, "with his life annexed," was publiſhed by his ſon Thomas Burnet, eſq; His character, as drawn by the marquis of Halifax, is as follows, "Dr. Burnet is like all men who are above "the ordinary level, ſeldom ſpoke of in a mean; he muſt either be railed at or admired. He has a ſwiftneſs of imagi-"nation that no other comes up to; and as our nature hardly "allows us to have enough of any thing, without having too "much, he cannot at all times ſo hold in his thoughts, but "that at ſometimes they may run away with him; as it is "hard for a veſſel that is brimful, when in motion, not to "run over; and therefore the variety of matter that he ever

" carries about him, may throw out more than an unkind
" critic would allow of. His firſt thoughts may ſometimes
" require more digeſtion, not from a defect in his judgment,
" but from the abundance of his fancy, which furniſhes too
" faſt for him; his friends love him too well to ſee ſmall faults;
" or if they do, think that his greater talents give him a pri-
" vilege of ſtraying from the ſtrict rules of caution, and
" exempt him from the ordinary rules of cenſure. He pro-
" duces ſo faſt, that what is well in his writings calls for ad-
" miration, and what is incorrect deſerves an excuſe; he may,
" in ſome things, require grains of allowance, which thoſe
" only can deny him, who are unknown or unjuſt to him.
" He is not quicker in diſcerning other men's faults than he
" is in forgiving them; ſo ready, or rather glad, to acknow-
" ledge his own, that from blemiſhes they become orna-
" ments. All the repeated provocations of his indecent ad-
" verſaries have had no other effect, than the ſetting his good
" nature in ſo much a better light, ſince his anger never yet
" went farther than to pity them. That heat, which in moſt
" other men raiſes ſharpneſs and ſatire, in him glows into
" warmth for his friends, and compaſſion for thoſe in want
" and miſery. As dull men have quick eyes in diſcerning
" the ſmaller faults of thoſe that nature has made ſuperior
" to them, they do not miſs one blot he makes; and being
" beholden only to their barrenneſs for their diſcretion, they
" fall upon the errors which ariſe out of his abundance;
" and, by a miſtake into which their malice betrays them,
" they think that by finding a mote in his eye, they hide the
" beams that are in their own. His quickneſs makes writing
" ſo eaſy a thing to him, that his ſpirits are neither waſted
" nor ſoured by it: the ſoil is not forced; every thing grows
" and brings forth without pangs; which diſtinguiſhes as
" much what he does from that which ſmells of the lamp,
" as a good palate will diſcern between fruit which comes
" from a rich mould, and that which taſtes of the uncleanly
" pains that have been beſtowed upon it. He makes many
" enemies by ſetting an ill-natured example of living, which
" they are not inclined to follow. His indifference for pre-
" ferment, his contempt not only of ſplendor, but of all un-
" neceſſary plenty; his degrading himſelf into the loweſt and
" moſt painful duties of his calling; are ſuch unprelatical
" qualities, that, let him be never ſo orthodox in other
" things, in theſe he muſt be a diſſenter. Virtues of ſuch a
" ſtamp are ſo many hereſies in the opinion of thoſe divines
" who have ſoftened the primitive injunctions ſo as to make

" them

" them ſuit better with the preſent frailty of mankind. No " wonder then if they are angry, ſince it is in their own de- " fence; or that, from a principle of ſelf-preſervation, they " ſhould endeavour to ſuppreſs a man whoſe parts are a ſhame, " and whoſe life is a ſcandal to them." A liſt of his writings may be ſeen at the end of the account of his life publiſhed by his ſon.

BURNET (Dr. THOMAS), a moſt ingenious and learned writer, was not a Scot, as Wood calls him; but was born at Croft in Yorkſhire, in or about the year 1635. His firſt education was at the free-ſchool of North-Alverton in that county, from whence he was removed, in June 1651, to Clare-hall in Cambridge. Here he had the excellent Tillotſon for his tutor; under whom, it is probable, he improved, if not imbibed, that free, generous, noble way of thinking, for which he is ſo much diſtinguiſhed, and will be ever memorable. The very learned Dr. Cudworth was at that time maſter of Clare-hall, but removed from it to the maſterſhip of Chriſt's college in 1654; and thither our author followed him. Under his patronage, he was choſen fellow of it in 1657, commenced M. A. in 1658, and became ſenior proctor of the univerſity in 1661; but how long afterwards he continued his reſidence there, does not appear.

Athen. Oxon. vol. II. p. 868. 2d edition.

Birch's Life of Tillotſon, page 277, 1752, 8vo.

The next ſituation and character we find him in, is that of governor to the young earl of Wiltſhire, ſon of the marquis of Wincheſter, with whom he traveiled abroad; and gave ſuch ſatisfaction, that, ſoon after his return to England, he was invited and prevailed on by the firſt duke of Ormond, to travel once more in the like character with the young earl of Oſſory, his grace's grandſon and heir apparent. Theſe honourable connexions introduced him into what may properly be called the world: in which he afterwards confirmed and propagated the reputation, he already had for fine parts and learning, by the publication of his, " *Telluris Theoria Sacra, orbis noſtri originem & mutationes* " *generales, quas olim ſubiit & ſubiturus eſt, complectens.*" This Sacred Theory of the Earth was originally publiſhed in Latin, in two volumes 4to: the two firſt books, " concerning the Deluge, and Paradiſe," in 1681; the two laſt, " concerning the Burning of the World, and the New " Heavens and New Earth," in 1689. The uncommon approbation this work met with, and the particular encouragement of Charles II. who was exceedingly taken with it,

put the author upon tranſlating it into Engliſh. He did ſo: and publiſhed the two firſt books in 1684, folio, with an elegant dedication to the king; as he did the two laſt in 1689, with a no leſs elegant dedication to queen Mary.

Preface to the reader. "The Engliſh edition, he tells us, is the ſame in ſubſtance "with the Latin; though, he confeſſes, not ſo properly a "tranſlation, as a new compoſition upon the ſame ground, "there being ſeveral additional chapters in it, and ſeveral "new moulded."

May 19, 1685, he was made maſter of the Charter-houſe, by the intereſt of the duke of Ormond; and ſoon after commenced LL. D. At what time he entered into orders, is not exactly known; but it is plain that he was a clergyman at his election to this maſterſhip, from the objection then made againſt him by ſome of the biſhops who were governors, namely, that "he generally appeared in a lay-habit." This objection however was overruled by his patron the duke of Ormond, who aſſerted in his favour, that he had no living or other eccleſiaſtical preferment; and that his life and converſation were in all reſpects ſuitable to the clerical character. In the latter end of 1686, Dr. Burnet's integrity, prudence, and reſolution, were fully tried in his new ſtation upon the following occaſion: one Andrew Popham, a Roman Catholic, came to the Charter-houſe, with a letter from king James to the governors, requiring them to chooſe and admit him, the ſaid Andrew Popham, a penſioner thereof; "without tendering any oath or oaths unto him, or requiring "of him any ſubſcription, recognition, or other act or acts, in "conformity to the doctrine and diſcipline of the church of "England as the ſame is now eſtabliſhed: and notwith-"ſtanding any ſtatute, order, or conſtitution, of or in the "ſaid hoſpital; with which, ſays his majeſty, we are gra-"ciouſly diſpoſed to diſpenſe in his behalf." The governors were aſſembled, Popham appeared, and the king's letter was read: upon which the lord chancellor Jefferies moved, that without any debate they ſhould proceed to vote, whether Andrew Popham ſhould be admitted a penſioner of the hoſpital according to the king's letter: And it was put upon the maſter, Dr. Burnet, as the junior, to vote firſt. The maſter told the governors, that he thought it was his duty to acquaint their lordſhips with the ſtate and conſtitution of that hoſpital: and, though this was oppoſed by ſome, yet, after a little debate, the maſter was heard; who obſerved, that to admit a penſioner into the hoſpital without his taking the oaths of allegiance and ſupremacy, was not only contrary to

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the conſtitution of the hoſpital, but to an expreſs act of parliament for the better eſtabliſhment thereof. One of the governors aſked, what this was to the purpoſe? To whom the duke of Ormond replied, that he thought it much to the purpoſe; for an act of parliament was not ſo ſlight a thing, as not to deſerve a conſideration. After ſome other diſcourſe, the queſtion was put, whether Popham ſhould be admitted? and paſſed in the negative. A ſecond letter from the king was afterwards ſent; to which the governors, in a letter addreſſed to his majeſty, humbly replied, and gave their reaſons why they could not comply with his pleaſure, in admitting Andrew Popham as a penſioner of the hoſpital. This not ſatisfying king James, he ordered chancellor Jefferies to find out a way, how he might have right done him at the hoſpital; and the maſter was particularly threatened to be ſummoned before the eccleſiaſtical commiſſioners. But by this time they were quarrelling with the univerſities, and had their hands full of buſineſs: and ſo the affair was dropped. This was the firſt ſtand made againſt the diſpenſing power of that reign, by any ſociety in England, and did good ſervice to the public; as ſometimes a little frontier garriſon well defended, gives a check to a great army, and a good example to the reſt of the country to ſtand ſtoutly upon their defence. A relation of the Charter-houſe proceedings upon this occaſion was publiſhed by Dr. Burnet in 1689.

After the Revolution, he was introduced to court by his honoured tutor and worthy friend archbiſhop Tillotſon; was made chaplain to the king, and ſoon after clerk of the cloſet. He was now looked upon as in the high road to great preferment, and had certainly a fine proſpect before him; when he ruined all by ſome unadviſed ſtrokes of his pen. In 1692, he publiſhed, "*Archæologiæ Philoſophicæ; ſive, Doctrina Antiqua de Rerum originibus*," in 4to, with a dedication to king William, whoſe character he there draws with great ſtrength of genius and art, and in that beautiful ſtyle which was peculiar to himſelf. But neither the high rank and authority of his patron, nor the great elegance and learning diſplayed throughout the work, could protect the author from the clamours raiſed againſt him for allegorizing the Scripture-account of the fall of our firſt parents; which, it muſt be confeſſed, is done with too great an air of ridicule. Burnet himſelf ſeems afterwards to have been ſenſible of this; for it appears from a Latin letter, written by himſelf to Wolters, a bookſeller at Amſterdam, dated Sept. 14, 1694, that he choſe to have the moſt offenſive parts omitted in the future

editions of that work. The letter is in his own hand-writing; and, as it is ſhort, and not unworthy of notice, ſhall be inſerted. "Literas tuas, humaniſſime domine, datas Amſtelodeami Aug. 25, non ita pridem accepi; in quibus mihi notum facis, te ſcripta mea Latina typis jam ſemel mandaſſe; diſtractiſque fere exemplaribus, in animo tibi eſſe eadem recudere. Proin me rogas, ut ſi aliquid addendum habeam, id ad te tranſmittam. Habeo equidem nonnulla addenda, ſed quæ non licet per valetudinem digerere, aut ſuis locis attexere. Fac itaque ut libet, non impedis; velim tantum, ut omittatur in hac nova editione dictiuncula illa, *En primordia artis ſutoriæ!* & ad fictum illum dialogum inter Evam & ſerpentem in eodem capite adjice, ſi placet, in margine: *Vide Amyraldum & Serpente Tentatore, & Andream Rivinum de Serpente Seductore ad mentem Judæorum & Chriſtianorum. Cætera tuæ curæ & humanitati permitto, precorque ut valeas.*"

Archæolog. Lib. II. c. 7. p. 293. p. 281.

He had expreſſed himſelf to the ſame purpoſe, ſome time before the date of this letter, in a Latin epiſtle, "Ad virum clariſſimum circa nuper editum de Archæologiis Philoſophicis libellum;" where his words run thus: "Si quid crude & immature dictum eſt, quod piis & ſapientibus offendiculo eſſe poſſit, id totum quicquid eſt indictum volo; & colloquium inter Evam & Serpentem quod nonnullis diſplicere audio, vel ſi quid ſit præterea cognatæ indolis, amputari & abſcindi ſine dolore patiar." The perſon to whom this Latin letter is addreſſed, and alſo a ſecond afterwards, upon the ſame ſubject, was generally underſtood to be archbiſhop Tillotſon. Both the letters are ſubjoined to the ſecond edition of "*Archæologiæ Philoſophicæ*," printed 1728, in 8vo, and in both, he acknowledges ſacred Scripture, whether literally or myſtically underſtood, to be given us from heaven, as the rule of our faith, the guide of our life, and the refuge of our ſalvation; and profeſſes to pay to it all poſſible reſpect, honour and veneration.

But all this came too late, or however proved inſufficient to lay the ſtorm raiſed againſt him; which was rather increaſed than abated, by the encomium which Mr. Charles Blount, the deiſtical author of the "Oracles of Reaſon," thought proper to beſtow upon his work: for theſe gentlemen are always ready to receive a writer with open arms, when the bigots are caballing to puſh him over to their party, and, indeed, ſometimes before. Blount, in a letter to his friend Gildon, tells him, that "according to his promiſe, "he has ſent him a tranſlation of the ſeventh and eighth "chapters,

Blount's Miſcellaneous works, p. 1. 1695, in 12mo.

" chapters, and alſo the appendix, of the great and learned " Dr. Burnet's *Archæologiæ Philoſophicæ*, &c. a piece, which " he thinks one of the moſt ingenious he ever read, and " full of the moſt acute, as well as learned obſervations." Theſe ſeventh and eighth chapters, here tranſlated for Mr. Gildon's uſe, were unfortunately the moſt exceptionable in the whole work: and being immediately adopted by an infidel writer, did give ſuch a plauſible colour to the complaints of the clergy, that it was judged expedient, in that critical ſeaſon, to remove him from his place of clerk of the cloſet. He withdrew accordingly from court: and, if Mr. Oldmixon can be credited, actually miſſed the ſee of Canterbury, upon the death of Tillotſon, on account of this very work, which occaſioned him to be then repreſented by ſome biſhops as a ſceptical writer. He retired to his beloved ſtudies and contemplations in the Charter-houſe, without ſeeking, or perhaps deſiring, any farther preferment; for he was a man of many virtues, and does not appear to have had any ambition in his nature. There he lived in a ſingle ſtate to a good old age; and there he died Sept. 27, 1715.

In 1727, two other learned and elegant Latin works of our author were publiſhed in 8vo; one " *De Fide & officiis* " *Chriſtianorum*," the other " *De ſtatu Mortuorum & Reſurgentium.*" Burnet had himſelf cauſed to be ſtruck off at the preſs a few copies of each of theſe works, for the uſe of himſelf and ſome private friends; but did not intend them for the public, there being ſome points diſcuſſed in them not ſo proper to be communicated openly. Yet, ſurreptitious copies from proof ſheets getting into the world, and the works being terribly mangled and full of faults, Mr. Wilkinſon of Lincoln's-inn, Burnet's particular friend, and who was in poſſeſſion of all his papers, thought it right to oblige the learned with a true copy of them, corrected by the doctor himſelf; as he did in 1727. To the ſecond edition in 1733, of " *De ſtatu Mortuorum & Reſurgentium*," is added an Appendix, " *De Futura Judæorum Reſtauratione*:" it appearing to the editor from Burnet's papers, that it was deſigned to be placed there. He is ſaid alſo to have been the author of three ſmall pieces without his name, under the title of " Remarks upon an *Eſſay concerning human Underſtanding*;" the two firſt publiſhed in 1697, the laſt in 1699: which " *Remarks*" were anſwered by Mrs. Catherine Trotter, afterwards Mrs. Cockburn, then but 23 years of age, in her " Defence of Mr. Locke's Eſſay," printed in May 1702.

Anecdotes of Bowyer, by Nichols, p. 256.

Theſe pieces however were not among the acknowledged works of Dr. Burnet.

Mean while, ſome farther notice muſt be taken of "The "Sacred Theory of the Earth," which is the principal of all his productions, and is indeed a moſt beautiful work. It would be endleſs to tranſcribe the fine things that have been ſaid of this Theory. Mr. Addiſon, in 1699, wrote a Latin ode in its praiſe, which hath been prefixed to many editions of it. An able writer hath not ſcrupled, from this ſingle work, to rank Dr. Burnet with the very few, in whom the three great faculties of the underſtanding, viz. judgment, imagination, and memory, have been found united. According to him, there have exiſted but few tranſcendent geniuſes, who have been ſingularly bleſſed with this rare aſſemblage of different talents. All that he could recollect, "who have at once enjoyed in full vigour a ſublime and "ſplendid imagination, a ſolid and profound underſtanding, "an exact and tenacious memory, are Herodotus, Plato, "Tully, Livy, Tacitus, Galileo, Bacon, Des Cartes, Ma-"lebranche, Milton, Burnet of the Charter-houſe, Berkeley, "and Monteſquieu." The fame writer afterwards delivers himſelf in theſe terms of high compliment to Dr. Burnet: "It has been the lot of many great names, not to have been "able to expreſs themſelves with beauty and propriety in "the fetters of verſe, in their reſpective languages; who "have yet manifeſted the force, fertility, and creative power "of a moſt poetic genius, in proſe. This was the caſe of "Plato, of Lucian, of Fenelon, of Sir Philip Sidney, and "of Dr. *Thomas Burnet*; who, in his *Theory of the Earth*, "has diſplayed an imagination very near equal to that of "Milton.

See The Eſſay on the Writings and Genius of Pope, p. 318.

Page 271.

"——————*Mœnia mundi*
"*Diſcedunt: totum video per inane geri res.*"

But, notwithſtanding theſe encomiums on Burnet, it is not pretended, that his "*Theory*" is built upon principles of mathematics and ſound philoſophy: on the contrary, the men of ſcience were diſpleaſed at him for preſuming to erect a Theory, which he would have received as true, without proceeding on that foundation. Flamſtead is reported to have told him ſomewhat peeviſhly, that "there went more "to the making of a world, than a fine-turned period;" and that "he was able to overthrow *The Theory* in one "ſheet of paper." Others attacked it in form. Mr. Eraſmus Warren, rector of Worlington in Suffolk, publiſhed two pieces

pieces againſt it, ſoon after its appearance in Engliſh, and Dr. Burnet anſwered them: which pieces, with their anſwers, have been printed at the end of the later editions of "*The Theory*." Mr. John Keill, afterwards Doctor, Savilian profeſſor of geometry in Oxford, publiſhed alſo an "*Examination*" of it in 1698, to which Dr. Burnet replied; and then Mr. Keill defended himſelf. Burnet's reply to Keill is ſubjoined to the later editions of his "*Theory*;" and Keill's "Examination and Defence," together with his "Remarks and Defence upon Whiſton's Theory," were reprinted together in 1734, 8vo. It is univerſally allowed, that Keill has ſolidly confuted the "Theory;" and it is to be lamented that he did it in the rough way of controverſy: yet there are many paſſages in his confutation, which ſhew, that he at the ſame time entertained the higheſt opinion of the author. "I acknowledge him, ſays he, to be an ingenious writer; and if he had taken a right method, and had made a conſiderable progreſs in thoſe ſciences that are introductory to the ſtudy of nature I doubt not but he would have made a very acute philoſopher. It was his unhappineſs to begin at firſt with the Carteſian philoſophy; and not having a ſufficient ſtock of geometrical and mechanical principles to examine it rightly, he too eaſily believed it, and thought that there was but little ſkill required in thoſe ſciences to become a philoſopher: and therefore, in imitation of Monſ. Des Cartes, he would undertake to ſhew how the world was made; a taſk too great, even for a mathematician." Examination, p. 309, edit. 1734.

Many perhaps may wonder, that a book fundamentally wrong ſhould run through ſo many editions, and be ſo much read; but the reaſon is plain. No man reads Homer's Iliad for hiſtory, any more than he reads Milton's Paradiſe Loſt for divinity; though it is poſſible there may be true hiſtory in the one, as it is certain there be true divinity in the other. Such works are read, purely to entertain and amuſe the fancy; and it is not the ſtory that is ſought after, but the greatneſs of imagery, and nobleneſs of ſentiments, with which they abound. Why may not Burnet's "*Theory of the Earth*" be read with the ſame view? It is not true in philoſophy; but it is full of vaſt and ſublime conceptions, preſents to the imagination new and aſtoniſhing ſcenes, and will therefore always furniſh an high entertainment to the reader, who is capable of being pleaſed as well as inſtructed. This even Keill himſelf allows; "for as I believe, ſay he, never any book was fuller of errors and miſtakes in philoſophy, ſo Page 139.

" none ever abounded with more beautiful ſcenes, and ſur-
" prizing images of nature. But I write only to thoſe, who
" might perhaps expect to find a true philoſophy in it: they
" who read it as an ingenious romance, will ſtill be pleaſed
" with their entertainment."

BURNET (Dr. THOMAS), a phyſician of Scotland, of whoſe birth, life and death, we find nothing recorded, except what the title-page of his books ſet forth; namely, that he was "*M. D. Medicus Regius, & Collegii Regii Medicorum* " *Edinburgenſis Socius.*" His name deſerves to be preſerved, however, for the ſake of two uſeful works, which he hath left. One is, "*Theſaurus Medicinæ Practicæ*," Lond. 1673, in 4to: a collection from the beſt practical writers, the laſt edition of which, greatly enlarged by himſelf, was publiſhed at Geneva, 1698, in 4to. The other "*Hippocrates Con-* " *tractus, in quo Hippocratis omnia in brevem Epitomen re-* " *data habentur*," Edinb. 1685, in 8vo. A neat edition of this was printed at London, 1743, in 12mo.

Mangeti Biblioth. Medic. Genev. 1731.

BURTON (HENRY), was born at Birſall in Yorkſhire, about 1579; and educated at St. John's college in Cambridge, where he took both his degrees in arts. He was afterwards incorporated M. A. at Oxford, and took the degree of B. D. He firſt was tutor to the ſons of lord Carey of Lepington (created in 1625 earl of Monmouth), then clerk of the cloſet to prince Henry; and after his death, to prince Charles, whom he was appointed to attend into Spain in 1623; but, for reaſons unknown, was ſet aſide after part of his goods were ſhipped, and upon that prince's acceſſion to the crown was removed from being his clerk of the cloſet. Burton, highly diſguſted at this treatment, took every opportunity of expreſſing his reſentment, particularly by railing againſt the biſhops.

Clarendon. Vol. I. p. 2 oc. 8vo. edit.

In April 1625, he preſented a letter to king Charles, remonſtrating againſt Dr. Neile and Dr. Laud, his majeſty's continual attendants, as popiſhly affected; and for this, and ſome other indiſcretions, was forbid the court. Soon after, he was preſented to the rectory of St. Matthew's, in Friday-ſtreet, London. In Dec. 1636, he was ſummoned to appear before Dr. Duck, one of the commiſſioners for cauſes eccleſiaſtical, who tendered to him the oaths ex officio, to anſwer to certain articles brought againſt him, for what he had advanced in two ſermons preached in his own church on the

Wood.

Ibid.

the preceding fifth of November (A). Burton, inſtead of anſwering, appealed to the king: nevertheleſs, a ſpecial high-commiſſion-court, which was called ſoon after at Doctors-Commons, ſuſpended him in his abſence, from both his office and benefice; upon which he thought fit to abſcond, but publiſhed his two ſermons under the title of, "For God "and the King;" together, with an apology juſtifying his appeal. Feb. 1, a ſerjeant at arms, with other officers, by virtue of a warrant from the Star-chamber, broke open his doors, ſeized his papers, and took him into cuſtody. Next day, he was, by an order of the privy-council, committed to the Fleet-priſon; from which place he dated "one "epiſtle to his majeſty," another "to the judges," and a third "to the true-hearted nobility." March 11, he was proceeded againſt in the Star-chamber, for writing and publiſhing ſeditious, ſchiſmatical, and libellous books, againſt the hierarchy of the church, and to the ſcandal of the government. To this information, he (and Baſtwick and Prynne who were indicted with him) prepared anſwers (B). In the end of May 1637, a perſon came to the Fleet, to examine Burton upon his anſwer; but hearing that the greateſt part of it had been expunged, he refuſed to be examined, unleſs his anſwer might be admitted as it was put in, or he permitted to put in a new anſwer. June 2, it was ordered by the court, that if he would not anſwer to interrogatories framed upon his anſwer, he would be proceeded againſt pro confeſſo. Accordingly, June 14, Burton, and the two others, being brought to the bar, the information was read; and

(A) The text they were preached upon was, Proverbs xxiv. 21, 22. In theſe two ſermons and in his apology, he charged the biſhops with dangerous plots to change the orthodox religion eſtabliſhed in England, and to bring in Romiſh ſuperſtition in the room of it; and blamed them for introducing ſeveral innovations into divine worſhip. The chief he mentioned were, that in the epiſtle the Sunday before Eaſter, they had put out "In," and made it, "At the name of Jeſus," which alteration was directly againſt the act of parliament. That two places were changed in the prayers ſet forth for the 5th of November; namely, "Root "out that Babyloniſh and Antichriſ"tian ſect, which ſay, &c." is thus altered, "Root out that Babyloniſh "and Antichriſtian ſect of them which "ſay." Next, "Cut off thoſe work"ers of iniquity whoſe religion is re"bellion, &c." was, in the book printed in 1635, thus altered, "Cut "off thoſe workers of iniquity, who "turn religion into rebellion."—That the prayers for the navy are left out of the late book for the faſt.—That the placing the communion-table altar-wiſe, at the upper end of the chancel, was done to advance and uſher in Popery.—That the ſecond ſervice, as dainties, was ſaid there.—That bowing towards the altar, was worſhiping the table, or God knows what.

(B) Their counſel refuſed to ſign their anſwers, for fear of offending the Star-chamber. The defendants therefore petitioned the court, that, according

and no legal anſwer having been put in in time, nor filed on record, the court began, for this contempt, to proceed to ſentence. The defendants cried out for juſtice, that their anſwers might be read, and that they might not be condemned unheard. Nevertheleſs, becauſe their anſwers were not filed on record, the court proceeded to paſs ſentence: which was, that Burton, Prynne, and Baſtwick pay a fine of 5000l. each, and that Burton, in particular, be deprived of his eccleſiaſtical benefice, degraded from his miniſterial function and degrees in the univerſity, be ſet on the pillory, have both his ears cut off there, confined to perpetual cloſe impriſonment in Lancaſter-caſtle, debarred the acceſs of his wife or any other except his keeper, and denied the uſe of pen, ink, and paper: all which, except the fine, was executed accordingly. After twelve weeks impriſonment in the common-gaol at Lancaſter, where great crowds pitying his misfortunes reſorted to him, ſome of his papers being diſperſed in London, he was removed, by an order of council, to Cornet-caſtle, in the iſle of Guernſey, Oct. 1637, where he was ſhut up almoſt three years; till in Nov. 1640, the houſe of commons, upon his wife's petition, complaining of the ſeverity of his ſentence, ordered that he ſhould be forthwith ſent for to the parliament in ſafe cuſtody. Burton, on his arrival at London, preſented a petition to the houſe of commons, ſetting forth his ſufferings. In conſequence of which, the houſe reſolved, that the ſentence againſt him was illegal, and ought to be reverſed; that he be freed from the fine of 5000l. and from impriſonment, and reſtored to his degrees in the univerſity, orders in the miniſtry, and to his eccleſiaſtical benefice in Friday-ſtreet, London; alſo have recompence for his impriſonment, and for the loſs of his ears, which they fixed at ſix thouſand pounds; but by reaon of

cording to ancient precedents, they might ſign their anſwers with their own hands; declaring, they would abide by the cenſure of the court, if they did not make good what was contained therein. But this was refuſed by the court. Burton's anſwer was at length ſigned by Holt, a bencher of Gray's-inn; who afterwards withdrew his hand, becauſe the other counſel, out of fear, would not ſubſcribe it. However, Burton tendered it to the court, deſiring it might be accepted, or Holt ordered to new ſign it. The court ordered, that it might be received under the hand of Holt alone, which was accordingly done. After it had lain in court near three weeks, upon the attorney-general's ſuggeſtion to the court, May 19, that it was ſcandalous; it was referred to the two chief juſtices, Sir John Bramſton and Sir John Finch, to conſider of, and to expunge what was contained therein, as unfit to be brought into court, or otherwiſe impertinent and ſcandalous. They expunged ſixty-four whole ſheets, that is, the whole anſwer, except ſix lines at the beginning, and about twenty-four at the latter end.

the enſuing confuſions in the kingdom, he never received that ſum. He was, however, reſtored to his living of St. Matthew's, after which he declared himſelf an Independent, and complied with all the alterations that enſued: but Wood ſays, that when he ſaw what ſtrange courſes the parliament took, he grew more moderate. He died Jan. 1647-8. Beſides the tracts mentioned above, he wrote ſeveral others. Faſti, Vol. I. col. 192.

BURTON (WILLIAM) (A), author of "The Hiſtory "of Leiceſterſhire," and eldeſt ſon of Ralph Burton (B), eſq; of Lindley, in Leiceſterſhire, was born Aug. 24, 1575, educated at the ſchool of Sutton-Coldfield, in Warwickſhire, admitted of Brazen-noſe college, Oxford, 1591, and of The Inner Temple May 20, 1593, B. A. June 22, 1594, and afterwards a barriſter and reporter in the court of Common-pleas. But "his natural genius leading him to "the ſtudies of heraldry, genealogies, and antiquities, he "became excellent in thoſe obſcure and intricate matters; "and, look upon him as a gentleman, was accounted by all "that knew him to be the beſt of his time for thoſe ſtudies, "as may appear by his deſcription of Leiceſterſhire." In 1602 he corrected Saxton's Map of that county, with the addition of 80 towns. His weak conſtitution not permitting him to follow his buſineſs, he retired into the country; and his great work, "The Deſcription of Leiceſterſhire," was publiſhed in folio, 1622. He tells his patron, George Villers, marquis of Buckingham, that "he has undertaken "to remove an eclipſe from the ſun without art or aſtrono-"mical dimenſion, to give light to the county of Leiceſter, "whoſe beauty hath long been ſhadowed and obſcured;" and in his preface declares himſelf one of thoſe who hold that "Gloria totius res eſt vaniſſima mundi;" and that he was unfit and unfurniſhed for ſo great a buſineſs; "unfit," to uſe his own words, "for that myſelf was bound for ano-"ther ſtudy, which is jealous, and will admit no partner, "for that all time and parts of time, that could poſſibly be "employed therein, were not ſufficient to be diſpended "thereon, by reaſon of the difficulty of getting, and mul- Hiſtory of Hinckley, by Nichols; and Gough's Britiſh Topography. Wood, Ath. Ox. II. 75.

(A) Mr. Peck had collected materials for the life of Mr. Burton and his younger brother Robert, which are probably among the papers of the late ſir Thomas Cave, Bart. M. P. who bought the greater part of Mr. Peck's MSS. from his widow, on the ſuggeſtion of Mr. Aſhby.

(B) One of his anceſtors was eſquire of the body of Richard I. and Lindley came into the family by marriage of his great grandfather with the heireſs of John Hardwick, who conducted the earl of Richmond to the battle of Boſworth.

"tiplicity

" tiplicity of kinds of learning therein. Yet if a partner " might be aſſigned or admitted thereto, there is no ſtudy " or learning ſo fit or neceſſary for a lawyer, as the ſtudy of " antiquities." He was aſſiſted in this undertaking by his kinſmen John Beaumont of Gracedieu, eſq; and Auguſtus Vincent, Rougecroix; but the church notes were taken by himſelf. He drew up the corollary of Leland's life, prefixed to the " Collectanea," with his favourite device, the ſun recovering from an eclipſe, and motto " Rilucera," dated Faledi 1612, from Falde, a pleaſant village near Tutbury, Staffordſhire, and a great patrimony belonging to his family, and then to him. The county hiſtory was dated from the ſame village, Oct. 30, 1622. He alſo cauſed part of Leland's Itinerary to be tranſcribed 1631, and gave both the tranſcript and the ſeven original volumes to the Bodleian library 1632; as alſo Talbot's notes. To him his countryman Thomas Purefoy, eſq; of Barwell, bequeathed Leland's " Collectanea" after his death 1612. Wood charges him with putting many needleſs additions and illuſtrations into theſe " Collectanea;" from which charge Hearne defends him. Wood adds, he made a uſeful index to them, which, Hearne ſays, was only of religious houſes and ſome authors. In 1625 he reſided at Lindley, where, among other works, he compiled a folio volume (which ſtill remains in MS.) under the title of " Antiquitates de Dadlington, ma- " nerio com. Leic. ſive Exemplificatio Scriptorum, Car- " tarum veterum, Inquiſitionum, Rotulorum Curiarum, " Recordorum, & Evidentium probantium Antiquitates " dicti manerii de Dadlington, & hæreditatem de Burton in " dicto manerio de Dadlington, quæ nunc ſunt penes me " Will'mum Burton de Lindley com. Leic. modernum do- " minum dicti manerii de Dadlington. Labore & ſtudio " mei Will'mi Burton de Lindley, Apprenticii Legum " Angliæ, & Socii Interioris Templi Londini; nuper habi- " tantis apud Falde com. Staff. nunc apud Lindley, 25 Aug. " 1625, æt. 50." He died at Falde, after ſuffering much in the civil war, April 6, 1645, and was buried in the pariſh church thereto belonging, called Hanbury. He left ſeveral notes, collections of arms and monuments, genealogies, and other matters of antiquity, which he had gathered from divers churches and gentlemen's houſes. Derby collections are mentioned in Gaſcoigne's notes, p. 53, probably by himſelf. In Oſborne's Catalogue, 1757, was " Vin- " cent on Brooke, with MS. notes by William Burton," probably not more than thoſe on Cornwall, which Dr.

Anecdotes of Bowyer, p. 569.

Leland, III. 144.

Hiſtory of Hinckley, p. 94.

Rawlinſon had.—He was one of ſir Robert Cotton's particular friends, and had the honour to inſtruct ſir William Dugdale. He was acquainted with Somner; and Michael Drayton, eſq; was his "near countryman and acquaintance," being deſcended from the Draytons of Drayton, or Fenny Drayton, near Lindley. He married, 1607, Jane, daughter of Humphrey Adderley, of Widdington, Warwickſhire; by whom he had one ſon, Caſſibelan, born 1609, heir of his virtues as well as his other fortunes, who, having a poetical turn, tranſlated Martial into Engliſh, which was publiſhed 1658. He conſumed the beſt part of his paternal eſtate, and died Feb. 28, 1681, having ſome years before given moſt, if not all, his father's collections to Mr. Walter Chetwynd, to be uſed by him in writing the Antiquities of Staffordſhire. Several printed copies of Burton's Leiceſterſhire, with MS. notes by different perſons, are exiſting in various collections (c).—"The reputation of Burton's book," as Mr. Gough juſtly obſerves, "ariſes from "its being written early, and preceded only by Lambard's "Kent 1576, Carew's Cornwall 1602, and Norden's Surveys; and it is in compariſon only of theſe, and not of "Dugdale's more copious work, that we are to underſtand "the praiſes ſo freely beſtowed on it, and becauſe nobody "has treated the ſubject more remotely and accurately; for "Dugdale, ſays Burton, as well as Lambard and Carew, "performed briefly. The preſent volume, though a folio "of above 300 pages, if the unneceſſary digreſſions were "ſtruck out, and the pedigrees reduced into leſs compaſs, "would ſhrink into a ſmall work. The typographical errors, eſpecially in the Latin, are ſo numerous, and the "ſtyle, according to the manner of that time, ſo looſe, "that the meaning is often doubtful. The deſcription is "in alphabetical order, and conſiſts chiefly of pedigrees and "moot-caſes (D)."

Dedic. of Warwickſhire, p. 1.

(c) Theſe are particularized in the Hiſtory of Hinckley, p. 131. A new edition of the Deſcription of Leiceſterſhire was abſurdly printed in 1777, without the leaſt improvement.

(D) The author, ſenſible of its defect, greatly enlarged and enriched it with the addition of Roman, Saxon, and other antiquities, as appears from his letter to ſir Robert Cotton, dated Lindley, June 9, 1627, ſtill extant among Cotton's correſpondences, in his library, Jul. C. iii. This book, thus augmented, was with other MSS. by the ſame author, in the poſſeſſion of Mr. Walter Chetwynd, of Ingeſtry, in Staffordſhire, whom Camden in Staffordſhire calls "venerandæ antiquitatis "cultor maximus;" and afterwards came to, or was borrowed by, Mr. Charles King, tutor to Mr. Chetwynd, in whoſe hands Brokeſby mentions it, and ſays Mr. Chetwynd made conſiderable additions to it. He died 1693. Lord Chetwynd lent it to ſir Thomas Cave, in whoſe hands Mr. Aſhby ſaw it 1763. It is continued to 1642.

Wood, Ath. Ox.

BURTON (ROBERT), known to the learned by the name of Democritus Junior, was brother of the preceding, and born at Lindley Feb. 8, 1576. He was educated at the ſame ſchool with his brother, and in 1593 ſent to the ſame college. In 1599, he was elected ſtudent of Chriſt-church, and for form's ſake, as Wood tells us, for he wanted not a tutor, was put under the tuition of Dr. John Bancroft, afterwards biſhop of Oxford. In 1616, he had the vicarage of St. Thomas, in the weſt ſuburb of Oxford, conferred on him by the dean and canons of Chriſt-church, to the pariſhioners of which, it is ſaid, that he always gave the ſacrament in wafers; and this, with the rectory of Segrave in Leiceſterſhire, given him ſome years after by George lord Berkeley, he held with ſome difficulty (for the ſtorm was gathering over England, and the troubles were coming on) to the day of his death, which happened in Jan. 1639.

He was a man of general learning; a great philologer, an exact mathematician, and (what makes the peculiarity of his character) a very curious calculator of nativities. He was extremely ſtudious, and of a melancholy turn, yet an agreeable companion, and very humourous. "The Ana-"tomy of Melancholy," by Democritus Junior, as he calls himſelf, ſhews, that theſe ſeemingly different qualities were mixed together in his compoſition. This book was printed firſt in 4to, afterwards many times in folio, to the great profit of the bookſeller, who, as Mr. Wood tells us, got an eſtate by it (A). Some circumſtances attending his death occaſioned ſtrange ſuſpicions. He died in his chambers at Chriſt-church, at, or very near the time, which, it ſeems, he had ſome years before predicted from the calculation of his nativity; and this exactneſs made it whiſpered about, that for the glory of aſtrology, and rather than his calculation ſhould fail, he became indeed a felo de ſe. This, however, was certainly not notorious; for he was buried with due ſolemnity in the cathedral of Chriſt-church, and had a fair monument erected to his memory, with his buſt in ruff, gown, hair, and beard: on the right hand of which is the calculation of his own nativity (B), and under it this inſcription made by himſelf, and put up by his brother:

(A) "Burton upon Melancholy," ſays archbiſhop Herring, (Letters, 1777, 12mo.) "is an author, the pleaſant-"eſt, the moſt learned, and the moſt "full of ſterling ſenſe. The wits of "queen Anne's reign, and the begin-"ning of George I. were, he adds, "not a little beholden to him."

(B) This ſcheme is exactly delineated in the "Hiſtory of Hinckley," p. 133, where are ſome further particulars of the two brothers.

"Paucis

" Paucis notus, paucioribus ignotus,
" Hic jacet Democritus junior,
" Cui vitam dedit, & mortem
" Melancholia.
" Obiit 8 Id. Jan. A. C. MDCXXXIX."

He left a very choice collection of books, part of which he bequeathed to the Bodleian, and 100l. to buy five pounds worth of books yearly for Chriſt-church library.

BURTON (JOHN), a learned divine, was born, in 1696, at Wembworth, in Devonſhire, of which pariſh his father was rector. The firſt part of his grammatical education he received at Okehampton, and the remainder at Ely. Such were the proofs which young Burton afforded at ſchool of his capacity, diligence, and worthy diſpoſitions, that the learned Dr. Aſhton, maſter of Jeſus college, Cambridge, deſigned to have him admitted into his own college. But, in the mean time, Dr. Turner, preſident of Corpus Chriſti college, Oxford, having made an accidental trial of Mr. Burton's literary improvements, procured him a ſcholarſhip in that college in 1713, when he was 17 years of age. Here he made ſo diſtinguiſhed a progreſs, that Dr. Mather, the preſident, appointed him to the important office of tutor, when he was only B. A. Soon after, the college conferred upon him the honour of reading the Greek lecture. During the whole courſe of his ſtudies, his behaviour was at once ſo chearful and ſo regular, that he equally recommended himſelf to the affection of his equals, and the eſteem of his ſuperiors. Dr. Potter, in particular, at that time biſhop of Oxford, conceived a great regard for him. March 24, 1720, Mr. Burton was admitted to the degree of M. A. In the exerciſe of his duty as a tutor, no one could exceed him in attention, diligence, and a zealous concern for the improvement of his pupils. As he was himſelf unacquainted with mathematics, and ignorant of the Hebrew tongue, he took effectual care that the young men under his tuition ſhould be well inſtructed in theſe points. With regard to thoſe of his pupils who were upon charitable foundations, he was ſolicitous that the acquiſition of knowledge ſhould be rendered as cheap to them as poſſible. He was even anxious that it might be no expence to them at all: and, indeed, ſo diſintereſted and beneficent was the whole of his conduct, that, after having diſcharged the office of a tutor almoſt 15 years, he was ſcarcely poſſeſſed of 50l. when he quitted the univerſity. In reviſing, correcting, and improving the exerciſes of the ſtudents, Mr. Burton diſplayed ſurpriſing patience,

Abridged from Dr. Kippis's Life of Dr. Burton, in Biog. Brit.

tience, and indefatigable diligence; and there are ſtill extant his Themes, Declamations, Orations, and Poems of every kind, which he compoſed for the uſe of his own pupils, and even of others. His attention, however, was not ſolely confined to the buſineſs of tuition. He was anxious for reſtoring the credit of the univerſity preſs, and for enabling poor editors to carry on their literary undertakings. With this view, he often prevailed upon Dr. Mather, Dr. Holmes, and other vice-chancellors, to order new types; and, by the aſſiſtance of ſome noble friends, he was ſo ſtrenuous in behalf of the learned Hutchinſon, the editor of Xenophon, that no editors, ſince that time, have had any delay or difficulty in obtaining the exemption from the duty on paper, which has been granted by parliament to books printed at the Clarendon preſs. It was alſo by Mr. Burton's perſuaſion, that Mr. (afterwards lord) Rolle gave 100l. to the univerſity, for the purpoſe of lending it to editors; and that Dr. Hodges, provoſt of Oriel college, bequeathed 200l. to the ſame uſe. In 1725, when our learned tutor was proproctor and maſter of the ſchools, he ſpoke, before the determining bachelors, a Latin oration, intituled "Heli," which was both written and publiſhed with the deſign of enforcing the ſalutary exerciſe of academical diſcipline. The ſame ſubject was ſtill more fully conſidered by him in four Latin ſermons, preached before the univerſity, which, likewiſe, with appendixes, were afterwards given to the publick. Indeed, the labour that Mr. Burton, during two years, chearfully went through, as maſter of the ſchools, was immenſe. July 19, 1729, Mr. Burton was admitted to the degree of B. D. and in 1732, when the ſettlement of the colony of Georgia was in agitation, being ſolicited to give his aſſiſtance in promoting that undertaking, he preached a ſermon in its recommendation; and his diſcourſe was afterwards publiſhed, with an appendix concerning the ſtate of the colony. He was likewiſe, through his whole life, an ardent promoter of Dr. Bray's admirable ſcheme of parochial libraries.

Among other youths who were committed to the tuition of Mr. Burton, there were ſeveral from Eton ſchool, who excelled in genius and learning. This circumſtance introduced him to an epiſtolary correſpondence, and a ſocial intercourſe, with the maſters of the ſchool, and the provoſt and fellows of the college; the conſequence of which was, that they formed ſo good an opinion of his diſpoſition and character, as to elect him, in 1733, into a fellowſhip of their

their ſociety. About the ſame time, upon the death of Dr. Edward Littleton, he was preſented to the vicarage of Maple-derham in Oxfordſhire; which may be conſidered as a grand æra in Mr. Burton's life. Upon going to take poſſeſſion of his new preferment, he found the widow of his predeceſſor, and three infant daughters, without a home, and without a fortune. A ſight ſo affecting inſpired him with compaſſion; compaſſion was followed by love, and love by marriage. Mr. Burton ſhewed the ſame contempt for money, and perhaps carried it to an exceſs, after he was ſettled in his living. His ſituation being remarkably pleaſant, nothing gave him a greater delight than repairing, enlarging, and adorning his houſe, embelliſhing his gardens, planting trees, clearing fields, making roads, and introducing ſuch other improvements as he believed would be of advantage to his ſucceſſors (A). Works of a ſimilar kind were undertaken by him, when, in 1766, he was inſtituted to the rectory of Worpleſdon in Surry. In 1748, the death of his wife affected him in the tendereſt manner, as is evident from the ſeveral parts of his "Opuſcula Metrico-Pro-"ſaica." This event did not leſſen his regard for her three orphan daughters, towards whom he continued to exert the greateſt affection, care, and liberality. From henceforward he ſpent the principal part of the year at Eton college; where he gave himſelf entirely up to the ſtudy of literature, and the aſſiſtance of his friends. But whenever there were any public meetings on literary or eccleſiaſtic affairs, whether at Oxford, London, or Cambridge, he had much ſatisfaction in being preſent at them. July 1, 1752, he took the degree of D. D. and afterwards publiſhed his lectures on that occaſion. He was intimately connected with many of the biſhops; and whilſt careſſed by the governors of the church, was equally dear to the loweſt of the clergy. Nothing was more agreeable to him, than to ſee all around him eaſy, chearful, and happy. To ſuch of the young ſcholars at Eton as appeared to be of promiſing abilities and diſpoſitions, he ſhewed a particular attention, made them the com-

(A) The cauſeway through the marſh at Woodbridge, in the road from the north part of Surry to Guildford, which was begun by his advice and aſſiſtance, and finiſhed by his contribution and that of his friends, will be a laſting memorial of his judgment and induſtry on ſuch occaſions. Part of his leiſure hours at Maple-derham was employed in collecting hints for removing obſtructions in the navigation of the river Thames. Theſe hints he formed into a pamphlet, intitled, "The pre-"ſent State of the Navigation of the "River Thame, conſidered, and cer-"tain Regulations propoſed." 4to, 1765. A ſecond edition, with an Appendix, was publiſhed in 1767.

panions of his hours of leiſure, and afforded them every encouragement which lay in his power.

When Dr. Burton came to an advanced age, and his eyes began to fail him, he thought proper to collect together and publiſh his ſcattered pieces, under the title of "Opuſcula "Miſcellanea." Scarcely had he finiſhed this taſk, when he was ſuddenly attacked by an eryſipelous fever, which diſturbed his intellects, and ſhattered his decaying frame. He ſeemed, however, at intervals, to recover, and to be deſirous of reſuming his ſtudies. The day before his death, the lamp of life appeared to be rekindled. In the evening, it being Sunday, he ſent, as had been his cuſtom, for five or ſix promiſing youths, and, after ſupper, diſcourſed to them, with more than uſual perſpicuity and elegance, on ſome important ſubject of divinity. From hence his phyſician and friends conceived hopes, though miſtaken ones, of his recovery; for, after a moſt ſerene ſleep, he quietly departed this life the next morning, being Feb. 11, 1771, aged 76, and was buried at the entrance of the inner chapel at Eton (B).

(B) A particular account of his works, with pertinent remarks on them, may be ſeen in the Biographia Britannica, vol. III. p. 48, 49.

BUSBEQUIUS, or BUSBEC (AUGER GISLEN), was the natural ſon of the lord of Buſbec, and born at Commines, a town in Flanders, 1522. The early proofs he gave of an extraordinary genius induced his father to ſpare neither care nor expence to get him properly inſtructed, and to obtain his legitimation from the emperor Charles V. He was ſent to ſtudy at the univerſities of Louvain, Paris, Venice, Bologna, and Padua. He was ſome time at London, whither he attended the ambaſſador of Ferdinand, king of the Romans. In 1554, he was appointed ambaſſador at Conſtantinople, but made a very ſhort ſtay there. Being ſent back the following year, his ſecond embaſſy proved longer and more fortunate, for it laſted ſeven years, and ended in a good treaty. He acquired a perfect knowledge of the ſtate of the Ottoman empire, and the true means of atacking it with ſucceſs; on which ſubject he compoſed a very judicious diſcourſe, intituled, "De re militari contra Turcam inſti- "tuenda conſilium." Without neglecting any thing that related to the buſineſs of his embaſſy, he laboured ſucceſsfully for the republic of letters, collecting inſcriptions,

tions (A), purchaſing manuſcripts, ſearching after rare plants, and enquiring into the nature of animals. When he ſet out the ſecond time to Conſtantinople, he carried with him a painter, to take draughts of the plants and animals that were unknown in the Weſt. The relation which he wrote of his two journeys to Turkey is much commended by Thuanus. He was deſirous of paſſing the latter part of his life in privacy, but the emperor Maximilian made choice of him to be governor to his ſons; and when his daughter princeſs Elizabeth was married to Charles IX. of France, Buſbec was nominated to conduct her to Paris. This queen gave him the whole ſuperintendance of her houſhold and of her affairs, and when ſhe quitted France, on her huſband's death, left him there as her ambaſſador. He was continued in that quality by the emperor Rodolph. He died Oct. 1592.

BUSBY (RICHARD), a very eminent ſchoolmaſter, was ſon of Richard Buſby, of Weſtminſter, gentleman; and born at Lutton in Lincolnſhire, Sept. 22, 1606. Having paſſed through the claſſes of Weſtminſter-ſchool as a king's ſcholar, he was, in 1624, elected ſtudent of Chriſt-church (A). He took the degree of B. A. Oct. 21, 1628; and that of M. A. June 18, 1631. July 1639, he was admitted to the prebend and rectory of Cudworth, in the church of Wells (B). Dec 13, 1640, he was appointed maſter of Weſtminſter-ſchool; and by his ſkill and diligence in the diſcharge of this moſt laborious and important office for the ſpace of 55 years, Wood, Ath. Oxon. edit. 1721, Vol. II. col. 523. Wood, Ibid.

(A) The public is obliged to Buſbec for the Monumentum Ancyranum, which would be one of the moſt curious and inſtructive inſcriptions of antiquity, if it was entire; for we might there have a liſt of the actions of Auguſtus. Paſſing through Ancyra, a city of Galatia, Buſbec cauſed all that remained legible of that inſcription to be copied from the marble of a ruined palace, and ſent it to Schottus the jeſuit. It may be ſeen in Grævius's Suetonius. Gronovius publiſhed this Monumentum Ancyranum at Leyden, in 1695, with notes, from a more full and correct copy than that of Buſbec.

"I bring with me," ſays Buſbec, in one of his letters, "a promiſcuous "heap of ancient coins, the beſt of "which I intend to preſent to my "maſter; and beſides theſe, whole "cart-loads and ſhip-loads of Greek "manuſcripts; there are, I believe, "not much fewer than 240, which "I have ſent by ſea to Venice, to be "thence conveyed to Vienna. I have "ſearched every corner, that I might "get together, by the laſt gleaning as "it were, all that remained of that "ſort of commodity."

(A) At the univerſity he was conſidered as a complete orator, and a very good actor, having acted with great applauſe in the comedy called "The Royal Slave," written by William Cartwright, which was played before king Charles I. and his queen at Chriſt-church, by the ſtudents of that houſe, on Auguſt 30, 1636.

(B) He loſt the profits of it during the civil wars, but found means to keep his ſtudent's place, and other preferments.

bred up the greateſt number of eminent men in church and ſtate, that ever adorned at one time any age or nation (c). After the Reſtoration, Charles II. conferred on him a prebend of Weſtminſter, into which he was inſtalled July 5, 1660; and the 11th of Auguſt following, he was made treaſurer and canon reſidentiary of the church of Wells. He took the degree of D. D. Oct. 19, 1660. At the coronation of Charles II. he carried the ampulla, and in the convocation, which met June 24, 1661, he was proctor for the chapter of Bath and Wells; and one of thoſe who approved and ſubſcribed the Common-prayer-book. This great man, after a long and healthy life, the conſequence of his chaſtity, ſobriety and temperance, died April 6, 1695, aged 89, and was buried in Weſtminſter-abbey, where there is a fine monument erected to him, with a Latin inſcription, of which the following is the ſubſtance: "You ſee below a re-"preſentation of Buſby's body, and outward appearance. If "you would ſee his inward qualifications, behold the lights "of both univerſities, and of Weſtminſter-hall, the chief "men at court, in the parliament, and in the church. And "when you perceive how large, and how plentiful a harveſt "of ingenious men was ſown by him, conſider how great "was the ſower." He was a perſon very ſagacious in finding out every one's genius and diſpoſition, and no leſs induſtrious in employing them to advantage, and forwarding them ſucceſsfully. He was a perſon, who ſo formed and trained up the minds of youth by his inſtructions, that they learned at the ſame time both to ſpeak and to be wiſe; and whilſt they were inſtructed by him as boys, they inſenſibly grew up to be men. As many ſcholars as he ſent out into the world, ſo many faithful, and, in general, brave champions, did church and ſtate obtain. Whatever reputation Weſtminſter-ſchool enjoys, whatever advantage has thence accrued, is chiefly due to Buſby, and will for ever be due to him. So uſeful a man God bleſſed with long life, and crowned with riches. And he, on his part, chearfully devoted himſelf and his poſſeſſions, to the promoting of piety. To relieve the poor; to ſupport and encourage learned men; to repair churches; that, he thought, was truly enjoying his riches. And what he employed not upon thoſe good

(c) He extremely liked, and even applauded, and rewarded wit in any of his ſcholars, though it reflected on himſelf; but in his ſchool he was extremely ſevere.

uſes

uſes in his life-time, he bequeathed to the ſame at his death (D). He compoſed ſeveral books for the uſe of his ſchool.

(D) He gave 250l. towards repairing and beautifying Chriſt-church college and cathedral: and founded and endowed two lectures in the ſame college, one for the oriental languages, and another for the mathematicks; giving, moreover, an hundred pounds to repair the room in which they were to be read. He contributed alſo to the repair of Litchfield-church. As for his many other benefactions, they are not upon record, becauſe they were done in a private manner.

BUSSY (ROGER RABUTIN Count of), a Frenchman, illuſtrious for wit and misfortunes, was born April 3, 1618, of an ancient family in Burgundy. He was trained to letters; after which he entered into the army, and riſing gradually to very high poſts, was much diſtinguiſhed as a military man. But what he had done with his ſword, he ſeems to have undone with his wit; for, expoſing ſome ladies of high rank and influence, in a piece intituled, "*Les Amours des Gaules*," he was complained of to the king, and impriſoned in the Baſtile. This was about the year 1665. He was releaſed however from this place the year after, on account of illneſs; but releaſed only to be baniſhed into the country, where he lived an exile many years upon his own eſtate. It was this circumſtance, probably, which gave Guy Patin, who never ſcrupled to divert his friends at the expence of truth, occaſion to write, that "Monſ. de Buſſy "Rabutin, who has diſpoſed of his poſt, and is diſcharged "from the Baſtile, was ſent to the *petites maiſons*, where the "mad people are kept." Lettres, tom. 3.

Beſides the above-mentioned diſgrace, which this book occaſioned him, it drew on him the reſentment of Menage, who was highly offended at the liberty Buſſy had therein taken with him, in regard to Madame de Sevigné; though the injury, as Bayle obſerves, lay not ſo much in any thing ſaid, as in the contempt with which he makes that lady treat him. Menage, however, ſufficiently revenged himſelf by the following epigram:

Francorum *proceres mediâ (quis credat?) in Aulâ*
Buſſiades *ſcripto læſerat horribili.*
*Pœna levis:* Lodoix *nebulonem carcere claudens*
*Detrahit indigno munus equeſtre duci.*
*Sic nebulo gladiis quos formidabat* Iberis
*Quos meruit* Francis *fuſtibus eripitur.*

However, Menage was no irreconcileable enemy, but afterwards did him juſtice. "Mr. de Buſſy Rabutin is a man "of Menagiana, tom. 4.

" of a fine and ſolid underſtanding. I cannot forbear doing " him this juſtice, notwithſtanding his ill treatment of me " in his *Amours of the Gauls*. It is impoſſible to write with " more wit and fire, than he has done in that work." Menage adds, that Buſſy was " betrayed by Mad. de Monglas, " to whom he had entruſted his ſecret," namely, his " Amours des Gaules," which was privately handed about in manuſcript; and that he might ſay with Ovid,

" *Ingenio perii qui miſer ipſe meo.*"

Buſſy was the author of many other things; as, 1. " Me- " moirs," 1693, in 2 volumes 4to. 2. " Diſcourſe to his " Children, upon the uſe to made of Adverſity, and the " different Events of Life," 1694, 12mo. 3. " Abridged " Hiſtory of Lewis the Great," 1699, 12mo. 4. " Letters," 7 vol. 12mo. 5. " Poems," ſcattered through his letters, and in other collections. All his works are in French, and were printed in Paris. He died in 1693, aged 75.

BUTLER (SAMUEL), a poet of a very ſingular caſt, was born at Strenſham in Worceſterſhire, and baptized Feb. 14, 1612. Having diſcovered an early inclination to learning, his father, Samuel Butler, a reputable country farmer (A), placed him at the free-ſchool of Worceſter; whence he was ſent for ſome time to Cambridge, but never matriculated in that univerſity. After reſiding at it ſix or ſeven years, he returned to his native country, and became clerk to one Mr. Jefferys of Earl's Croomb, an eminent

(A) " His father's condition is va- " rioufly repreſented. Wood men- " tions him as competently wealthy; " but Mr. Longueville, the ſon of " Butler's principal friend, ſays he " was an honeſt farmer with ſome " ſmall eſtate, who made a ſhift to " educate his ſon at the grammar- " ſchool of Worceſter, under Mr. Hen- " ry Bright, from whoſe care he re- " moved for a ſhort time to Cambridge; " but, for want of money, was never " made a member of any college. " Wood leaves us rather doubtful whe- " ther he went to Cambridge or Ox- " ford; but at laſt makes him paſs " ſix or ſeven years at Cambridge, " without knowing in what hall or " college: yet it can hardly be ima- " gined that he lived ſo long in either " univerſity, but as belonging to one " houſe or another; and it is ſtill leſs " likely that he could have ſo long " inhabited a place of learning with ſo " little diſtinction as to leave his reſi- " dence uncertain. Dr. Naſh has diſ- " covered that his father was owner of " a houſe and a little land, worth " about 8 pounds a year, ſtill called " *Butler's tenement*. Wood has his " information from his brother, whoſe " narrative placed him at Cambridge, " in oppoſition to that of his neigh- " bours, which ſent him to Oxford. " The brother's ſeems the beſt autho- " rity, till, by confeſſing his inability " to tell his hall or college, he gives " reaſon to ſuſpect that he was reſolved " to beſtow on him an academical edu- " cation; but durſt not name a college, " for fear of detection."

Dr. JOHNSON.

juſtice

juſtice of the peace for that county, with whom he lived ſome years in an eaſy and reputable ſtation. Here he found ſufficient leiſure to apply himſelf to whatſoever learning his inclinations led him, which was chiefly hiſtory and poetry; adding to theſe, for his diverſion, muſic and painting (B). He was afterwards recommended to that great encourager of learning, Elizabeth counteſs of Kent; in whoſe houſe he had not only the opportunity of conſulting all kind of books, but of converſing with Mr. Selden, who often employed him to write letters beyond ſea, and tranſlate for him. He lived ſome time alſo with Sir Samuel Luke, a gentleman of an ancient family in Bedfordſhire, and a famous commander under Oliver Cromwell. Whilſt he reſided in this gentleman's family, it is generally ſuppoſed that he planned, if he did not write, the celebrated "Hudibras;" under which character it is thought he intended to ridicule that knight. After the Reſtoration of Charles II. he was made ſecretary to Richard earl of Carbury, lord preſident of the principality of Wales, who appointed him ſteward of Ludlow-caſtle, when the court was revived there. In this part of his life, he married Mrs. Herbert, a gentlewoman of a good family; and lived, ſays Wood, upon her fortune, having ſtudied the common law, but never practiſed it. A fortune ſhe had, ſays his biographer, but it was loſt by bad ſecurities. In 1663 was publiſhed the firſt part, containing three cantos, of the poem of "Hudibras," which, as Prior relates, was made known at court by the taſte and influence of the earl of Dorſet. When it was known, it was neceſſarily admired: the king quoted, the courtiers ſtudied, and the whole party of the royaliſts applauded it. Every eye watched for the golden ſhower which was to fall upon the author, who certainly was not without his part in the general expectation. In 1664 the ſecond part appeared; and the curioſity of the nation was rekindled, and the writer was again praiſed and elated. But praiſe was his whole reward. Clarendon, ſays Wood, gave him reaſon to hope for "places and employments of value and credit;" but no ſuch advantages did he ever obtain. It is reported, that the king once gave

Johnſon's Life of Butler.

(B) The anonymous author of his life tells us, he had ſeen ſome pictures, ſaid to be of Butler's drawing, in Mr. Jefferys' family in 1710. His early inclination to that noble art procured him afterwards the friendſhip of Mr. Samuel Cooper, one of the moſt eminent painters of that time. Life, p. 5. Some pictures, ſaid to be his, were ſhewn to Dr. Naſh, at Earl's Cromb; but when he enquired for them ſome years afterwards, he found them deſtroyed, to ſtop windows, and owns that they barely deſerved a better fate.

him 300 guineas; but of this temporary bounty we find no proof. Wood relates that he was ſecretary to Villiers duke of Buckingham, when he was chancellor of Cambridge: this is doubted by the other writer, who yet allows the duke to have been his frequent benefactor. That both theſe accounts are falſe there is reaſon to ſuſpect, from a ſtory told by Pack, in his account of the life of Wycherley, and from ſome verſes which Mr. Thyer has publiſhed in the author's Remains. "Mr. Wycherley," ſays Pack, "had "always laid hold of an opportunity which offered of re- "preſenting to the duke of Buckingham how well Mr. "Butler had deſerved of the royal family, by writing his "inimitable Hudibras; and that it was a reproach to the "court, that a perſon of his loyalty and wit ſhould ſuffer "in obſcurity, and under the wants he did. The duke al- "ways ſeemed to hearken to him with attention enough; "and, after ſome time, undertook to recommend his pre- "tenſions to his Majeſty. Mr. Wycherley, in hopes to "keep him ſteady to his word, obtained of his grace to "name a day, when he might introduce that modeſt and "unfortunate poet to his new patron. At laſt an appoint- "ment was made, and the place of meeting was agreed to "be the Roebuck. Mr. Butler and his friend attended "accordingly: the duke joined them; but, as the d——l "would have it, the door of the room where they ſat was "open, and his grace, who had ſeated himſelf near it, ob- "ſerving a pimp of his acquaintance (the creature too was "a knight) trip by with a brace of ladies, immediately "quitted his engagement, to follow another kind of buſi- "neſs, at which he was more ready than in doing good "offices to men of deſert; though no one was better qua- "lified than he, both in regard to his fortune and under- "ſtanding, to protect them; and, from that time to the "day of his death, poor Butler never found the leaſt effect "of his promiſe (c)!" Such is the ſtory. The verſes are written

(c) He had promiſes of a good place from lord Clarendon; but they were never accompliſhed. No one was more generous to him than the earl of Dorſet, who, being himſelf an excellent poet, knew how to ſet a juſt value upon the ingenious performances of others; and we are told, he owed it to that nobleman, that the court taſted his Hudibras. It ſoon became the chief entertainment of the king, who often pleaſantly quoted it in converſation. It is ſaid his majeſty ordered Butler the ſum of 3000l. but the order being written in figures, ſomebody through whoſe hands it paſſed, by cutting off a cypher, reduced it to 300l. It paſſed all the offices without any fee, at the ſolicitation of Mr. William Longueville of the Temple, lord Danby being at that time high treaſurer. When Mr. Longueville brought this order,

written with a degree of acrimony, ſuch as neglect and diſappointment might naturally excite; and ſuch as it would be hard to imagine Butler capable of expreſſing againſt a man who had any claim to his gratitude. Notwithſtanding this diſcouragement and neglect, he ſtill proſecuted his deſign; and in 1678 publiſhed the third part, which ſtill leaves the poem imperfect and abrupt. How much more he originally intended, or with what events the action was to be concluded, it is vain to conjecture. Nor can it be thought ſtrange that he ſhould ſtop here, however unexpectedly. To write without reward is ſufficiently unpleaſing. He had now arrived at an age when he might think it proper to be in jeſt no longer, and perhaps his health might now begin to fail. He died Sept. 25, 1680; and Mr. Longueville, having unſucceſsfully ſolicited a ſubſcription for his interment in Weſtminſter abbey, buried him at his own coſt in the churchyard of Covent Garden. Dr. Simon Patrick read the ſervice. About ſixty years afterwards, Mr. Barber, a printer, mayor of London, and a friend to Butler's principles, beſtowed on him a monument in Weſtminſter abbey.

After his death were publiſhed three ſmall volumes of his poſthumous works, and, lately, two volumes more have been printed by Mr. Thyer of Mancheſter, indubitably genuine. From none of theſe pieces can his life be traced, or his character diſcovered. Some verſes, in the laſt collection, ſhew him to have been among thoſe who ridiculed the inſtitution of the Royal Society, of which the enemies were for ſome time very numerous and very acrimonious; for what reaſon it is hard to conceive, ſince the philoſophers profeſſed not to advance doctrines, but to produce facts; and the moſt zealous enemy of innovation muſt admit the gradual progreſs of experience, however he may oppoſe hypothetical temerity. In this miſt of obſcurity paſſed the life of Butler, a man whoſe name can only periſh with his language. The mode and place of his education are unknown; the events of his life are variouſly related; and all that can be told with certainty is, that he was poor. Johnſon's Life.

order, Butler, calling to mind that he owed more than that ſum to different perſons, deſired Mr. Longueville to pay away the whole gratuity, which that gentleman did accordingly, and Butler did not receive a ſhilling of the king's bounty. This ſeems to have been the only court favour he ever received. — "Granger was informed by "Dr. Pearce, who named for his authority Mr. Lowndes of the treaſury, "that Butler had an yearly penſion of "an hundred pounds. This is contradicted by all tradition, by the "complaints of Oldham, and by the "reproaches of Dryden; and I am "afraid will never be confirmed." Dr. JOHNSON.

Biographia Britannica.

BUTLER (JOSEPH), late biſhop of Durham, a prelate of moſt diſtinguiſhed learning and piety, was the ſon of a ſubſtantial and reputable ſhopkeeper at Wantage in Berkſhire, and born in 1692. The father, who was a preſbyterian, and had a numerous family, obſerving in this his youngeſt ſon, a ſtrong inclination to learning, ſent him, firſt to the grammar-ſchool in that town, and afterwards to an academy in Glouceſterſhire, in order to qualify him for a diſſenting teacher. Before he left this place, he wrote ſome remarks on Dr. Samuel Clarke's firſt ſermon at Boyle's lecture, which are to be found annexed to the doctor's treatiſe on the "Being and Attributes of God;" and in which he treats that abſtruſe and metaphyſical ſubject with a degree of penetration and knowledge greatly ſuperior to his years.

Having made it his buſineſs to examine the principles of nonconformity, and having diſcovered their weakneſs, he reſolved to conform to the eſtabliſhed church; and, removing to Oxford, was admitted a commoner of Oriel college, in 1714. Here he contracted a friendſhip with Mr. Edward Talbot, ſon of the biſhop of Durham, and brother to the lord chancellor; which, in concert with his own rare qualities, laid the foundation of his ſubſequent advancement. Hence he was firſt appointed preacher at the Rolls, and rector of Haughton and of Stanhope, two rich and valuable benefices in the biſhopric of Durham. He quitted the Rolls in 1726, and publiſhed, in 8vo. a volume of ſermons, preached at that chapel.

After this he conſtantly reſided at Stanhope, till 1733; when he was called to attend the lord chancellor Talbot as his chaplain, who gave him a prebend in the church of Rocheſter. In 1736, he was appointed clerk of the cloſet to queen Caroline, whom he attended every day, by her majeſty's ſpecial command, from ſeven to nine in the evening. In 1738, he was nominated to the biſhopric of Briſtol; and not long afterwards to the deanery of St. Paul's, London. He now reſigned his living of Stanhope. In 1746, he was made clerk of the cloſet to the king; and in 1750, tranſlated to Durham. This rich preferment he enjoyed but a ſhort time, for he died at Bath, June 16, 1752. His corpſe was interred at the cathedral at Briſtol, where there is a monument with an inſcription erected to his memory. He died a bachelor.

His deep learning and comprehenſive mind appear ſufficiently in his writings, particularly in his work intituled, "The Analogy of Religion natural and revealed to the conſtitution and courſe of nature," publiſhed in 8vo. 1736.

BUXTORF (JOHN), the name of two learned profeſſors of Hebrew at Baſil, the father and ſon, who are allowed a place among thoſe of the firſt rank for Rabbinical learning. The firſt work that Buxtorf the father compoſed was, his great dictionary, intituled, "Lexicon Chaldaicum, Talmudi-"cum & Rabbinicum," printed at Baſil in 1639, and is abſolutely neceſſary for underſtanding the Rabbins, being more extenſive than that of R. David of Pomis, printed at Venice in 1587. He wrote alſo a ſmall dictionary of Hebrew and Chaldaic words in the Bible, which is very methodical. There is nothing more compiete than his "Treaſury of the "Hebrew Grammar." He alſo printed a great Hebrew Bible at Baſil in 1618, with the Rabbins, the Chaldaic paraphraſes, and the Maſſora, after the manner of the great Bible of Venice: but father Simon thinks it incorrect. To this Bible is commonly added the Tiberias of the ſame author, which is a commentary upon the Maſſora; where he explains at large what the Rabbins think of it, and expounds in Latin the terms of the Maſſora, which are very difficult. He follows Rabbi Elias the Levite, in his expoſition of thoſe terms. He has alſo publiſhed "Synogaga Judaica," where he expoſes the ceremonies of the Jews: which, though it abounds in learning, does not greatly ſhew the judgement of the compiler, who inſiſts too much upon trifles, merely for the ſake of rendering the Jews ridiculous. The ſmall abridgment of Leo of Modena upon this ſubject, tranſlated by father Simon, is far better. We have beſides ſome other books of the ſame author, among which is his "Bibliotheque of the Rabbins," a curious work: but there have been ſince his time a great many diſcoveries made in that part of learning. They who have a mind to write Hebrew, may make uſe of the collection of Hebrew letters, which he has publiſhed under the title of "Inſtitutio Epiſtolaris Hebraica." He died at Baſil of the plague in 1629, aged 65 years.

BUXTORF (JOHN), the ſon, had no leſs ſkill in the Hebrew and the Rabbins than his father. He tranſlated ſome Rabbins, and among others the "Moreh Nevochim of "Maimonides," and the book intituled, "Coſri." He alſo writ upon the Hebrew, Chaldaic, and Syriac grammars. His Hebrew Concordance is much eſteemed; and being heir of his father's opinion as well as Jewiſh literature, he has defended the antiquity of the points and vowels of the Hebrew text againſt Lewis Capellus, in a book, intituled, "Tractatus de puncterum, vocalium, & accentuum in libris

"veteris

" veteris teſtamenti Hebraicis origine, antiquitate, & autho-
" ritate," printed at Baſil in 1648. There is a great number of paſſages of the Rabbins cited in this book. He has alſo written another book much more valuable againſt the critiques of the ſaid Ludovicus Capellus, with this title " Anticritica; ſeu vindiciæ veritatis Hebraicæ adverſus Ludovici Capelli criticam, quam vocat ſacram," printed at Baſil in 1653. He compoſed ſeveral diſſertations upon different matters relating to the Jewiſh literature, in which he excelled; and died in 1664.

Many learned men, who admire the Rabbinical excellence of theſe two great men, are not always ſatisfied with their judgment. They believe theſe authors too much led by the Rabbies; and that Capellus, though not ſo deep in Hebrew, has written more judiciouſly upon this argument. They add, that the ſtrong fancy which a great part of the German and Geneva divines have for the Hebrew points, proceeds in good meaſure from the regard they had for the two Buxtorf's, whoſe opinions they blindly followed, not being able to go to the bottom of ſo difficult a diſquiſition. Father Simon has ſpoken but ſlightly of them. " The two Buxtorfs," ſays he, " who have got much reputation, eſpecially among " the Proteſtants, have in moſt of their works only ſhewn " themſelves extremely prejudiced in favour of the Rabbins, " without having conſulted any other authors." But Buxtorf the father received the higheſt encomiums from all the learned of his time. In particular, Gerard Voſſius, in the funeral oration which he made for Erpenius, ſays, that " Europe had not a more knowing and learned man, nor one " who was better verſed in the Rabbins, and in ſuch books " as related to the Talmud, than Buxtorf." Joſeph Scaliger goes farther, and ſays, that Buxtorf " ought to be conſidered as the maſter of the Rabbins. He declares him to " be the only man who underſtood the Hebrew language " thoroughly; and that notwithſtanding his grey beard, he " would gladly be his ſcholar:" which was the higheſt compliment that could be paid to ſo young a man as Buxtorf then was. Iſaac Cauſabon entertained exactly the ſame opinion of him as Scaliger, and adds, that " there is a great deal of can-
" dour, and an air of honeſty, which runs through all his " writings."

Pref. to Crit. Hiſt. of Old Teſt.

Scalig. apud Dan. Toſſan. de vita & morte Buxtorfi ſenioris apud Witt. Memor. Philoſ. T. 1. p. 314.

BYNG (GEORGE), lord viſcount Torrington, was the ſon of John Byng, Eſq; and born 1663. At the age of 15 he went volunteer to ſea with the king's warrant. His early

engagement in this courſe of life gave him little opportunity of acquiring learning, or cultivating the polite arts; but by his abilities and activity as a naval commander, he furniſhed abundant matter for the pens of others. We ſhall only juſt mention ſome of his great and gallant actions, and muſt refer thoſe who require a fuller and more circumſtantial account of him, to the hiſtorians of his time.

In 1704, he ſerved in the grand fleet ſent to the Mediterranean, under the command of Sir Cloudeſly Shovel, as rear-admiral of the red; and it was he who commanded the ſquadron that attacked, cannonaded, and reduced Gibraltar. He was in the battle of Malaga, which followed ſoon after; and, for his behaviour in that action, queen Anne conferred on him the honour of knighthood. In 1705, in about two months time, he took twelve of the enemies largeſt privateers, with the Thetis, a French man of war of forty-four guns; and alſo ſeven merchant ſhips, moſt of them richly laden. The number of men taken on board, was 2070, and of guns 334. In 1718, he was made admiral and commander in chief of the fleet, and was ſent with a ſquadron into the Mediterranean for the protection of Italy, according to the obligation England was under by treaty, againſt the invaſion of the Spaniards; who had the year before ſurpriſed Sardinia, and this year landed an army in Sicily. In this expedition he detached captain Walton in the Canterbury, with 5 more ſhips, in purſuit of 6 Spaniſh men of war, with gallies, fireſhips, bomb-veſſels and ſtore-ſhips; who ſeparated from the main fleet, and ſtood in for the Sicilian ſhore. The captain's laconic epiſtle on this occaſion is worthy of notice, which ſhewed that fighting was his talent as well as his admiral's, and not writing:

"Sir, We have taken and deſtroyed all the Spaniſh ſhips "and veſſels, which were upon the coaſt, as per margin.

"Canterbury, off Syracuſa, I am, &c.

"Aug. 16, 1718. G. WALTON."

From the account referred to, it appeared that he had taken four Spaniſh men of war, with a bomb-veſſel and a ſhip laden with arms; and burned four, with a fire-ſhip and bomb-veſſel. The king made the admiral an handſome preſent, and ſent him plenipotentiary powers to negotiate with the princes and ſtates of Italy, as there ſhould be occaſion. He procured the emperor's troops free acceſs into the fortreſſes, that ſtill held out in Sicily; ſailed afterwards to Malta, and brought out the Sicilian gallies, and a ſhip belonging to the Turky company. Soon after he received

ceived a gracious letter from the emperor Charles VI. written with his own hand, accompanied with a picture of his imperial majeſty, ſet round with very large diamonds, as a mark of the grateful ſenſe he had of his ſervices. It was entirely owing to his advice and aſſiſtance, that the Germans retook the city of Meſſina, 1719, and deſtroyed the ſhips that lay in the baſon, which entirely completed the ruin of the naval power of Spain. The Spaniards being much diſtreſſed, offered to quit Sicily; but the admiral declared that the Spaniſh troops ſhould never be ſuffered to quit the iſland, till the king of Spain had acceded to the quadruple alliance. And to his conduct it was entirely owing, that Sicily was ſubdued, and his catholic majeſty forced to accept the terms preſcribed him by the quadruple alliance.

After performing ſo many ſignal ſervices, the king received him with the moſt gracious expreſſions of favour and ſatisfaction, made him rear-admiral of England, and treaſurer of the navy; one of his moſt honourable privy council; baron Byng of Southill, in the county of Bedford; viſcount Torrington in Devonſhire; and one of the knights companions of the Bath, upon the revival of that order.

In 1727, George the Second, on his acceſſion to the crown, placed him at the head of his naval affairs, as firſt lord commiſſioner of the admiralty; in which high ſtation he died Jan. 17, 1733, in the 70th year of his age, and was buried at Southill, in Bedfordſhire. He was father of the unfortunate admiral John Byng, who was ſhot at Portſmouth, March 14, 1757.

Bayle's Dict. BZOVIUS (ABRAHAM), a learned Polander, is ſaid to have compoſed ſo many books, that it would take ſome pages to contain the titles of them. The chief of his works is "A continuation of Baronius's Annals." He began at the year 1118, where that cardinal had ended; and compoſed twelve volumes of Annals of the church. He was deſcended from a good family, and born in 1567. His parents dying when he was a child, he was educated by his grandmother on the mother's ſide, in the city of Proſovitz; and he made ſo good uſe of the inſtructions of one of his uncles, that at ten years of age he could write Latin, compoſe muſic, and make verſes. After this, he went to continue his ſtudies at Cracow, and there took the habit of a Dominican. Being ſent into Italy, he read ſome lectures of philoſophy at Milan, and of divinity at Bologna. After he returned into his own country, he preached in Poſnania, and in Cracow, with

with the applauſe of all his hearers; and taught philoſophy and divinity. He was principal of a college of his own order; and did ſeveral conſiderable ſervices to that and to his country. Afterwards he went to Rome; where he was received with open arms by the Pope, and lodged in the Vatican. He deſerved that reception, Mr. Bayle tells us; for he imitated Baronius cloſely in his manner of turning all things to favour the power, and raiſe the glory, of the Papal ſee. His inconſiderate and violent zeal occaſioned him to take ſteps of which he had reaſon to repent. He had very much abuſed the emperor Lewis of Bavaria, and razed him ignominiouſly out of the catalogue of emperors. The duke of Bavaria was ſo incenſed at this audaciouſneſs, that, not ſatisfied with cauſing an apology to be wrote for that emperor, he brought an action in form againſt the annaliſt, and got him condemned to make a public retractation. Bzovius did not get off for this diſgrace: he was ſeverely treated in the "Apology of Lewis of Bavaria," publiſhed by George Herwart; who affirms, that Bzovius had not acted in his annals like a man of honeſty, or wit, or judgment, or memory, or any other good quality of a writer. Bzovius would probably have continued in the Vatican till his death, if the murder of one of his ſervants, and the loſs of a great ſum of money, which was carried off by the murderer, had not ſtruck him with ſuch a terror, as obliged him to retire into the convent of Minerva. Here he died in 1637, aged 70. The letter, which the king of Poland writ to the Pope in 1633, does our Dominican much honour; for in it the king ſupplicates Urban VIII. moſt humbly to ſuffer the good old man to return into Poland, that he might employ him in compoſing a hiſtory of the late tranſactions there. He declares, that he ſhall eſteem himſelf much indebted to his holineſs, if he will be pleaſed to grant him that favour, which he ſo earneſtly requeſts of him.

## C.

CABOT (SEBASTIAN), the firſt diſcoverer of the continent of America, was the ſon of John Cabot, a Venetian, who reſided ſeveral years at Briſtol, where he was born in 1467. He was educated by his father in thoſe parts of the mathematics, which were then beſt underſtood; eſpecially arithmetic, geometry, and coſmography. Before he was twenty years of age, he made ſeveral voyages; and by thus adding

adding practice and experience to theory, he became moſt eminent in the art of navigation.

The firſt voyage of conſequence in which Sebaſtian Cabot was engaged, ſeems to have been that made by his father, by commiſſion from Henry VII. for the diſcovery of the North-Weſt paſſage to India. They ſailed in the ſpring of the year 1497, and happily kept on their North-Weſt courſe till June 24, when they firſt diſcovered land, which for that reaſon they called *Prima Viſta*. Another iſland, leſs than the firſt, they named St. John, becauſe it was found on the feaſt of St. John the Baptiſt. They afterwards ſailed down to Cape Florida, and then returned with a good cargo, and three ſavages on board, into England, where they met with a gracious reception.

It is probable that Sebaſtian, after his father's death, made ſeveral voyages into thoſe parts, to complete his diſcovery of the coaſts of Newfoundland. A map of his diſcoveries, drawn by himſelf, with his effigies under it, was hung in the privy gallery at Whitehall.

Stowe and Speed aſcribe this diſcovery wholly to Sebaſtian, without any mention of the father. And Purchas is very much offended, that America ſhould be ſo called from Americus Veſputius; and aſſerts, that it ought rather to be called *Cabotiana*, or *Sebaſtiana*; becauſe, ſays he, *Sebaſtian Cabot* diſcovered more of it than Americus, or Columbus himſelf. It is evident that Newfoundland was the firſt of our plantations, and that it has been the ſource of riches and naval power to this nation; and it may truly be ſaid of Sebaſtian Cabot, that he was the author of our maritime ſtrength, and opened the way to thoſe improvements which have ſince made us ſo great and flouriſhing a people.

Hiſtory leaves a blank in the life of this great man of near twenty years; for the next account we hear of him, is in the 8th of Henry VIII. At this time he entered into a ſtrict correſpondence with Sir Thomas Pert, vice-admiral of England, who procured him a good ſhip of the king's, in order to make diſcoveries. But it looks as if he had now changed his route, and intended to have paſſed by the South to the Eaſt-Indies: for he ſailed firſt to Brazil, and miſſing there of his purpoſe, ſhaped his courſe for the iſlands of Hiſpaniola and Porto Rico, where he carried on ſome traffic and then returned; having abſolutely failed in the deſign upon which he went; not through want of any courage or conduct in himſelf, but *from the fear and faintheartedneſs of Sir Thomas Pert, his coadjutor*, as Mr. Eden ſays.

This

This disappointment probably inclined him to leave England, and go to Spain, where he was treated with very great respect, and raised as high as his profession would permit; being declared *Pilot-major*, or chief pilot of Spain; and by his office, entrusted with reviewing all projects for discovery, which, in those days, were many and important. His great capacity, and approved integrity, induced many rich merchants to treat with him in the year 1524, about a voyage to be undertaken, at their expence, by the new found passage of Magellan, to the Moluccas; which at length he accepted, and of which we have a clear account in the writings of Herrera, the Spanish Historian.

He sailed in April, 1525, first to the Canaries, then to the islands of Cape Verde, thence to Cape St. Augustine and the island of Patos. Some of his people began to be mutinous, and refused to be conducted by him through the Streights: on which he account he laid aside his design of going to the Spice Islands, left some of the principal of the mutineers ashore on a desert island, sailed up the rivers of Plate and Paraguay, built several forts, and not only discovered, but subdued a large tract of fine country; producing gold, silver, and other rich commodities. He dispatched messengers to Spain, to demand a supply of provisions, ammunition, goods to carry on a trade, and a competent recruit of seamen and soldiers. But finding his request not readily complied with, after having been five years in America, he returned home, where he met with but a cold reception. The merchants were displeased, because he had not pursued his voyage to the Moluccas; and his severe treatment of the mutineers had given umbrage at court.

These unfavourable circumstances probably induced him to return to his native country, which he did about the latter end of Henry VIII. and settled at Bristol. In the beginning of king Edward's reign, this eminent seaman was introduced to the duke of Somerset, then lord protector; and by his means to the young monarch, who took great delight in his conversation.

He was now in such high favour and esteem, that a new office was erected for him, equivalent to that which he held in Spain, *viz.* that of *governor of the mystery and company of merchant adventurers*, for the discovery of *regions, dominions, islands, and places unknown*; and a pension of 166l. 13s. 4d. *per annum* was granted him by letter-patent. From thence great confidence was reposed in him, and he was consulted on all matters relating to trade. He was concerned in a very

very remarkable cauſe, of the utmoſt importance to the Engliſh commerce.

There was at this time a company of merchants in Dowgate ward, who came from the Hanſe towns in Germany, who brought in various articles, but principally ſteel; from whence the place where they dwelt was called the Steel-yard, which name it ſtill retains. The kings of England had encouraged theſe merchants at firſt, and granted them large privileges; among others, that of exporting our woollen manufactures. And when the Engliſh began to apply themſelves to trade, and to import many of the commodities in which they dealt, great controverſies aroſe between them, and the foreigners, on all occaſions, pleaded an excluſive charter. But our Sebaſtian Cabot, at the head of the merchant adventurers, exhibited in council an information againſt them, brought the matter to a fair hearing; and in concluſion it was decreed, that the merchants of the Steel-yard were no legal corporation.

In 1552, an enterprize was entered into by the advice of Cabot, and by his intereſt encouragement was given to it by the court, to fit out ſome ſhips for the ſearch and diſcovery of the Northern parts of the world; and thereby to open a paſſage for traffic to new and unknown regions. This was the firſt voyage the Engliſh made to Ruſſia, and the beginning of the commerce which hath been carried on ever ſince between the two nations. Upon the firſt ſucceſs, the Ruſſia company was founded, and were formed into a body corporate, by a charter granted by Philip and Mary, of which Sebaſtian was appointed governor for life.

After this we find him very active in the affairs of the company. In the journal of Mr. Stephen Burroughs, it is obſerved, that on April 27, 1556, he went down to Graveſend, and there went aboard his ſhip, fitted out for Ruſſia; was very liberal to the ſailors and to the poor, deſiring their prayers for the ſucceſs of the voyage. It is alſo remarked, that on his return to Graveſend, he made a grand entertainment at the ſign of the Chriſtopher; where, ſays Mr. Burroughs, *for the very joy he had to ſee the towardneſs of our intended diſcovery, he entered into the dance himſelf.* This inſtance of his chearfulneſs and vivacity is the laſt circumſtance related of him in hiſtory: whence it is probable that he died ſoon afterwards, being aged above 70 years. Beſides the many ſervices which he did to mankind in general, and to this kingdom in particular, it is remarked of him, that he was the firſt who took notice of

the variation of the needle, a matter of great importance in navigation.

There are extant of *his ordinances*, "Inſtructions and advertiſements of and for the direction of the intended voyage to Cathay," to be found in Hakluit's voyages.

"Navigatione nelle parte ſettentrionali: per Sebaſtiano Cabota. Ven. 1583." fol. Eden's Voyages.

He publiſhed likewiſe, a map of the world.

CÆLIUS AURELIANUS, or, as ſome have called him, Lucius Cælius Arianus, an ancient phyſician, and the only one of the ſect of the Methodiſts of whom we have any remains, was of Sicca, a town of Numidia, in Africa. This we learn from the elder Pliny; and we might almoſt have collected it, without any information at all, from his ſtyle, which is very barbarous, and much reſembling that of the African writers. It is half Greek, half Latin, harſh, and difficult: yet ſtrong, maſculine, full of good ſenſe, and valuable for the matter it contains. It is frequently very acute and ſmart, eſpecially where he expoſes the errors of other phyſicians; and always nervous. What age Cælius Aurelianus flouriſhed in, we cannot determine, there being ſo profound a ſilence about it amongſt the ancients: but it is very probable that he lived before Galen, ſince it is not conceivable that he ſhould mention, as he does, all the phyſicians before him, great as well as ſmall, and yet not make the leaſt mention of Galen. He was not only a careful imitator of Soranus, but alſo a ſtrenuous advocate for him. He had read over very diligently the ancient phyſicians of all the ſects; and we are obliged to him for the knowledge of many dogmas, which are not to be found but in his books, "De celeribus & tardis paſſionibus." The beſt edition of theſe books is that publiſhed at Amſterdam, 1722, in 4to. He wrote, as he himſelf tells us, ſeveral other works; but they are all periſhed. This, however, which has eſcaped the ruins of Time and Barbariſm, is highly valued, as being the only monument of the *Medicina methodica* which is extant. He is allowed by all to be admirable in the hiſtory and deſcription of diſeaſes.

CÆSALPINUS (ANDREAS), an eminent philoſopher and phyſician, was born at Arezzo, about 1159. After being long profeſſor at Piſa, he became firſt phyſician to pope Clement VIII. It ſhould ſeem from a paſſage in his "Quæſtiones Peripateticæ," that he had ſome idea of the circula-

tion of the blood. "The lungs, ſays he, drawing the warm "blood, through a vein [the pulmonary artery] like the "arteries, out of the right ventricle of the heart, and re- "turning it by an anaſtomoſis to the venal artery [the pul- "monary vein] which goes to the left ventricle of the heart, "the cool air being in the mean time let in through the "canals of the aſpera arteria, which are extended along the "venal artery, but do not communicate with it by inoſcu- "lations, as Galen imagined, cools it only by touching. "To this circulation of the blood out of the right ventricle "of the heart through the lungs into its left ventricle, "what appears upon diſſection anſwers very well: for there "are two veſſels which end in the right ventricle, and two "in the left: but one only carries the blood in, the other "ſends it out, the membranes being contrived for that pur- "poſe." His treatiſe "De Plantis" entitles him to a place among the capital writers in botany; for he there makes the diſtribution of plants into a regular method, formed on their natural ſimilitude, as being the moſt ſafe and the moſt uſeful for helping the memory and diſcovering their virtues. Yet, which is very ſurprizing, it was not followed, nor even underſtood, for near a hundred years. The reſtorer of method was Robert Moriſon, the firſt profeſſor of botany at Oxford. Cæſalpinus died at Rome, Feb. 23, 1603. His "Hortus ſiccus," conſiſting of 768 dried ſpecimens paſted on 266 large pages, is ſtill in being. The titles of his writings are, "Κάτοπτρον, ſive Speculum artis medicæ Hippocra- "ticum. De plantis libri xvi. cum appendice;" printed at Florence in 1583. "De metallicis libri iii. Quæſtionum "medicarum libri ii. De medicamentorum facultatibus "libri ii. Praxis univerſæ medicinæ. Demonum inveſtigatio "peripatetica. Quæſtiones Peripateticarum libri v."

General Dict.

Biograph. Claſſ. &c.

CÆSAR (CAIUS JULIUS), the firſt of the Roman emperors, is a perſon, who, though very illuſtrious, would not be entitled to a place in this work, but for ſome beautiful memoirs, which he has left us in his author-character. Indeed to write his life, like that of other famous kings and warriors, would be to write the hiſtory of his times; and there is, farther, the leſs neceſſity for it here, as we muſt be very copious in the hiſtory of Cicero, which will be unavoidably contain a general hiſtory of Cæſar.

He was born about 90 years before Chriſt, and ſlain in the ſenate-houſe in his 56th year. By his blood he may be ſaid to have founded the Roman empire; for, after his death, the

the republic, though for ſome time it preſerved the forms of liberty, became an abſolute monarchy: the conſtant fate of all governments, whatever freedom they might once have, when luxury and profligate manners have grown univerſal. He had a prodigious wit, and univerſal learning; was noble by birth, a conſummate ſtateſman, a wiſe and brave general, and a moſt heroic prince: and the activity of his ſpirit was ſuch, that, as he himſelf ſaid, "he thought nothing "done, while there was any thing left to do." However, amidſt all his concerns civil or military, he found time to be the author of many works: none of which have been preſerved from the ravages of time, except ſeven books "De "Bello Gallico."

CÆSAR (JULIUS), a learned civilian, was born of an ancient family near Tottenham, in Middleſex, in 1557. He took the degree of B. A. May 15, 1575, as a member of Magdalen-hall, Oxford; and went afterwards to ſtudy in the univerſity of Paris; where, in the beginning of 1581, he was created doctor of the civil law; to which degree he was alſo admitted in 1583 at Oxford, and two years after became doctor of the canon law. In the reign of queen Elizabeth, he was maſter of the court of requeſts, judge of the high court of admiralty, and maſter of St. Katharine's hoſpital near the Tower. Upon king James's acceſſion, he was knighted by that prince at Greenwich. He was alſo conſtituted chancellor and under-treaſurer of the exchequer; and, July 5, 1607, ſworn of his majeſty's privy council. He obtained a reverſionary grant of the office of maſter of the Rolls, and ſucceeded to it Oct. 1, 1614; upon which he reſigned his place of chancellor of the exchequer. He was continued privy counſellor by king Charles I. and appears to have been alſo cuſtos rotulorum of the county of Hertford. Fuller ſays, he was chancellor of the duchy of Lancaſter. He died April 28, 1636, aged 79, and lies buried in the church of Great St. Helen within Biſhopſgate, London, under a monument deſigned by himſelf; which is in chancery characters, in form of a deed, and made to reſemble ruffled vellum, in alluſion to his office as maſter of the Rolls (A). He was a man of great gravity and integrity, and remarkable for his extenſive bounty and charity to all perſons of worth, or that were in want. He made his grants to all perſons double kindneſs by expedition, and cloathed (as Lloyd expreſſes it)

Biog. Brit. Wood, Faſti, vol. 1. col. iii. Biog. Brit.

Camden's Annals of king James.

(A) This epitaph is accurately printed in Dr. Ducarel's "Hiſtory of St. Katharine's, 1782," p. 86.

his very denials in ſuch robes of courtſhip, that it was not obviouſly diſcernible, whether the requeſt or denial were moſt decent. He was alſo very cautious of promiſes, leſt, becoming unable to perform them, he might multiply his enemies, whilſt he intended to create friends. Beſides, he obſerved that great perſons eſteem better ſuch perſons they have done great courteſies to, than thoſe they have received great civilities from; looking upon this as their diſparagement, the other as their glory (B).

There is an entertaining ſtory that has a relation to him mentioned by lord Clarendon, as follows. "Sir Julius "Cæſar was then maſter of the Rolls, [in the reign of king "Charles I.] and had inherent in his office the indubitable "right and diſpoſition of the ſix clerks places, all which he "had for many years, upon any vacancy, beſtowed to ſuch "perſons as he thought fit. One of thoſe places was be- "come void, and deſigned by the old man to his ſon Robert "Cæſar, a lawyer of a good name, and exceedingly be- "loved. Weſton earl of Portland, lord treaſurer (as he was "vigilant in ſuch caſes) had procured the king to ſend a "meſſage to the maſter of the Rolls, expreſsly forbidding "him to diſpoſe of that ſix clerk's place, till his majeſty's "pleaſure ſhould be further made known to him. It was "the firſt command of that kind that had been heard of, "and was felt by the old man very ſenſibly. He was indeed "very old, and had outlived moſt of his friends; ſo that his "age was an objection againſt him; many perſons of qua- "lity being dead, who had, for recompence of ſervice, pro- "cured the reverſion of his office. The treaſurer found it "no hard matter ſo far to terrify him, that (for the king's "ſervice as was pretended) he admitted for a ſix clerk a per- "ſon recommended by him (Mr. Fern a dependant upon "who paid 6000l. ready money; which, poor man! he "lived to repent in a gaol. This work being done, at the "charge of the poor old man, who had been a privy coun- "ſellor from the entrance of king James, had been chan- "cellor of the exchequer, and ſerved in other offices; the "depriving him of his right made a great noiſe: and the "condition of his ſon (his father being not likely to live to

(B) Sir Julius Cæſar's MSS. after having been in vain repeatedly offered to ſale for 40l. were pledged by their poſſeſſor for only 20l. They afterwards paſſed through the hands of that ſkilful auctioneer Mr. Samuel Paterſon; by whoſe judicious management they were ſold by public auction, in Nov. 1757, for more than 300l. Many of the moſt valuable articles are now (1783) in the MS. library of the earl of Shelburne.

"have

"have the diſpoſal of another office in his power) who, as "was ſaid before, was generally beloved, and eſteemed, was "argument of great compaſſion, and was livelily and ſuc- "ceſsfully repreſented to the king himſelf; who was gra- "ciouſly pleaſed to promiſe, that, if the old man chanced to "die before any other of the ſix clerks, that office, when it "ſhould fall, ſhould be conferred on his ſon, whoſoever "ſhould ſucceed him as maſter of the Rolls; which might "well be provided for: and the lord treaſurer obliged him- "ſelf (to expiate the injury) to procure ſome declaration to "that purpoſe, under his majeſty's ſign manual; which, "however eaſy to be done, he long forgot, or neglected. "One day, the earl of Tullibardin, who was nearly allied "to Cæſar, and much his friend, being with the treaſurer, "paſſionately aſked him, whether he had done that buſi- "neſs? To whom he anſwered with a ſeeming trouble, that "he had forgotten it, for which he was heartily ſorry; and "if he would give him a little note in writing, for a me- "morial, he would put it among thoſe which he would diſ- "patch with the king that afternoon. The earl preſently "writ in a little paper, 'Remember Cæſar:' and gave it to "him; and he put it into that little pocket, where, he ſaid, "he kept all his memorials which were firſt to be tranſ- "acted. Many days paſſed, and Cæſar never thought of. "At length, when he changed his cloaths, and he who "waited on him in his chamber, according to cuſtom, "brought him all the notes and papers found in thoſe he had "left off, which he then commonly peruſed; when he found "this little billet, in which was only written 'Remember "Cæſar,' and which he had never read before, he was ex- "ceedingly confounded, and knew not what to make or "think of it. He ſent for his boſom friends, and after a "ſerious and melancholic deliberation, it was agreed, that "it was the advertiſement of ſome friend, who durſt not "own the diſcovery; that it could ſignify nothing, but "that there was a conſpiracy againſt his life by his many "and mighty enemies: and they all knew Cæſar's fate, by "contemning or neglecting ſuch animadverſions." There- Biog. Brit.
fore they adviſed him to pretend to be indiſpoſed, that he might not ſtir abroad all that day, and that none might be admittted to him but perſons of undoubted affection: and that at night ſome ſervants ſhould watch with the porter. "Shortly after, the earl of Tullibardin aſking him, whe- "ther he had remembered Cæſar? the treaſurer quickly re- "collected the ground of his perturbation, and could not

" forbear imparting it to his friends, and ſo the whole jeſt " came to be diſcovered."

CAGLIARI (PAUL), a moſt excellent painter, was born at Verona in 1532. Gabriel Cagliari, his father, was a ſculptor; and Antonio Badile, his uncle, was his maſter in painting. He was not only eſteemed the beſt of all the Lombard painters, but for his copious and admirable invention, for the grandeur and majeſty of his compoſition, for the beauty and perfection of his draperies, and for his noble ornaments of architecture, ſtiled by the Italians *Il pittor felice*, " The happy painter." He drew his firſt pieces at Mantua, and ſome other cities in Italy; but meeting with more employment at Venice, he ſettled there: and the beſt of his works were made, after he returned thither from Rome, and had ſtudied the antique. There is ſcarce a church in Venice, which has not ſome piece or other of his; and De Piles ſays, that " his picture of the marriage at Cana, in the church of " St. George, is to be diſtinguiſhed from his other works, as " being not only the triumph of Paul Veroneſe, but almoſt " the triumph of painting itſelf." When the ſenate ſent Grimani, procurator of St. Mark, to be their embaſſador at Rome, Paul attended him, but did not ſtay long, having left ſome pieces at Venice unfiniſhed. Philip II. king of Spain, ſent for him to paint the Eſcurial, and made him great offers; but Paul excuſed himſelf from leaving his own country, where his reputation was ſo well-eſtabliſhed, that moſt of the princes of Europe ordered their ſeveral embaſſadors to procure ſomething of his hand at any rate. He was a perſon of a noble ſpirit, uſed to go richly dreſſed, and generally wore a gold chain, which had been preſented to him by the procurators of St. Mark, as a prize he won from ſeveral artiſts his competitors. He had a great idea of his profeſſion, having been often heard to ſay, that it was a gift from heaven; that to judge of it well, a man muſt underſtand abundance of things; and, what gives us the higheſt opinion of his moral make, that the ſovereign quality of a true painter is probity and integrity of manners. He was highly eſteemed by all the principal men in his time; and ſo much admired by the great maſters, as well his contemporaries, as thoſe who ſucceeded him, that Titian himſelf uſed to ſay, he was the ornament of his profeſſion. And Guido Reni being aſked, which of the maſters his predeceſſors he would chooſe to be, were it in his power, after Raphael and Corregio, named Paul Veroneſe; whom he always called his Paolino. He died of a fever at Venice,

Freſnoy, &c.

Vies de Peintres.

Venice, in 1588, and had a tomb and a ſtatue of braſs erected in the church of St. Sebaſtian.

Paul left great wealth to his two ſons, Gabriel and Charles, who were painters, and lived very happily together. They joined in finiſhing ſeveral pieces left imperfect by their father; and followed his manner ſo cloſely in other excellent works of their own, that the connoiſſeurs do not eaſily diſtinguiſh them from thoſe of Paul's hand. Charles had a very fine genius for painting, and at eighteen years of age had done ſome rare pieces. It is thought, if he had lived, that he would have exceeded his father; but contracting an impoſthume in his breaſt, by applying too intenſely to his profeſſion, he died of it in 1596, when he was only 26 years old. Gabriel had no great genius for painting; and therefore, after his brother's deceaſe, applied himſelf to merchandiſe. Yet he did not quite lay aſide his pencil, but made a conſiderable number of portraits, and ſome hiſtory-pieces of good taſte. He died of the plague in 1631, aged 63.

There was alſo Benedict Cagliari, a painter and ſculptor, who was Paul's brother, and lived and ſtudied with him. He aſſiſted him, and afterwards his ſons, in finiſhing ſeveral of their compoſitions; but eſpecially in painting architecture, in which he chiefly delighted. His ſtyle in painting was like his brother's; and not being ambitious enough of fame to keep his productions ſeparate, they are in a great meaſure confounded with Paul's. He practiſed for the moſt part in freſco; and ſome of his beſt pieces are in chiaro-obſcuro. He poſſeſſed moreover a tolerable ſtock of learning, was ſomething of a poet, and had a peculiar talent in ſatire. He died in 1598, aged 60.

CAJETAN, a cardinal, was born in 1469, at Cajeta, a town in the kingdom of Naples. His proper name was Thomas de Vio; but he took that of Cajetan from the place of his nativity. He was entered of the order of St. Dominic, of which he became an illuſtrious ornament; and having taken a doctor's degree when he was about 22 years of age, he taught philoſophy and divinity firſt at Paris, and afterwards at Rome. He went regularly through all the honours of his order, till he was made general of it, which office he exerciſed for ten years. He defended the authority of the Pope, which ſuffered greatly at the council of Nice, in a work intituled, "Of the Power of the Pope;" and, for his zeal upon this occaſion, was made biſhop of Cajeta. Then he was raiſed to the archiepiſcopal ſee of Palermo;

Palermo; and in 1517 was made a cardinal by Pope Leo X. The year after he was ſent a legate into Germany, to quell the commotions which Luther had raiſed by the oppoſition he had given to Leo's indulgences: but Luther, being under the particular protection of Frederic elector of Saxony, ſet him at defiance; and though, in obedience to the cardinal's ſummons, he repaired to Augſburg, yet he rendered his endeavours of none effect. Cajetan was employed in ſeveral other negociations and tranſactions, being not only a man of letters, but having a peculiar turn for buſineſs; and at length died, in 1534, when he was 65 years old.

Sixtus Senenſis tells us, that he was a moſt ſubtle logician, an admirable philoſopher, and an incomparable divine. He wrote commentaries upon Ariſtotle's philoſophy, and upon Thomas Aquinas's theology. He gave a literal tranſlation of all the books of the Old and New Teſtaments from the originals, excepting Solomon's ſong and the Prophets, which he had begun, but did not live to proceed far in; and the Revelations of St. John, which he deſignedly omitted, ſaying, that to explain them, it was neceſſary for a man to be endued, not with parts and learning, but with the ſpirit of prophecy. Father Simon's account of him, as a tranſlator of the Bible, is critical and hiſtorical. "Cardinal "Cajetan, ſays he, was very fond of tranſlations of the "Bible purely literal; being perſuaded, that the ſcripture "could not be tranſlated too literally, it being the word of "God, to which it is expreſsly forbid either to add or di-"miniſh any thing. This cardinal, in his preface to the "Pſalms, largely explains the method he obſerved in his "tranſlation of that book; and he affirms, that although "he knew nothing of the Hebrew, yet he had tranſlated "part of the Bible word for word from it. For this pur-"poſe he made uſe of two perſons, who underſtood the lan-"guage well, the one a Jew, the other a Chriſtian, whom "he deſired to tranſlate the Hebrew words exactly accord-"ing to the letter and grammar, although their tranſla-"tion might appear to make no ſenſe at all. I own, ſays "he, that my interpreters were often ſaying to me, this He-"brew diction is literally ſo, but then the ſenſe will not be "clear unleſs it is changed ſo: to whom I, when I heard "all the different ſignifications, conſtantly replied, Never "trouble yourſelves about the ſenſe, if it does not appear to "you, becauſe it is not your buſineſs to expound, but to "interpret: do you interpret it exactly as it lies, and leave

Sixtus Sen. Bibl.

"to

" to the expoſitors the care of making ſenſe of it." Cardinal Pallavicini, who looked upon this as too bold, ſays, that Cajetan, " who has ſucceeded to the admiration of the " whole world in his other works, got no reputation by " what he did upon the Bible, becauſe he followed the pre- " judices of thoſe who ſtuck cloſe to the Hebrew grammar." But father Simon is of opinion, that he " may in ſome mea- " ſure be juſtified: for he did not, ſays he, pretend to con- " demn the ancient Latin tranſlator, or the other tranſlators " of the Bible; but would only have tranſlations of the " Bible to be made from the original as literally as can be, " becauſe there are only theſe originals, which can be called " the pure word of God; and becauſe in tranſlations, which " are not literal, there are always ſome things, which do " not thoroughly expreſs the original."

Hiſt. Crit. du V. T. Liv. ii. c. 20.

Hiſt. of the Council of Trent, b. vi.

CAILLE (NICHOLAS LEWIS DE LA), a French mathematician and aſtronomer, was born at Rumigny in 1714, and went through his early ſtudies at the college of Liſieux in Paris. His turn for aſtronomy ſoon connected him with the celebrated Caſſini, who procured him an apartment in the obſervatory; and, aſſiſted by the counſels of this maſter, he ſoon acquired a name among the aſtronomers. He divided with M. de Thury the immenſe labour of projecting the Meridian line, which, paſſing through the obſervatory, extended to the extremities of the kingdom. In 1739, he was named, without his knowledge, profeſſor of mathematics in the college of Mazarine; and, in 1741, admitted into the Academy of Sciences. Moſt of the academies in Europe did him this honour. In 1750, countenanced and protected by the court, he undertook a voyage to the Cape of Good Hope, with a view of examining the Southern ſtars which are not viſible in our horizon: and, in the ſpace of two years, determined the poſition of near ten thouſand ſtars till then unknown. Upon his return to France, he continued his aſtronomical purſuits: publiſhed his " Catalogue of " the ſtars, and the obſervations on which it was drawn up;" and was every year producing new works in aſtronomy, mathematics, and navigation, when a malignant fever took him off in 1762, aged 48. In all his works, (and, beſides pieces inſerted in the collections of the academy, there are ſeveral volumes in 4to and 8vo) there is an accuracy, clearneſs, and preciſion, very neceſſary to the abſtract ſciences, and very peculiar to M. de la Caille.

CAIUS,

CAIUS, or KAYES (Dr. JOHN), a very eminent Engliſh phyſician, was born at Norwich Oct. 6, 1510; and after he had been well inſtituted in the belles lettres at a ſchool in that city, was ſent to Gonvil hall in Cambridge Sept. 12, 1529. He took the degrees of B. and M. A. at the regular times; and was choſen fellow of his college in 1533. To accompliſh himſelf as much as poſſible, he formed a ſcheme of travelling; and in 1539, he ſet out for Italy, making France, Flanders, and Germany in his road. He ſtudied at the univerſity of Padua under John Baptiſt Montanus, and took a doctor of phyſic's degree there in 1541. He returned to England in 1544; and diſtinguiſhed himſelf ſo greatly by his learning and uncommon ſkill in his profeſſion, that he became at length phyſician to king Edward VI. and was afterwards continued in that place by the queens Mary and Elizabeth, till 1568, when he was turned out, as it is ſaid, upon a ſuſpicion of being too much attached to the Popiſh religion. He wrote a great many books in Latin, among which were, 1. "De ephemera Britannica." 2. "De antiquitate Cantabrigienſis academiæ." 3. "De "canibus Britannicis." 4. "De antiquis Britanniæ urbi-"bus." 5. "De annalibus collegii Gonevilli & Caii." Beſides theſe original works, he tranſlated a great part of Galen and Celſus into Latin, and made large annotations upon thoſe authors. He died at Cambridge in 1573; and at his death gave his eſtate to build a new college to Gonvil hall, and to maintain ſome ſtudents therein. This houſe is now called Gonvil and Kayes college, where the founder has a monument in the chapel, with this inſcription, *Fui Caius.*

Tanner's Bibliotheca Britanico-Hibernica.

Camden's Hiſt. of the reign of queen Elizabeth.

There was alſo another John Caius, who lived ſomewhat earlier, and was poet laureat to Edward IV. This Caius travelled alſo into Italy, and diſtinguiſhed himſelf by ſome literary labours; particularly by a tranſlation from the Latin of the Hiſtory of the ſiege of the iſle of Rhodes, which he dedicated to that king.

Tanner, &c.

There was likewiſe Thomas Caius, a Lincolnſhire man, who, as Anthony Wood tells us, "was an eminent Latiniſt, "Grecian, poet, orator, excellent for all kinds of worth, "and at length Antiquitatum Oxonienſium planè helluo." He was brought up at Oxford, and elected fellow of All Souls college in 1525. He was made regiſtrar of the univerſity, which place he quitted about 1530, upon his becoming domeſtic chaplain to John Longland, biſhop of Lincoln. In 1559, he was made a prebendary of Sarum, and

Athen. Oxon.

Tanner.

maſter of Univerſity college in Oxford in 1561. All which preferments, together with the rectory of Tredington in Worceſterſhire, to which he was preſented in 1563, he held to the day of his death; and this happened in his lodge, at Univerſity college, in May 1572. He wrote "Aſſertio antiquitatis Oxonienſis Academiæ," which he finiſhed in ſeven days, and preſented it in manuſcript to queen Elizabeth at Oxford, upon her being entertained by the univerſity, in Sept. 1566. A copy of this work coming to the hands of John Caius, the phyſician above-mentioned, he wrote an anſwer to it in his book, entituled, "De antiquitate Cantabrigienſis Academiæ," and publiſhed them together in 1568 under the name of Londinenſis, and in 1574 under the name of John Caius. Thomas Caius wrote a reply, as Wood tells us, ſoon after the firſt edition of his "Aſſertio" was publiſhed, intituled, "Examen judicii Cantabrigienſis cujuſdam, qui ſe Londinenſem dicit, nuper de origine utriuſque academiæ lati:" but this was never printed. Thomas Caius tranſlated into Engliſh, at the requeſt of queen Catharine Parr, Eraſmus's paraphraſe on St. Mark: alſo from Engliſh into Latin, the ſermons of Longland biſhop of Lincoln; from Greek into Latin, Ariſtotle's book "De mirabilibus mundi," Euripides' tragedies, Iſocrates' Nicocles, &c. &c.

CALAMY (EDMUND), an eminent preſbyterian divine, was born at London, Feb. 1600, and educated at Pembroke-hall in Cambridge, where he took the degree of B. A. in 1619, and that of B. D. in 1632. His attachment to the Anti-arminian party hindered him from obtaining a fellowſhip, but he was at length choſen tanquam ſocius of that college. Dr. Felton, biſhop of Ely, took him afterwards into the number of his chaplains; in which ſtation he purſued his ſtudies with great vigour, employing therein 16 hours a day. He was preſented by that prelate to the vicarage of St. Mary's, in Swaffham-Prior, in Cambridgeſhire, which he reſigned, on being choſen, after Felton's death (which happened in 1626) one of the lecturers of St. Edmundſbury in Suffolk. Here he continued ten years; and is ſaid by ſome writers to have been a very ſtrict conformiſt: but when biſhop Wren's articles and the book of Sports came to be inſiſted on, he thought it his duty to avoid conforming for the future, and apologized for his former conduct in a recantation ſermon, preached at Bury. After this, he was preſented by the earl of Eſſex to the rectory of Rochford in Eſſex; Gen. Dict. Ibid. Ibid. Ibid.

Eſſex; and then choſen miniſter of St. Mary Aldermanbury, which brought him to London in 1639. In July the ſame year, he was incorporated into the univerſity of Oxford.

Biog. Brit. Upon the opening of the long parliament, in Nov. 1640, he diſtinguiſhed himſelf in defence of the preſbyterian cauſe, and had a principal hand in writing the famous "Smectym-"nuus," which, himſelf ſays, gave the firſt deadly blow to epiſcopacy. The authors of this tract were five, the initial letters of whoſe names compoſe the word Smectymnuus, viz. Stephen Marſhal, Edmund Calamy, Thomas Young, Matthew Newcomen, and William Spurſtow. It was publiſhed at London in 1641, in 4to, and intituled, An anſwer to a book, intituled, "An humble remonſtrance: in which "the original of liturgy and epiſcopacy is diſcuſſed, and que-"ries propounded concerning both; the parity of biſhops "and preſbyters in ſcripture demonſtrated; the occaſion of "their imparity in antiquity diſcovered; the diſparity of the "antient and modern biſhops manifeſted; the antiquity of "ruling elders in the church vindicated; the prelatical "church bounded. Written by Smectymnuus." The "Smectymnuus" is mentioned by biſhop Wilkins, in his

Gen. Dict. diſcourſe concerning the gift of preaching, as a capital work againſt epiſcopacy. In 1641, the houſe of lords appointed Calamy to be a member of the ſub-committee for conſidering of ways to accommodate eccleſiaſtical affairs: "in "which," ſays Dr. Calamy, in his Account of ejected members, "things were brought into a very hopeful poſture; "but the whole deſign was ſpoiled by bringing into the houſe "the bill againſt biſhops," &c. Dr. Heylin's account of this matter, in the "Hiſtory of the Preſbyterians," is in theſe words. "Though a convocation were at that time "ſitting, yet, to increaſe the miſeries of a falling church, it "was permitted that a private meeting ſhould be held in the "deanery of Weſtminſter, to which ſome orthodox and "conformable divines were called, as a foil to the reſt, "which generally were of preſbyterian or puritan principles. "By them it was propoſed, that many paſſages in the Li-"turgy ſhould be expunged, and others altered for the worſe. "That decency and reverence in officiating God's public "ſervice ſhould be brought within the compaſs of innova-"tions: that doctrinal calviniſm ſhould be entertained in "all parts of the church; and all their ſabbath ſpeculations, "though contrary to Calvin's judgement, ſuperadded to it. "But before any thing could be concluded in thoſe weighty

"matters,

"matters, the commons ſet their bill on foot againſt root "and branch, for putting down all biſhops and cathedral "churches, which put a period to that meeting without do- "ing any thing."

Calamy was afterwards an active member of the aſſembly of divines, and often ordered to preach before the parliament. He was at the ſame time one of the Cornhill lecturers, and his miniſterial abilities procured him very great intereſt in the city of London. His preaching was attended not only by his own pariſh, but by other eminent citizens, and even perſons of quality. He was a ſtrenuous oppoſer of the ſectaries and uſed his utmoſt endeavours to prevent thoſe violences, which were committed after the king was brought from the Iſle of Wight. The repreſentation of the London miniſters to the general and his council of war, preſented Jan. 18, 1648, (which Collier in his Church Hiſtory ſtyles an inſtance of handſome plain-dealing, and a bold reprimand of a victorious army) was drawn up to enforce what Calamy, and ſome other miniſters of the ſame perſuaſion, had delivered in two conferences; the firſt with the general and his council, the ſecond with the chief officers of the army. Gen. Dict. Biog. Brit.

In Cromwell's time he lived as privately as he could. The following ſtory, which Harry Neville, who was one of the council of ſtate, aſſerted of his own knowledge, is a proof that he did not approve of his uſurpation. "Cromwell "having a deſign to ſet up himſelf, and bring the crown "upon his own head, ſent for ſome of the chief city divines, "as if he made it a matter of conſcience to be determined "by their advice. Among theſe was the leading Mr. Ca- "lamy, who very boldly oppoſed the project of Cromwell's "ſingle government, and offered to prove it both unlawful "and impracticable. Cromwell anſwered readily upon the "firſt head of unlawful, and appealed to the ſafety of the "nation being the ſupreme law: But, ſays he, pray, Mr. "Calamy, why impracticable? He replied; Oh! it is againſt "the voice of the nation; there will be nine in ten againſt "you. Very well, ſays Cromwell; but what if I ſhould "diſarm the nine, and put the ſword in the tenth man's "hand, would not that do the buſineſs?" Biog. Brit.

When a favourable opportunity offered, he was very aſſiduous to procure the return of Charles II. and actually preached before the parliament the day they voted the king's reſtoration, and was one of the divines ſent over to compliment him in Holland. June 1660, he was made one of his majeſty's chaplains, and was offered the biſhoprick of Co- Ibid.

ventry

ventry and Litchfield; which he refuſed. It was ſaid in the city on this occaſion, as we are told by Baxter in his "Reliquiæ," that "if Calamy ſhould accept of a biſhoprick, "who had preached and written and done ſo much againſt "epiſcopacy, never preſbyterian would be truſted for his ſake: "ſo the clamour was very loud againſt his acceptance of it."

Calamy was one of the commiſſioners for the conference at the Savoy. He was turned out of his cure of St. Mary Aldermanbury, on St. Bartholomew's day 1662, for nonconformity. Aug. the 30th following, he preſented a petition to the king, praying that he might be permitted to continue in the exerciſe of his miniſterial office. Next day the matter being debated in council, his majeſty was pleaſed to ſay, that he intended an indulgence, if it were at all feaſible: but Dr. Sheldon, biſhop of London, in a warm ſpeech, declared, "That is was now too late to think of ſuſpending "the execution of the act of uniformity, for that he had al"ready, in obedience to it, ejected ſuch of his clergy, as "would not comply with it, on the Sunday before; that the "ſuſpenſion of the ſacred authority of this law would render "the legiſlature ridiculous and contemptible; and if the im"portunity of ſuch diſaffected people were a ſufficient reaſon "to humour them, neither the church nor ſtate would ever "be free from diſtractions and convulſions." So that, upon the whole, it was carried, that no indulgence ſhould be granted. Calamy remained however in his pariſh, and came conſtantly to church. On Sunday, Dec. 28, 1662, the expected preacher not coming in due time, ſome of the principal perſons in the pariſh prevailed upon Calamy to ſupply his place. Certain paſſages in his ſermon on this occaſion gave ſo much offence (A), that he was committed to Newgate, by the lord mayor's warrant, for contempt of the act of uniformity; but in a few days the king diſcharged him.

(A) One of them was this. "You "have had three famous ſucceſſors, "Dr. Taylor for ſeven years; Dr. "Stoughton for ſeven years, and my"ſelf. I have been with you almoſt "24 years; and may not God now "unchurch you, by ſuffering you to "want a faithful miniſter to go in and "out before you? This is one reaſon, "upon which account I may ſafely "ſay, the ark of God is in danger, "and Aldermanbury may truly feel the "loſs of the ark." Another paſſage ran thus: "I read, that among the "Romans, when any man was accuſed "for his life, all his relations put on "mourning apparel, and they follow"ed him to his trial in mourning, "thereby to ſhew their love to the "party in danger. Now did you love "the goſpel, the miniſters of the goſ"pel, and the ordinances of Chriſt, "you would all put on mourning, and "lament for the goſpel, the ark of "God, that is in danger: and becauſe "you do not, it is a ſign you have no "love for the goſpel."

The

The ſight of London in aſhes, which he lived to ſee, broke his heart: he died Oct. 29, 1666.

Though a very learned man, he was a plain and practical preacher, and delivered his ſentiments very freely of the greateſt men; of which his grandſon (after telling us that Calamy had the greateſt intereſt at the time of the Reſtoration, at court, in the city, and country, of any of the miniſters, but ſaw whither things were tending) gives the following inſtance. Having occaſion, when general Monk was his auditor in his own church, a little after the Reſtoration, on a ſacrament-day, to ſpeak of filthy lucre: "And why "(ſaid he) is it called filthy, but becauſe it makes men do "baſe and filthy things? ſome men will betray three king-"doms for filthy lucre's ſake." Saying which, he threw his handkerchief, which he uſually waved up and down whilſt he was preaching, towards the general's pew. Beſides publiſhing ſeveral ſermons preached by him on public occaſions, and ſome others on practical ſubjects, he had a hand in drawing up the "Vindication of the preſbyterial government and "miniſtry," printed in 1650, and the "Jus divinum mi-"niſterii evangelici Anglicani," printed in 1650. He was twice married. By his firſt wife he had a ſon and a daughter, and by his ſecond ſeven children. Abridgment of Baxter's life, 11. 6

CALAMY (BENJAMIN), an eminent divine and excellent preacher, was ſon of the preceding by a ſecond wife. From St. Paul's ſchool in London, where he was placed when very young, he was ſent to Catherine-hall, Cambridge, and ſucceſſively took the degrees of B. and M. A. He became alſo fellow of that hall, and an eminent tutor. April 25, 1677, he was choſen miniſter of St. Mary Aldermanbury, and ſoon after appointed one of his majeſty's chaplains in ordinary. In 1680 he took his degree of D. D. In 1683, he preached, in his own church, his famous ſermon on Luke xi. 41. which he afterwards publiſhed under the title of "A Diſcourſe about a ſcrupulous "Conſcience." It was dedicated to Sir George Jefferies, chief juſtice of Cheſter, afterwards lord Jefferies, and high chancellor of England. "For my own part," ſays the doctor in this dedication, "no one is more favourable to a "truly tender conſcience than myſelf; let it be as ſcrupulous "and nice as it can well, ſo it be about the ſubſtantial mat-"ters of piety towards God, juſtice between man and man, "due obedience to ſuperiors, and when it makes us more ex-"actly careful of our undoubted duty in all inſtances: but

" when men are ſcrupulous only on one ſide, about things " commanded by lawful authority, and make no ſcruple of " diſobedience, ſchiſm, faction, and diviſion; when men ſet " up their private humour, fancy, or opinion, in oppoſition " to eſtabliſhed laws; when they become peeviſh, pragmati- " cal, and ungovernable; nay, when men's conſciences prove " ſo generally tender and ſcrupulous as to doubt of and ſuſ- " pect the rights of the crown .... ſuch wayward, ſkittiſh " conſciences ought to be well bridled and reſtrained, or elſe " they will be not only intolerably troubleſome, but extremely " miſchievous both to church and ſtate." At the end of the ſermon we find a quotation from a book of his father's, to ſhew, that ſuch as were Nonconformiſts then, were zealous for conformity when themſelves were in poſſeſſion of the churches. This ſermon was attacked ſoon after its publication by Mr. Thomas Delaune, a zealous Nonconformiſt, in a piece entituled, " Delaune's plea for the Nonconform- " iſts, &c." in a letter to Dr. Benjamin Calamy, upon the ſermon called, " Scrupulous Conſcience, inviting hereto: " to which is added, a parallel ſcheme of the Pagan, Papal, " and Chriſtian rites and ceremonies." For the publiſhing this book Delaune was taken up, Nov. 29, 1683, and committed to Newgate. After his commitment, he wrote a long letter to Dr. Calamy, wherein, after having often told him, that he wrote in obedience to his call, and was impriſoned entirely on his account, he concludes thus: " All I deſire is, " that ſcrupulous conſciences, who trouble not the peace of " the nations, ſhould be dealt withal, at leaſt, as weak bre- " thren, according to Rom. xiv. 1. and not ruined by penal- " ties, for not ſwallowing what is impoſed under the notion " of decency and order, though excentric to the ſcheme we " have of it in our only rule of faith. Sir, I entreat you to " excuſe this trouble from a ſtranger, who would fain be " convinced by ſomething more like divinity than Newgate, " where any meſſage from you ſhall be welcome to your " humble ſervant, T. D." To this epiſtle Calamy anſwered, " that if Mr. Delaune had been impriſoned upon the ac- " count of anſwering his book, he would do him any ſervice " that became him." Some other letters to the ſame purpoſe were ſent by the priſoner to the doctor, which did not hinder his being tried at the Old Bailey for a libel, Jan. following, and ſentenced to pay a fine of one hundred marks, to remain priſoner till he paid his fine, and give ſecurity for his good behaviour for a year, and his book to be burnt at the Royal Exchange. By which ſentence, himſelf, his wife,

and

and children perifhed in Newgate, nobody thinking fit, fays the Obfervator, to raife fo fmall a fum for one of the beft fcholars in Europe. His death gave great concern to Dr. Calamy, who interceded for his difcharge with Sir George Jefferies, with whom he was very intimate when he was common-ferjeant and recorder of London, but to no purpofe. Vol. II. No. 95.

In 1683, Calamy refigned the living of St. Mary Aldermanbury, upon his admiffion to the vicarage of St. Lawrence Jewry, with St. Mary Magdalen Milk-ftreet annexed. June 18, 1685, he was inftalled into the prebend of Harlefton, in the cathedral of St. Paul. The fate of alderman Cornifh, his parifhioner at St. Lawrence Jewry, affected him in a very fenfible manner. He had appeared for that gentleman at his trial for high treafon, and vifited him in Newgate; and being earneftly preffed to attend him to the place of execution, he told Mr. Cornifh, that he could as well die with him, as bear the fight of his death in fuch circumftances as he was in. On his repeated applications to Sir George Jefferies in the alderman's favour, he received this anfwer: "Dear doc-" tor, fet your heart at reft, and give yourfelf no further " trouble; for I can aflure you, that if you could offer a " mine of gold as deep as the Monument is high, and a " bunch of pearls as big as the flames at the top of it, it " would not purchafe his life." It is thought the violent death of this gentleman, and a fenfe of public calamities, brought on his laft illnefs, which carried him off in January, 1686. Dr. William Sherlock, afterwards dean of St. Paul's, who preached Dr. Calamy's funeral fermon, obferves: Gen. Dict.

"That in his fermons his chief care was to explain the " articles of faith and rules of life; what we muft believe, " and how we muft live, that we may be eternally happy: " and he did as a faithful fervant ought to do, as he de-" clared a little before his death, he never preached any " thing but what he himfelf firmly believed to be true . . . " When a prevailing faction threatened both church and " ftate, and the fears of Popery were thought a fufficient " juftification of the moft illegal and irreligious methods to " keep it out; when it was fcandalous to fpeak a word ei-" ther for the king or the church; when cunning men were " filent; and thofe who affected popularity, fwam with the " ftream; then this great and good man durft reform fchifm " and faction, durft teach men to conform to the church, " and to obey and honour the king; durft vindicate the de-" fpifed church of England, and the hated doctrine of paffive " obedience, though one was thought to favour Popery, and

" the other to introduce ſlavery. But he was above the pow-
" erful charms of names, and liked truth never the worſe
" becauſe it was miſcalled. His public ſermons preached in
" thoſe days, and printed by public authority, are laſting
" proofs of this; and yet he was no Papiſt neither; but durſt
" reprove the errors of Popery, when ſome others, who
" made the greateſt noiſe and outcry about it, grew wiſe
" and cautious .... And yet he did not needleſsly pro-
" voke any man: he gave no hard words, but thought it ſe-
" vere enough to confute men's errors, without upbraiding
" or reproaching their perſons. His converſation was courte-
" ous and affable to all men; ſoft and eaſy, as his principles
" were ſtubborn. He could yield any thing but the truth,
" and bear with any thing but the vices of men." The pieces he printed in his life-time were, ſeven ſermons on ſeveral occaſions: thirteen others were publiſhed in one volume after his death.

CALAMY (EDMUND), a very eminent divine among the Nonconformiſts, grandſon to Mr. Edmund Calamy, miniſter of Aldermanbury, by his eldeſt ſon Mr. Edmund Calamy, (who was ejected out of the living of Moreton in
Gen. Dict. Eſſex, on St. Bartholomew's day, 1662) was born April 5, 1671. Having made a conſiderable progreſs in grammar learning at ſeveral private ſchools, and under Mr. Hartcliffe at Merchant-Taylors, where he contracted a cloſe friend-
Biog. Brit. ſhip with Mr. Dawes, afterwards Sir William Dawes, and archbiſhop of York, as alſo with Mr. Hugh Boulter, the late primate of Ireland: he went through a courſe of logic, natural philoſophy, and metaphyſics, under the tuition of Mr. Samuel Craddock, at the academy kept by him at Wickham Brook in Suffolk. In March 1688, he went over to the univerſity of Utrecht, where he ſtudied philoſo-
Ibid. phy under De Vries, and civil law under Vander Muyden, and attended Grævius's lectures upon Sophocles and Puſendorf's Introduction. His application to his ſtudies at this place was ſo great, that he ſpent one whole night every week
Gen. Dict. among his books; and his proficiency therein gained him the friendſhip of two of his countrymen at that univerſity, who roſe afterwards to very high ſtations in church and ſtate, lord Charles Spencer, the famous earl of Sunderland, and his tutor Mr. Charles Trimnell, afterwards ſucceſſively biſhop of Norwich and of Wincheſter, with both of whom he kept up his acquaintance as long as he and they lived.
Ibid. Whilſt he reſided in Holland, an offer of a profeſſor's chair

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in the univerſity of Edinburgh was made him by Mr. Carſtairs, principal of that univerſity, ſent over on purpoſe to find a perſon properly qualified for ſuch an office; which he declined, and returned to England in 1691, bringing with him letters from Grævius to Dr. Pocock, canon of Chriſt-church, and regius profeſſor of Hebrew, and to Dr. Edward Bernard, Savilian profeſſor of aſtronomy, who obtained leave for him to proſecute his ſtudies in the Bodleian library. His reſiding at Oxford procured him the acquaintance of the learned Mr. Henry Dodwell. Having reſolved to make divinity his principal ſtudy, he entered into an examination of the controverſy between the Conformiſts and Nonconformiſts, and was led to join the latter. Coming to London in 1692, he was unanimouſly choſen aſſiſtant to Mr. Matthew Sylveſter at Blackfriars; and on June 22, 1694, was ordained at Mr. Anneſley's meeting-houſe in Little St. Helen's, and ſoon after invited to become aſſiſtant to Mr. Daniel Williams in Hand-alley. Oct. 20, 1702, he was choſen one of the lecturers at Salters-hall, and in 1703 ſucceeded Mr. Vincent Alſop, as paſtor of a great congregation in Weſtminſter. He drew up the table of contents to Mr. Baxter's "Hiſtory of his Life and Times," which was ſent to the preſs in 1696, made ſome remarks on the work itſelf, and added to it an index; and reflecting on the uſefulneſs of the book, he ſaw the expediency of continuing it, for Mr. Baxter's hiſtory came no lower than 1684. Accordingly he compoſed "An abridgment of it; with an account of many others of thoſe miniſters who were ejected "after the reſtoration of Charles II. their apology for themſelves and their adherents; containing the grounds of "their nonconformity and practice, as to ſtated and occaſional communion with the church of England; and a "continuation of their hiſtory till the year 1691." This work was publiſhed in 1702. The following year Mr. Hoadly (afterwards biſhop of Wincheſter) publiſhed the two parts of his "Reaſonableneſs of Conformity to the church "of England.... in anſwer to Mr. Calamy's Abridgment of Mr. Baxter's hiſtory, &c." As a reply to theſe treatiſes, Mr. Calamy publiſhed the ſame year, "A defence "of moderate Nonconformity;" and ſoon after Mr. Hoadly ſent abroad, "A ſerious admonition to Mr. Calamy," occaſioned by the firſt part of his "Defence of moderate Nonconformity." Gen. Dict.

Next year Mr. Calamy publiſhed the ſecond part of his "Defence of moderate Nonconformity;" with an anſwer to

Mr. Hoadly's "Serious Admonition." In 1705, he ſent abroad the third part of his "Defence;" to which was added, "A "Letter to Mr. Hoadly, in anſwer to his Defence of the rea- "ſonableneſs of Conformity." In 1707, Mr. Hoadly publiſhed his "Defence of Epiſcopal Ordination;" and Mr. Calamy drew up a reply, both to the argumentative and hiſtorical part of it, but forbore printing it, as he tells us himſelf in his "Abridgement of Baxter's life," that he might not give his antagoniſt any diſturbance in the purſuit of that political
Biog. Brit. conteſt, in which he was ſo happily engaged, and ſo much to the ſatisfaction of the true lovers of his country. In 1709.
Gen. Dict. Mr. Calamy made a tour to Scotland, and had the degree of D. D. conferred on him by the univerſities of Edinburgh, Aberdeen, and Glaſgow. In 1713, he publiſhed a ſecond edition of his "Abridgement of Mr. Baxter's hiſtory of his "life and times;" in which, among other additions, there is a continuation of the hiſtory through king William's reign, and queen Anne's, down to the paſſing of the Occaſional bill; and in the cloſe is ſubjoined the reformed liturgy, which was drawn up and preſented to the biſhops in 1661; "that "the world may judge (he ſays in the preface) how fairly "the ejected miniſters have been often repreſented as irre- "concileable enemies to all liturgies." In 1718, he wrote "A Vindication of his grandfather and ſeveral other perſons, "againſt certain reflections caſt upon them by Mr. arch- "deacon Echard in his Hiſtory of England;" and in 1728, appeared his "Continuation of the account of the miniſters, "lecturers, maſters, and fellows of colleges, and ſchool- "maſters, who were ejected and ſilenced after the Reſtora- "tion in 1660, by, or before the act of uniformity." He
Biog. Brit. died June 3, 1732, greatly regretted, not only by the Diſſenters, but alſo by the moderate members of the eſtabliſhed church, both clergy and laity, with many of whom he lived in great intimacy. Mr. Daniel Mayo, by whom his funeral ſermon was preached, obſerves, "that he was of a candid "and benevolent diſpoſition, and very moderate with re- "gard to differences in point of religion." Beſides the pieces already mentioned, he publiſhed a great many ſermons
Ibid. on ſeveral ſubjects and occaſions, particularly, "A vindica- "tion of that celebrated text, 1 John v. 7. from being ſpu- "rious, and an explanation of it on the ſuppoſition of "being genuine, in four ſermons, preached at the Salters- "hall lectures." He was twice married, and had thirteen children.

CALASIO

CALASIO (MARIUS), a Franciſcan, and profeſſor of the Hebrew language at Rome, of whom there is very little to be ſaid, but that he publiſhed there, in the year 1621, "A "Concordance of the Bible," which conſiſted of four great volumes in folio. This work, which is properly a concordance of Hebrew words, has been highly approved and commended by both Papiſts and Proteſtants, and is indeed a moſt admirable work. For, beſides the Hebrew words in the Bible, which are in the body of the book, with the Latin verſion over-againſt them; there are in the margin the differences between the Septuagint verſion and the Vulgate; ſo that at one view may be ſeen, wherein the three Bibles agree, and wherein they differ. Moreover, at the beginning of every article there is a kind of dictionary, which gives the ſignification of each Hebrew word, and affords an opportunity of comparing it with other Oriental languages, viz. with the Syriac, Arabic, Chaldee; and this is extremely uſeful for determining more exactly the true meaning of the Hebrew words. The plan of this Hebrew concordance was taken from a concordance of Rabbi Nathan, which was printed firſt at Venice, and afterwards at Baſile, much augmented by Rabbi Mordochee. Calaſio's concordance was publiſhed in London by Romaine, Mores, and Lutzena a Portugueſe Jew, 1747, 4 vol. folio; but very incorrectly, as it is ſaid; and there is alſo reaſon to think, that the fidelity of the principal editor, who is a follower of Hutchinſon, cannot altogether be depended on. It is certain at leaſt, that the learned in theſe matters greatly prefer the old edition.

Moreri, &c.

See the Anecdotes of Bowyer, by Nichols, p. 130.

CALDERWOOD (DAVID), a famous divine of the church of Scotland, and a diſtinguiſhed writer in behalf of the Preſbyterians, was deſcended of a good family in that kingdom. Being early deſigned for the miniſtry, he applied with great diligence to the ſtudy of the ſcriptures in their Original tongues, the works of the fathers, the councils, and the beſt writers of church hiſtory. He was ſettled, about 1604, at Crelling, not far from Jedburgh, in the ſouth of Scotland. James VI. of that country, and the firſt of Great-Britain, being deſirous of bringing the church of Scotland to a near conformity with that of England, labour-ed earneſtly to reſtore the Epiſcopal authority, and enlarge the powers of the biſhops in that kingdom: but this deſign was very warmly oppoſed by many of the miniſters, and particularly by David Calderwood, who, when James Law, biſhop of Orkney, came to viſit the preſbyteries of the Merſe

Biog. Brit.

and Teviotdale, declined his jurisdiction, by a paper under his hand, dated May 5, 1608. The king however, having its success much at heart, sent the earl of Dunbar (A), then high-treasurer of Scotland, Dr. Abbot, afterwards archbishop of Canterbury, and two other divines, into that kingdom, with instructions to employ every method to persuade both the clergy and the laity, of his majesty's sincere desire to promote the good of the church, and of his zeal for the protestant religion. Calderwood did not assist at the general assembly held at Glasgow, June 8, 1610, in which lord Dunbar presided as commissioner; and it appears from his writings, that he looked upon every thing transacted in it as null and void. Exceptions were also taken by him and his party against a great part of the proceedings of another general

(A) This able statesman George Hume, earl of Dunbar, had been first created baron Hume of Berwick, which was an English honour, and afterwards earl of Dunbar in Scotland; and held the place of chancellor of the Exchequer in England at the same time with that of high-treasurer of Scotland. He was commissioner to the general assembly held at Linlithgow, in 1606; and procured the settling of constant moderators; which was a great step to the restoring of Episcopal authority: Sir James Balfour tells us (Annals of Scotland in the university library at Glasgow, MS. I. 335.) he carried this point by distributing the sum of 40,000 marks amongst the most needy and the most clamorous of the ministers; as appeared afterwards in his accounts. He was again sent by the king of Scotland in 1608, and for his services there, was, on his return, made knight of the garter. In 1610, he went to that kingdom for the third time, to complete his work; and upon his coming back to court, had many acknowledgements made him both by the king and the clergy. We are told in Calderwood's history, that in the midst of all his prosperity, one of the great men among the Presbyterians in Scotland foretold his end. The account runs thus: "A little after the assembly holden at "Glasgow, James Colvine, a Scottish "gentleman visiting Mr. Andrew "Melvine in the Tower, found him "so pensive and melancholy, that he "got no speech of him for a space: "at length he brake forth in these "words. That man (meaning Dunbar) that hath overthrown that "kirk, and the liberties of Christ's "kingdom there, shall never have the "grace to set his foot in that kingdom again. As he foretold, so it "came to pass, and Dunbar ended his "life the next January following at "Whitehall....The earl of Dunbar (says Calderwood a few pages farther) a chief instrument employed "for the overthrow of our kirk, departed this life at Whitehall the "penult of January. So he was "pulled down from the height of his "honour, when he was about to solemnize magnificently his daughter's "marriage with the lord Walden. He "purposed to keep St. George's day "after in Berwick, where he had almost finished a sumptuous and glorious palace, which standeth yet as "a monument to testify that the curse "which was pronounced against the "rebuilders of Jericho was executed "upon him. Of all that he conquished in Scotland, there is not left to "his posterity so much as a foot "breadth of land." Bishop Spotswood says (History, p. 516.) "he was a man "of deep wit, few words, and in his "majesty's service no less faithful "than fortunate. The most difficile "affairs he compassed without any "noise, and never returned, when he "was employed, without the work "performed he was sent to do."

Biog. Brit.

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neral aſſembly held with much ſolemnity at Aberdeen, Aug. 13, 1616: In May following, king James went to Scotland, and in June held a parliament at Edinburgh: at the ſame time the clergy met in one of the churches, to hear and adviſe with the biſhops; which kind of aſſembly, it ſeems, was contrived in imitation of the Engliſh convocation. Mr. Calderwood was preſent at it, but declared publicly, that he did not take any ſuch meetings to reſemble a convocation; and being oppoſed by Dr. Whitford and Dr. Hamilton, who were friends to the biſhops, he took his leave of them in theſe words: "It is abſurd to ſee men ſitting in ſilks and "ſattins, and to cry poverty in the kirk, when purity is "departing." The parliament proceeded mean while in the diſpatch of buſineſs; and Calderwood, with ſeveral other miniſters, being informed that a bill was depending to empower the king, with advice of the archbiſhops, biſhops, and ſuch a number of the miniſtry as his majeſty ſhould think proper, to conſider and conclude, as to matters decent for the external policy of the church, not repugnant to the word of God; and that ſuch concluſions ſhould have the ſtrength and power of eccleſiaſtical laws; againſt this they proteſted for four reaſons. 1. Becauſe their church was ſo perfect, that, inſtead of needing reformation, it might be a pattern to others. 2. General aſſemblies, as now eſtabliſhed by law, and which ought always to continue, might by this means be overthrown. 3. Becauſe it might be a means of creating ſchiſm, and diſturb the tranquillity of the church. 4. Becauſe they had received aſſurances, that no attempts ſhould be made to bring them to a conformity with the church of England. They deſired therefore that, for theſe and other reaſons, all thoughts of paſſing any ſuch law may be laid aſide; but in caſe this be not done, they proteſt, for themſelves and their brethren who ſhall adhere to them, that they can yield no obedience to this law when it ſhall be enacted, becauſe it is deſtructive of the liberty of the church; and therefore ſhall ſubmit to ſuch penalties, and think themſelves obliged to undergo ſuch puniſhments, as may be inflicted for diſobeying that law. This proteſt was ſigned by Archibald Simpſon, on behalf of the members, who ſubſcribed another ſeparate roll, which he kept for his juſtification. This proteſt was delivered to Peter Hewet, who had a ſeat in parliament, in order to be preſented, and another copy remained in Simpſon's hands, to be preſented in caſe of any accident happening to the other. The affair making a great noiſe, Dr. Spotſwood, archbiſhop of St. Andrew's, aſked

Spotſwood's hiſtory of the church of Scotland, p. 530, 535. Biog. Brit.

aſked a ſight of the proteſt from Hewet, one day at court; and, upon ſome diſpute between them, it was torn. The other copy was actually preſented by Simpſon to the clerk regiſter, who refuſed to read it before the ſtates in parliament. However, the proteſt, though not read, had its effect; for although the bill before-mentioned, or, as the Scottiſh phraſe is, the article, had the conſent of parliament, yet the king thought fit to cauſe it to be laid aſide; and not long after called a general aſſembly at St. Andrew's. Soon after, the parliament was diſſolved, and Simpſon was ſummoned before the high commiſſion court, where the roll of names, which he had kept for his juſtification, was demanded from him; and upon his declaring that he had given it to Harriſon, who had ſince delivered it to Calderwood, he was ſent priſoner to the caſtle of Edinburgh; and Calderwood was ſummoned to appear before the high commiſſion court at St. Andrew's, on the 8th of July following, to exhibit the ſaid proteſt, and to anſwer for his mutinous and ſeditious behaviour.

July 12, the king came to that city in perſon, and ſoon after Hewet and Simpſon were deprived and impriſoned. After this, Calderwood was called upon, and refuſing to comply with what the king in perſon required of him, James committed him to priſon; and afterwards the privy-council, according to the power exerciſed by them at that time, directed him to baniſh himſelf out of the king's dominions before Michaelmas following, and not to return without licence; and upon giving ſecurity for this purpoſe, he was diſcharged out of priſon, and ſuffered to return to his pariſh, but forbid to preach. Having applied to the king for a prorogation of his ſentence without ſucceſs, becauſe he would neither acknowledge his offence nor promiſe conformity for the future, he retired to Holland. In 1623, he publiſhed his celebrated treatiſe, intituled, "Altare Damaſcenum, ſeu eccleſiæ Anglicanæ politia, eccleſiæ Scoticanæ obtruſa, à formaliſta quodam delineata; illuſtrata & examinata." The writer of the preface prefixed to Calderwood's "True hiſtory of the church of Scotland," tells us, that "the author of this very learned and celebrated treatiſe doth irrefragably and unanſwerably demonſtrate the iniquity of deſigning and endeavouring to model and conform the divinely ſimple worſhip, diſcipline, and government of the church of Scotland, to the pattern of the pompouſly prelatic and ceremonious church of England: under ſome conviction whereof it ſeems king James himſelf was, though implacably

" cably diſpleaſed with it, when, being after the reading of " it ſomewhat penſive, and being aſked the reaſon by an " Engliſh prelate ſtanding by, and obſerving it, he told him " he had ſeen and read ſuch a book; whereupon the prelate " telling his majeſty not to ſuffer that to trouble him, for " they would anſwer it, he replied, not without ſome paſ- " ſion; What will you anſwer, man? There is nothing " here but ſcripture, reaſon, and the fathers." Calderwood having in 1624 been afflicted with a long fit of ſickneſs, and nothing having been heard of him for ſome time, one Patrick Scot (as Calderwood himſelf informs us) took it for granted that he was dead; and thereupon wrote a recantation in his name, as if before his deceaſe he had changed his ſentiments. This impoſture being detected, Scot went over to Holland, and ſtaid three weeks at Amſterdam; where he made diligent ſearch for the author of " Al- " tare Damaſcenum," with a deſign, as Calderwood believed, to have diſpatched him: but Calderwood had privately returned into his own country, where he remained for ſeveral years. Scot gave out that the king furniſhed him with the matter for the pretended recantation, and that he only put it in order.

During his retirement, Calderwood collected all the memorials relating to the eccleſiaſtical affairs of Scotland, from the beginning of the reformation there, down to the death of king James: which collection is ſtill preſerved in the univerſity library at Glaſgow, that which was publiſhed under the title of " The true hiſtory of Scotland," being only an extract from it. In the advertiſement prefixed to the laſt edition of his " Altare Damaſcenum," mention is made of his being miniſter at Pencaithland near Edinburgh, in 1638; but we find nothing ſaid there or any where elſe of his death. That he was a man of quick parts and ſound learning is evident from his productions, which are highly valued by the beſt writers on the ſide of Nonconformity.

CALDWALL (RICHARD), or Chaldwell, an Engliſh phyſician, was born in Staffordſhire about 1513. He was admitted into Brazen-noſe college in Oxford, of which he was in due ſeaſon elected fellow. When he took his degree of M. A. he entered upon the phyſic line; and became one of the ſenior ſtudents of Chriſt-church in 1547, which was a little after its laſt foundation by king Henry VIII. Afterwards he took the degrees in the ſaid faculty, and grew into ſuch high eſteem for his learning and ſkill, that he was examined, Wood's Athen. Oxon.

mined, approved, admitted into, and admitted cenſor of, the college of phyſicians at London, all in one and the ſame day. Six weeks after, he was choſen one of the elects of the ſaid college, and in 1570 made preſident of it. Wood tells us, that he wrote ſeveral pieces upon ſubjects relating to his profeſſion; but does not ſay what they were. He mentions a book, written by Horatio More, a Florentine phyſician, and called, "The Tables of Surgery, briefly comprehending "the whole art and practice thereof," which Caldwall tranſlated into Engliſh, and publiſhed at London in 1585. We learn from Camden, that Caldwall founded a chirurgical lecture in the college of phyſicians, and endowed it with an handſome ſalary. He died in 1585, and was buried at the church of St. Bennet near Paul's wharf.

In Annal. Elizabeth. regin.

CALLIMACHUS, an ancient Greek poet, was born at Cyrene, a town in Africa; but when, we cannot preciſely determine. We ſay preciſely, becauſe it is agreed, that he flouriſhed under the Ptolemies, Philadelphus, and Euergetes; and that Berenice, queen of the latter, having conſecrated her locks in the temple of Venus, and a flattering aſtronomer having tranſlated them from thence into a conſtellation in the heavens, gave occaſion to the fine elegy of this poet, which we have now only in the Latin of Catullus. His common name Battiades has made the grammarians uſually aſſign one Battus for his father; but perhaps he may as well derive that name from king Battus, the founder of Cyrene, from whoſe line, as Strabo aſſures us, he declared himſelf to be deſcended. But whoever was his father, the poet has paid all his duties and obligations to him in a moſt delicate epitaph, which we find in the Anthologia; and which ſhews that Martial had good reaſon to aſſign him, as he has done, the crown among the Grecian writers of the epigram. The old gentleman is ſuppoſed thus to addreſs the viſitants at his tomb:

Lib. xvii.

"Stranger! I beg not to be known, but thus,
"Father and ſon of a Callimachus.
"Chief of a war, the firſt enlarg'd his name;
"And the laſt ſung what envy ne'er ſhall damn,
"For whom the heavenly muſe admir'd a child,
"On his grey hairs the goddeſs always ſmil'd."

Before Callimachus was recommended to the favour of the kings of Egypt, he taught a ſchool at Alexandria; and had the honour of educating Apollonius, the Author of the Argonauticks.

gonauticks. But Apollonius making an ungrateful return to his maſter for the pains he had taken with him, Callimachus was provoked to revenge himſelf in an invective poem, called "Ibis;" which, it is known, furniſhed Ovid with a pattern and title for a ſatire of the ſame nature. Suidas relates, that Callimachus wrote above 800 pieces; of which we have now remaining only a few hymns and epigrams. Theſe were publiſhed at Paris in 1675, by the ingenious mademoiſelle le Fevre, afterwards madame Dacier, with notes critical and learned. This female editor had an high opinion of her author; and ſays, in her preface, that in all the writings of the ancient Greeks, there never was any thing more elegant or polite than the works of Callimachus. Her father Tanaquil Faber, in his lives of the Greek poets, ſays the ſame thing; and adds, that Catullus and Propertius did often imitate him, and ſometimes ſtole from him. There have indeed been critics, and we find Gerard Voſſius among them, who would not allow Callimachus to have had any great genius for poetry; and it is probable that they might form their judgement upon theſe lines of Ovid:

Voſſ. de arte poetica.

"Battiades ſemper toto cantabitur orbe,
"Quamvis ingenio non valet, arte valet."
Amor. l. i. Eleg. 15.

Callimachus's praiſe ſhall never fail,
Who not by wit, but does by art prevail.

Yet, with all deference to ſo great an authority, we think it will be difficult to perſuade any one, who has felt the ſurpriſing delicacy of his thoughts and turn, to compound for half his applauſe, and to quit the merit of his invention for that of his judgement. Both theſe talents are ſo happily tempered in Callimachus, that it ſhould ſeem hard to give an inſtance out of him of one virtue, without diſplaying the other at the ſame time. We dare not diſpute Ovid's judgement in this caſe, nor would there be the leaſt reaſon to do it, ſuppoſing him to have given it impartially; but we are apt to think with many others, that there was here a ſmall degree of envy or emulation, which withheld him from doing ſtrict juſtice to his rival's merit. It is plain, he had no higher ambition, than to be thought ſuperior to Callimachus; and he declares, he ſhould be fond of a miſtreſs, who ſhould give him that preference:

"Eſt quæ Callimachi præ noſtris ruſtica dicit
"Carmina: cui placeo, protinus ipſa placet."
Amor. l. ii. Eleg. 4.

Propertius made choice of Callimachus for a pattern, and desired no higher honour than to have his own poems ranked with his:

"Inter Callimachi sat erit placuisse libellos,
"Et cecinisse modis, pure poeta, tuis."
Amor. l. iii. Eleg. 5.

Inst. Orat. l. x. c. 1. In short, we think Quintilian very justifiable in having asserted, that Callimachus was the first of all the elegiac poets.

We know no more of the time of this poet's death, than we do of that of his birth; but it was probably in the reign of Ptolemy Euergetes: for Apollonius Rhodius, who was his scholar, was chosen by that prince to the care of the Alexandrian library, and after dying in that office was buried in Callimachus's grave. For what reason this was done we cannot guess, unless to make two persons friends when dead, who were very great enemies when they were living. Besides the edition of Callimachus by Mrs. Le Fevre in 4to, there was another in two volumes 8vo, "cum notis variorum, "præsertim Ezechielis Spanhemii, Grævii, & Bentleii, L. "Bat. 1697;" which, on account of its scarceness, is not to be purchased for less than a guinea.

CALLISTUS (JOHANNES ANDRONICUS), was one of those learned Greeks, to whom we are obliged for bringing learning into the West, after Constantinople was taken by the Turks in 1453. He is said to have been a native of Thessalonica, and afterwards to have settled in Constantinople; where he was a professor of the peripatetick philosophy, and acquired a high reputation for learning. When that city was taken, he fled with many others into Italy, and fixed his residence first at Rome, where he professed to teach the Greek language, and to read lectures upon Aristotle's philosophy. But not meeting with encouragement sufficient to maintain him, he moved next to Florence, where he had a vast concourse of disciples; among whom were Angelus Politianus, Janus Pannonius, Georgius Valla, and others of the same rank. When he had spent several years in Italy, he went into France, hoping for greater advantages there than he had yet obtained; but being very old when he went, he died in a short time after he arrived. Pannonius speaks of him in a poem, as teaching Homer, Demosthenes, and reading lectures upon Aristotle's philosophy, at Florence; and others have represented him, as not only a learned, but as an honest, good-natured, and worthy man. There are

Hody de Græcis illustribus, &c. p. 227.

some

ſome Greek manuſcripts in being with his name upon them; one particularly in the king of France's library at Paris, intituled, "A monody upon the miſeries of Conſtantinople." There are ſome philoſophical and moral pieces in manuſcript, which are alſo aſcribed to him. Hody, &c. Fabricii Bibl. Græc. lib. iii. c. vi. § 29.

CALLOT (JAMES), a famous engraver, ſon of John Callot, herald of arms in Lorrain, was deſcended from an ancient and noble family, and born at Nancy in 1593. He did not intend, however, that the antiquity and nobleneſs of his family ſhould ſupply the neceſſary accompliſhments of a gentleman; and therefore we find him cheriſhing, from almoſt his infancy, a taſte and ſpirit for the belles lettres, as well as for the fine arts. When he was only twelve years old, he ſet off for Rome, without acquainting any body, in order to ſee the many curioſities there he had heard ſo much talk of; but his caſh failing, he joined himſelf to a party of Bohemians, who were going into Italy, and went with them to Florence. There he was taken under the protection of an officer of the great duke, who put him out to learn deſigning under a ſkilful painter and engraver. Afterwards he got to Rome, where he was known by a merchant of Nancy, and ſent immediately home to his parents. When he was about 14 years of age, he gave them the ſlip again, and directed his courſe towards Rome; but he happened upon his elder brother, who was at Turin about buſineſs, and was brought back a ſecond time to Nancy. His paſſion however for ſeeing Rome being ſtill as warm as ever, his father at length gave him leave to go; and he went in the train of a gentleman, whom the duke of Lorrain ſent to the pope. Felibien, entretiens ſur les vies des peintres.

When he arrived at Rome, he learned to deſign and engrave from Philip Thomaſſin of Troyes in Champagne, who had ſettled in that city. Afterwards he removed to Florence, where the great duke employed him with ſeveral other excellent workmen. Callot at that time began to deſign in miniature, and had ſo happy a genius for it, that he became incomparable in that way. He quitted his graver, and uſed aquafortis, becauſe this was both the quickeſt way of working, and gave more ſtrength and ſpirit to the performance. After the great duke's death, he began to have thoughts of returning to his own country; and about that very time, prince Charles, coming through Florence, and being uncommonly ſtruck with ſome of his curious pieces, perſuaded Callot to go along with him to Lorrain, and promiſed him a good ſalary from his father-in-law Henry duke of Lorrain.

Callot attended him, and had a conſiderable penſion ſettled upon him; and, being in his 32d year, he took a wife, who was a woman of family. His reputation was now ſpread all over Europe, inſomuch that the infanta of Spain ſent for him to Bruſſels, when the marquis of Spinola was laying ſiege to Breda, that he might firſt draw, and afterwards engrave, as he did, the ſiege of that town. He went to France in 1628, when Lewis XIII. made him deſign and engrave the ſiege of Rochelle, and the iſle of Rhee. After he had been amply recompenſed by that monarch, he returned to Nancy; where he continued to follow the buſineſs of engraving ſo aſſiduouſly, that he is ſaid to have left 1380 pieces of his own doing: a prodigious number for ſo ſhort a life as his! When the duke of Orleans, Gaſton of France, withdrew into Lorrain, he made him engrave ſeveral ſilver ſtamps, and went to his houſe two hours every day to learn to draw. In 1631, when the king of France had reduced Nancy, he ſent for Callot to engrave that new conqueſt, as he had done Rochelle; but Callot begged to be excuſed, becauſe that being a Lorrainer he could not do any thing ſo much againſt the honour of his prince and country. The king was not diſpleaſed at his anſwer, but ſaid, "The duke "of Lorrain was very happy in having ſuch faithful and "affectionate ſubjects." Some of the courtiers inſinuated, that he ought to be forced to do it; to which Callot, when it was told him, replied with great firmneſs, "That he "would ſooner cut off his thumb, than be obliged to do "any thing againſt his honour." But the king, inſtead of forcing him, endeavoured to draw him into France, by offering to ſettle upon him a very large penſion; to which Callot anſwered, "That he could not leave his country and "birth-place, but that there he would always be ready to "ſerve his majeſty." Nevertheleſs, when he afterwards found the ill condition Lorrain was reduced to by the taking of Nancy, he projected a ſcheme of returning with his wife to Florence; but was hindered from executing it by his death, which happened on the 28th of March, 1636, when he was only 43 years of age. He was buried in the cloiſter of the Cordeliers at Nancy, where his anceſtors lay; and had an epitaph inſcribed upon a piece of black marble, on which was engraved a half portrait of himſelf.

Our excellent Evelyn, who was a very good judge of his merit, ſpeaks of him as one, who "gave the utmoſt re-"putation to his art of which it is capable, and attained, "if ever any did, to its ſublimity; and beyond which it

"ſeems

" ſeems not poſſible for human induſtry to reach, eſpecially " for figures in little: though he hath likewiſe publiſhed " ſome in great, as boldly and maſterly performed as can " poſſibly be imagined. What a loſs, ſays he, it has been " to the virtuoſi, that he did not more delight in thoſe of a " greater volume! ſuch as once he graved at Florence, do " ſufficiently teſtify, and which likewiſe have exalted his " incomparable talent to the ſupremeſt point." Then enumerating ſome of his principal performances, as his St. Paul; the Demoniac cured after Andrea Roſcoli; a Madonna after Andrea del Sarto; St. Luke's fair dedicated to Coſmo di Medicis; the murder of the Holy Innocents; the duke of Lorrain's palace and garden at Nancy; the entrance of the great duke, with all the ſcenes and repreſentations at the duke of Florence's nuptials; the Catafalco erected at the emperor Matthias's death; the famous ſiege at Rochelle, &c. &c. he concludes his account of the ſtupendous works of this inimitable maſter, with obſerving, " that his point and manner of etching was nothing inferior, nay ſometimes even " exceeded, the moſt ſkilful burin." Sculptura: or the hiſtory and art of chalcography, p. 87.

CALMET (AUGUSTIN), a Frenchman, born in 1672. He became a Benedictine monk of the order of St. Vannes in 1688, and diſcovered early a ſtrong diſpoſition towards the oriental languages. After having taught philoſophy and theology to his younger brethren, he was ſent, in 1704, as ſub-prior to the abbey of Munſter; and there formed a ſociety of eight or ten, whoſe ſole object was to be the ſtudy of the holy Scriptures. Here he compoſed part of his Commentaries, which father Mabillon and the abbé Duguet prevailed on him to publiſh in French, rather than Latin. His labours were recompenſed by his being nominated abbot of St. Leopold de Nanci in 1718, and afterwards of Senones in 1728; in which laſt houſe he died in 1757. Dict. des hommes celebres, Amſt. 1774.

He was a man of vaſt erudition, and a moſt voluminous writer: as witneſſeth the following liſt. 1. " A literal " Commentary upon all the books of the Old and New " Teſtament," 23 vol. 4to. Theſe were printing from 1707 to 1716, and afterwards abridged into 14 vol. 4to. 2. " Diſſertations and Prefaces of his Commentaries," printed ſeparately with 19 new Diſſertations, 3 vol. 4to. Perhaps there are none of his writings more uſeful than theſe. 3. " The Hiſtory of the Old and New Teſtament," 4 vol. 4to. This was intended for an introduction to Fleury's " Eccleſiaſtical Hiſtory." 4. " An Hiſtorical, Critical, and

"Chronological Dictionary of the Bible." Here every thing in his Commentaries is reduced to alphabetical order. 5. "Eccleſiaſtical and Civil Hiſtory of Lorrain," 3 vol. folio. 6. "Bibliotheque of the Writers of Lorrain," folio. 7. "Univerſal Hiſtory, ſacred and profane," 15 vol. 4to. of which eight only were printed. 8. "Diſſertations upon "Apparitions, Demons, Witches, &c." 9. "Literal, Hiſ- "torical, and Moral Commentary upon the Rules of St. "Benedict," 4to. All theſe works are written in the French language.

Calmet, as may eaſily be imagined, collected every thing which had any relation to the ſubject he was upon, but it is ſeldom that he makes his reader think. He deals abundantly more in facts, than in reflections; and it muſt be owned, that many of his facts are curious and intereſting. Indeed, a man who wrote ſo much, could ſcarcely have any time to think.

Biog. Brit. CALVERT (GEORGE), deſcended from the ancient and noble houſe of Calvert, in the earldom of Flanders, and afterwards created lord Baltimore, was born at Kipling in Yorkſhire, about 1582. In 1593, he became a commoner of Trinity college in Oxford, and in Feb. 1596-7 he took the degree of B. A. At his return from his travels he was made ſecretary to Robert Cecil, one of the principal ſecretaries of ſtate to James I. who continued him in his ſervice when he was raiſed to the office of lord high-treaſurer. Aug. 30, 1605, when James wa sentertained by the univerſity of Oxford, he was created M. A. with ſeveral noblemen and gentlemen. Afterwards he was made one of the clerks of the privy council, and in 1617 received the honour of knighthood. Feb. 1618-19, he was appointed to be one of the Ibid. principal ſecretaries of ſtate. Thinking the duke of Buckingham had been the chief inſtrument of his preferment, he preſented him with a jewel of great value; but the duke returned it, acknowledging he had no hand in his advancement, for that his majeſty alone had made choice of him on account of his great abilities. May 1620, the king granted him a yearly penſion of 1000l. out of the cuſtoms. After having held the ſeals about five years, he reſigned them in 1624, frankly owning to the king, that he was become a Roman Catholick. The king, nevertheleſs, continued him a privy counſellor all his reign; and in Feb. 1624-5, created him (by the name of Sir George Calvert of Danbywiſke in Yorkſhire, knight,) baron of Baltimore

in

in the county of Longford in Ireland. He was at that time a repreſentative in parliament for the univerſity of Oxford.

While he was ſecretary of ſtate, he had obtained a patent for him and his heirs, to be abſolute lord and proprietor (with the royalties of a count-palatine) of the province of Avalon in Newfoundland. This name he gave it from Avalon in Somerſetſhire, whereon Glaſtonbury ſtands, the firſt-fruits of Chriſtianity in Britain, as the other was in that part of America. He laid out 2500l. in advancing this new plantation, and built a handſome houſe in Ferryland. After the death of king James, he went twice to Newfoundland. When M. de l'Arade, with three French men of war, had reduced the Engliſh fiſhermen there to great extremity, lord Baltimore, with two ſhips manned at his own expence, drove away the French, taking 60 of them priſoners, and relieved the Engliſh. Nevertheleſs, finding his plantation very much expoſed to the inſults of the French, he at laſt determined to abandon it. He went to Virginia; and having viewed the neighbouring country, returned to England, and obtained from Charles I. (who had as great a regard for him as James had had) a patent to him and his heirs, for Maryland on the north of Virginia. He died at London, April 15, 1632, before the grant was made out; but his ſon Cecil Calvert, lord Baltimore, who had been at Virginia, took it out in his own name, and the patent bears date, June 20, 1632. He was to hold it of the crown of England in common ſocage, as of the manor of Windſor; paying yearly, on Eaſter Tueſday, two Indian arrows of thoſe parts at the caſtle of Windſor, and the fifth part of the gold and ſilver ore that ſhould be found therein. King Charles himſelf gave that province the name of Maryland, in honour of his queen Henrietta Maria. The firſt colony ſent thither conſiſted of about 200 people, Roman-catholicks, the chief of whom were gentlemen of good families. Since the firſt planting of this colony in 1634, it is become very conſiderable and flouriſhing, being chiefly peopled with Roman-catholicks, who have tranſplanted themſelves thither, in order to avoid the penal laws made againſt them in England. The Baltimore family were in danger of loſing their property on account of their religion, by the act which requires all Roman-catholick heirs to profeſs the Proteſtant religion, on pain of being deprived of their eſtates: but this was prevented by their profeſſing the Proteſtant religion.

Biog. Brit.

Ibid.

Ibid.

George, the firſt lord, was buried in the chancel of St. Dunſtan's in the Weſt, in Fleet-ſtreet. As to his character, Lloyd

State-Worthies, p. 752.

Lloyd ſays, "he was the only ſtateſman, that, being engaged to a decried party [the Roman-catholicks], managed his buſineſs with that great reſpect for all ſides, that all who knew him applauded him, and none that had any thing to do with him complained of him." He wrote, 1. "Carmen funebre in D. Hen. Untonum ad Gallos vis legatum, ibique nuper fato functum." 2. "Speeches in Parliament." 3. "Various Letters of State." 4. "The Anſwer of Tom Tell-truth." 5. "The practice of Princes," and 6. "The Lamentation of the Kirk."

CALVIN (JOHN), one of the chief reformers of the church in the 16th century, was born at Noyon in Picardy, July 10, 1509. He was inſtructed in grammar learning at Paris under Maturinus Corderius, and ſtudied philoſophy in the college of Montaigu under a Spaniſh profeſſor. His father, who diſcovered many marks of his early piety, particularly in his reprehenſions of the vices of his companions, deſigned him for the church, and got him preſented, May 21, 1521, to the chapel of Notre Dame de la Geſine, in the church of Noyon. In 1527, he was preſented to the rectory of Marteville, which he exchanged in 1529, for the rectory of Pont l'Eceque near Noyon. His father afterwards changed his reſolution, and would have him ſtudy law; to which Calvin, who, by reading the Scriptures, had conceived a diſlike to the ſuperſtitions of Popery, readily conſented, and reſigned the chapel of Geſine and the rectory of Pont l'Eveque in 1534: he had never been in prieſt's orders, and belonged to the church only by having received the tonſure. He was ſent to ſtudy the law firſt under Peter de l'Etoile (Petrus Stella) at Orleans, and afterwards under Andrew Alciat at Bourges. He made a great progreſs in that ſcience, and improved no leſs in the knowledge of divinity by his private ſtudies. At Bourges he applied to the Greek tongue, under the direction of profeſſor Wolmar. His father's death having called him back to Noyon, he ſtaid there a ſhort time, and then went to Paris, where he wrote a commentary on Seneca's treatiſe "De clementia," being at this time about 24. Having put his name in Latin to this piece, he laid aſide his ſurname Cauvin, for that of Calvin, ſtyling himſelf in the title page Lucius Calvinus civis Romanus. He ſoon made himſelf known at Paris to ſuch as had privately embraced the Reformation. A ſpeech of Nicholas Cop, rector of the univerſity of Paris, of which Calvin furniſhed the materials, having greatly diſpleaſed the Sorbonne

La vie de Jean Calvin, par Beza.

Bayle.

Beza.

Sorbonne and the parliament, gave rise to a perſecution againſt the Proteſtants; and Calvin, who narrowly eſcaped being taken in the college of Forteret, was forced to retire to Xaintonge, after having had the honour to be introduced to the queen of Navarre, who laid this firſt ſtorm raiſed againſt the Proteſtants. Calvin returned to Paris in 1534. This year the Reformed met with ſevere treatment, which determined him to leave France, after publiſhing a treatiſe againſt thoſe who believe that departed ſouls are in a kind of ſleep. He retired to Baſil, where he ſtudied Hebrew: at this time he publiſhed his "Inſtitutions of the Chriſtian "Religion;" a work well adapted to ſpread his fame, though he himſelf was deſirous of living in obſcurity. It is dedicated to the French king, Francis I. This prince being ſolicitous, according to Beza, to gain the friendſhip of the Proteſtants in Germany, and knowing that they were highly incenſed by the cruel perſecutions which their brethren ſuffered in France, he, by advice of William de Bellay, repreſented to them, that he had only puniſhed certain enthuſiaſts, who ſubſtituted their own imaginations in the place of God's word, and deſpiſed the civil magiſtrate. Calvin, ſtung with indignation at this wicked evaſion, wrote this work as an apology for the Proteſtants who were burnt for their religion in France. The dedication to Francis I. is one of the three that have been highly admired: that of Thuanus to his hiſtory, and Cauſabon's to Polybius, are the two others. This treatiſe, when firſt publiſhed in 1535, was only a ſketch of a larger work. The complete editions, both in Latin and in French, with the author's laſt additions and corrections, did not appear till 1558. After the publication of this work, Calvin went to Italy to pay a viſit to the ducheſs of Ferrara, a lady of eminent piety, by whom he was very kindly received. From Italy he came back to France; and having ſettled his private affairs, he purpoſed to go to Straſbourg, or Baſil, in company with his ſole ſurviving brother Antony Calvin; but as the roads were not ſafe on account of the war, except through the duke of Savoy's territories, he choſe that road. "This was a parti- "cular direction of Providence," ſays Bayle; "it was his "deſtiny that he ſhould ſettle at Geneva, and when he was "wholly intent on going farther, he found himſelf detained "by an order from heaven, if I may ſo ſpeak." William Farel, a man of a warm enthuſiaſtic temper, who had in vain uſed many entreaties to prevail with Calvin to be his fellow-labourer in that part of the Lord's vineyard, at laſt

Beza.

Bayle.



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ſolemnly declared to him, in the name of God, that if he would not ſtay, the curſe of God would attend him wherever he went, as ſeeking himſelf and not Chriſt. Calvin therefore was obliged to comply with the choice which the conſiſtory and magiſtrates of Geneva made of him, with the conſent of the people, to be one of their miniſters, and profeſſor of divinity. He wanted to undertake only this laſt office, and not the other; but in the end he was obliged to take both upon him, in Auguſt 1536. The year following he made all the people declare, upon oath, their aſſent to a confeſſion of faith, which contained a renunciation of Popery; and becauſe this reformation in doctrine did not put an entire ſtop to the immoralities that prevailed at Geneva, nor baniſh that ſpirit of faction which had ſet the principal families at variance, Calvin, in concert with his colleagues, declared, that they could not celebrate the ſacrament, whilſt
Beza. they kept up their animoſities, and trampled on the diſcipline of the church. He alſo intimated, that he could not ſubmit to the regulation, which the ſynod of the canton of Berne had lately made (A). Whereupon the ſyndics of Geneva ſummoned an aſſembly of the people; and it was ordered that Calvin, Farel, and another miniſter ſhould leave the town in two days, for refuſing to adminiſter the ſacrament. Calvin retired to Straſbourg, and eſtabliſhed a French church in that city, of which he was the firſt miniſter: he was alſo appointed to be profeſſor of divinity there. During his ſtay at Straſbourg, he continued to give many marks of his affection for the church of Geneva; as appears, amongſt other things, by the anſwer which he wrote in 1539, to the beautiful but artful letter of cardinal Sadolet, biſhop of Carpentras, inviting the people of Geneva to return into the boſom of the Romiſh church. Two years after, the divines of Straſbourg, being very deſirous that he ſhould aſſiſt at the diet, which the emperor had appointed to be held at Worms, and at Ratiſbon, for accommodating the religious difference, he went thither with Bucer, and had a conference with Melancthon. Mean while the people of Geneva (the ſyndics who promoted his baniſhment being

(A) The church of Geneva made uſe of leavened bread in the holy communion, had removed all the baptiſmal fonts out of the churches, and obſerved no holidays but Sundays. Theſe three things were diſapproved by the churches of the canton of Berne, who made an act in a ſynod held at Lauſanne, that the church of Geneva ſhould be required to reſtore the uſe of unleavened bread, the baptiſmal fonts, and the obſervation of the feaſts. Theſe were the regulations to which Calvin refuſed to ſubmit.

now ſome of them executed, and others forced to fly their country for their crimes) entreated him ſo earneſtly to return to them, that at laſt he conſented. He arrived at Geneva Sept. 13, 1541, to the great ſatisfaction both of the people and the magiſtrates; and the firſt thing he did, after his arrival, was to eſtabliſh a form of church diſcipline, and a conſiſtorial juriſdiction, inveſted with the power of inflicting cenſures and canonical puniſhments, as far as excommunication inclusively. This ſtep was exclaimed againſt by many, as a revival of Romiſh tyranny: nevertheleſs it was carried into execution, the new canon being paſſed into a law, in an aſſembly of the whole people, held on Nov. 20, 1541; and the clergy and laity ſolemnly promiſed to conform to it for ever. Agreeably to the ſpirit of this conſiſtorial chamber, which ſome conſidered as a kind of inquiſition, Calvin proceeded to moſt unwarrantable lengths; to which indeed he was but too eaſily impelled by a natural warmth and unrelenting hardneſs of temper. Michael Servetus, a phyſician, having written to him ſome letters upon the myſtery of the Trinity, which appeared to contain heterodox notions, he actually made them the ground-work of a perſecution againſt him; and this perſecution did not ceaſe, or ſtop in its progreſs, till the unhappy culprit was conſigned to the flames. This pious reformer forgot, that he was exerciſing that ſpirit of intolerance in the church of Geneva, which had ſo much contributed to drive him from the church of Rome; and he is a ſtrong example to countenance the well-known aphoriſm, that "Prieſts of all Religions are "the ſame:" that is, will be perſecutors when they can. The inflexible rigor with which Calvin aſſerted, on all occaſions, the rights of his conſiſtory, procured him many enemies: but nothing daunted him; and one would hardly believe, if there were not unqueſtionable proofs of it, that, amidſt all the commotions at home, he could take ſo much care as he did of the churches abroad, in France, Germany, England, and Poland, and write ſo many books and letters (B). He did more by his pen than by his preſence; nevertheleſs, on ſome occaſions he acted in perſon, particularly at Francfort in 1556, whither he went to put an end to the diſputes which divided the French church in that city. He was always employed; having almoſt conſtantly his pen in his

Bayle.

Ibid.

See art. SERVETUS.

Bayle.

(B) The edition of his works publiſhed at Geneva, contains 12 volumes in folio; which have been brought into nine volumes in the edition printed at Amſterdam, in 1667.

hand, even when ſickneſs confined him to his bed; and he continued the diſcharge of all thoſe duties, which his zeal for the general good of the churches impoſed on him, till the day of his death, May 27, 1564. He was a man
Bayle. whom God had endowed with very eminent talents: a clear underſtanding, a ſolid judgment, and a happy memory (c); he was a judicious, elegant, and indefatigable writer, and poſſeſſed of very extenſive learning, and a great zeal for truth. Joſeph Scaliger, who was not laviſh of his praiſe, could not forbear admiring Calvin: none of the commentators, he ſaid, had hit ſo well the ſenſe of the prophets; and he particularly commended him for not attempting to comment the book of the Revelation. We learn from Guy
Ibid. Patin, that many of the Roman Catholics would do juſtice to Calvin's merit, if they dared to ſpeak their minds. One cannot help laughing at thoſe who have been ſo ſtupid as to accuſe him of having been a lover of wine, good chear, money, &c. Artful ſlanderers would have owned that he was ſober by conſtitution, and that he was not ſolicitous to heap up riches. That a man who had acquired ſo great a reputation and ſuch an authority, ſhould yet have had but a ſalary of 100 crowns, and refuſe to accept of more; and after living 55 years with the utmoſt frugality, ſhould
Ibid. leave but 300 crowns to his heirs, including the value of his library, which ſold very dear, is ſomething ſo heroical, that one muſt have loſt all feeling not to admire it. When Calvin took his leave of the people of Straſbourg, to return to Geneva, they wanted to continue to him the privileges of a freeman of their town, and the revenues of a prebend, which had been aſſigned to him; the former he accepted, but abſolutely refuſed the other. He carried one of his brothers with him to Geneva, but he never laboured to raiſe him to an honourable poſt, as any other poſſeſſed of his credit would have done. He took care indeed of the honour of his brother's family, by getting him looſened from an adultereſs, and obtaining leave for him to marry again: but even his enemies relate, that he made him learn the trade of a bookbinder, which he followed all his life.

(c) We are told by Beza, who wrote his life both in Latin and French, that he knew men again, after many years, whom he had ſeen but once; and that when he was interrupted for ſeveral hours, whilſt he was dictating any thing, he would reſume the thread of his diſcourſe, without being told where he broke off; and never forgot what he had once committed to memory.

Calvin,

Calvin, when he was about thirty, by the advice of his patron Martin Bucer, married at Straſbourg Idoletta de Bure, widow of an Anabaptiſt, whom he had converted. She had ſome children by her firſt huſband, and bore Calvin one ſon, who died ſoon after his birth. The mother died in 1549. Calvin appears, by his letters, to have been extremely afflicted for the loſs of her, and never married again.

CALVISIUS (SETHUS), a learned German, was born at Groſleb, a little town in Thuringia, in 1556. He was famous for his ſkill in chronology, and publiſhed a ſyſtem of it in 1605, upon the principles of Joſeph Scaliger, for which he was not a little commended by Scaliger. "Calviſius, ſays "he, is the only one among the modern chronologers, who "has ceaſed to be a trifler. His work is a moſt excellent, "uſeful work, and full of all kinds of good learning." Scalig. in epiſt. 240. Iſaac Caſaubon alſo, a better judge in this caſe than Scaliger, as being under leſs temptation to be partial, has ſaid very high things of Calviſius. "I lately ſaw, ſays he, in a letter "to Scaliger, a divine work of a modern writer, whoſe "name you firſt acquainted me with; I mean Sethus Cal-"viſius. One would wonder how ſo much parts and learn-"ing could remain in obſcurity, and concealed from the "world ſo long. But the plain good man ſeems not to "have been the leaſt ſolicitous about diſtinguiſhing him-"ſelf, and by ſhining out all at once has ſurpriſed us the "more." In 1611, Calviſius publiſhed a work againſt the Epiſt. 444. Gregorian calendar, under the title of "Elenchus Calen-"darii a papa Gregorio XIII. comprobati;" or, "A Con-"futation of the Calendar, approved and eſtabliſhed by pope "Gregory XIII." Voſſius tells us, that he not only attempts in this work to ſhew the errors of the Gregorian Calendar, but offers alſo a new and more conciſe, as well as truer method of reforming the Calendar. He prepared a more correct edition of his chronology, but did not live to publiſh it himſelf; for he died in 1617, and it was not published till 1620. This work is ſaid to have coſt him 20 years pains and ſtudy. Voſſ. de mathem.

CAMDEN (WILLIAM), one of the moſt illuſtrious men of his age, was born at London, May 2, 1551. His father was a native of Litchfield in Staffordſhire, but ſettling at London became a member of the company of painter-ſtainers. His mother was deſcended from the ancient family of the Curwens of Wirkington in Cumberland. He received the Biog. Brit.

firſt

first tincture of learning in Christ's hospital; was afterwards sent to St. Paul's school; and at 15 entered as a servitor at Magdalen college in Oxford: he perfected himself in grammar learning in the school adjoining, under Dr. Thomas Cooper, afterwards bishop of Lincoln. Upon missing a demi's
Biog. Brit. place, he went from thence to Broadgate-hall, now Pembroke college, in the same university; where he remained two years and a half, under the tuition of Dr. Thomas Thornton, who, being advanced to a canonry of Christ-church, carried Camden along with him, and entertained him in his own lodgings (A). At this time it was that his friendship commenced with the two Carews (B), Richard and George; the latter of whom was afterwards created earl of Totness. By the interest of the popish party, he lost a fellowship in the college of All Saints. In 1570, he was desirous of being admitted B. A. but in this also he miscarried. The year following he came up to London, to prosecute his studies; Dr. Gabriel Goodman, dean of West-
Ibid. minster, and Dr. Godfrey Goodman his brother, supplying him both with money and books. In 1573, he returned to Oxford, where he supplicated again for the degree that had been refused him; and his request being now granted, he took, but did not complete, it by determination. In 1575, Dr. Gabriel Goodman procured him to be chosen second master of Westminster school. While he discharged this laborious office with diligence and faithfulness, he was very attentive to whatever might contribute to the perfection of the work he had in view, namely, "A History of the "ancient Inhabitants of Britain, their Origin, Manners, "and Laws," which appeared in 1586, in Latin. The au-
Ibid. thor himself tells us, that he spent 10 years in compiling it; and that he was first put upon it by Abraham Ortelius, the

(A) Among the rest of the proofs which Camden afforded of his early attention to the study of antiquities, one was, that when he was an Undergraduate at Christ-church, he surveyed all the churches and chapels in Oxford, and gave a description of the monuments and arms in each of them. Wood often told Dr. Smith, that he had seen these church-notes, but never would say where; and they are probably by this time entirely lost.

(B) As they were both antiquaries, it has been supposed that their conversations might give Camden a turn that way. This is the more probable, because we learn from himself, that before he left Oxford, he had a strong inclination to these studies; and that he could never hear any thing mentioned, relating to that subject, without more than ordinary attention. After he quitted the university, and before he was settled at Westminster, he made frequent excursions, for the sake of informing himself in matters of this nature; and began very early to form those collections, out of which he afterwards drew his learned and laborious performance. Biog. Brit.

most

moſt learned geographer of his age, who coming over to England, made an acquaintance with Camden, and correſponded with him conſtantly. He began to digeſt his collections the year after he came to Weſtminſter, devoting to it his ſpare hours and holidays. It was reprinted in 1587, and a third edition appeared in 1590. In 1588, Dr. John Piers, biſhop of Saliſbury, conferred on Camden the prebend of Iſſarcomb, which he enjoyed during his life without reſidence, and without having been promoted to holy orders. In June, the ſame year, he ſupplicated the univerſity of Oxford for the degree of M. A: which deſire of his was granted, on condition that he ſhould ſtand in the act following; but his admiſſion occurs not in their regiſter. In 1593, he ſucceeded Dr. Edward Grant, as head maſter of Weſtminſter ſchool. The year following he publiſhed the fourth edition of his Britannia, corrected and very much enlarged. In 1597, he publiſhed a new Greek Grammar, intituled, "Grammatices Græcæ Inſtitutio compendiaria, in Uſum "regiæ Scholæ Weſtmonaſterienſis;" which was received in all the public ſchools in England. Dr. Smith ſays, that this Grammar had at that time run through very near 100 impreſſions (c). Its author was taken from the life of a pedagogue the ſame year, and promoted to be Clarenceux king at arms. In 1600, he ſent abroad an account of all the monuments of the kings, queens, nobles, and others, in Weſtminſter-abbey, with their inſcriptions (D). This year alſo came out the fifth edition of his Britannia, to which was annexed, an apology to the reader, in anſwer to what had been publiſhed by Raſe Brooke to the prejudice of his work (E). In 1603, a collection of our ancient hiſtorians appeared at Francfort, by Camden's care, under the title

Biog. Brit.

Wood, F. O. vol. I. c. 135.

Vita Camdeni, 1692.

(c) Mr. Camden's Greek grammar was not ſtrictly and originally his own. His predeceſſor in Weſtminſter ſchool, Dr. Edward Grant, compoſed a copious one, of which Camden's is only an abridgement.

(D) It was again publiſhed in 1605, and a third time in 1606.

(E) Upon the publication of the 4th edition of Camden's work, it was warmly attacked by Raſe Brooke, York-herald, who pretended to diſcover in it many errors, in relation to deſcents; on which article the author had enlarged very much in that edition. Camden, in his defence, ſhews, from various authorities both of hiſtory and records, that in many of the places objected to, himſelf was in the right, and his adverſary, notwithſtanding the many years he had ſpent in the office of herald, in the wrong. He acknowledges, that by following one of his predeceſſors, Robert Cook, Clarenceux king at arms, he had fallen into ſome miſtakes, which he thinks were excuſable, on account of the authority by which he was miſled. He concludes this ſhort diſcourſe with ſome very quick and lively ſtrokes of learned railiery upon his opponent. It is a circumſtance to the honour of our great author, that in Dr. Smith's inter-

title of "Anglica, Normannica, Hibernica, Cambrica, a "veteribus deſcripta; ex quibus Aſſer Menevenſis, anony- "mus de vita Gulielmi Conquæſtoris, Thomas Walſing- "ham, Thomas de la More, Gulielmus Gemiticenſis, Gi- "raldus Cambrenſis; plerique nunc in lucem editi, ex bi- "bliotheca Gulielmi Camdeni." Having laid aſide the deſign he once formed of writing a civil hiſtory of England, he thought himſelf obliged in juſtice, to add to the ſmall ſtock of materials already prepared by theſe original and valuable authors. This account he himſelf gives in his epiſtle to Sir Fulke Grevile, to whom he dedicated this collection in acknowledgment of the good offices he had done him, in procuring him to be made king at arms. In the year following he publiſhed his "Remaines of a greater work concern- "ing Britain, the Inhabitants thereof, their Languages, "Names, Surnames, Empreſes, wiſe Speeches, Poeſies, and
Biog. Brit. "Epitaphes (F)." This was a collection of things which had been communicated to him, whilſt he was gathering materials for his "Britannia." After the diſcovery of the gunpowder plot, king James, being deſirous to put the Reformed churches abroad upon their guard againſt the enemies of the Proteſtant religion, and to ſatisfy foreign princes of the juſtice of his proceedings, made choice of Camden as beſt qualified to draw up the whole caſe in Latin. In 1607, Camden publiſhed the complete edition of his "Britannia," in folio, amended, enlarged, and adorned with maps and cuts: a tranſlation of which was publiſhed in 1695, by Edmund Gibſon, of Queen's college, in Oxford, afterwards biſhop of London. Dr. Holland, a phyſician of Coventry, who publiſhed a tranſlation of Camden's "Britannia," in 1611, had inſerted therein ſeveral things of his own. Theſe interpolations, which a great many readers could not diſtinguiſh, occaſioned ſome writers to alledge the authority and

interleaved copy of the "Britannia" at Oxford, is a formal Recantation by Brooke. The ducheſs of Newcaſtle, however, above 50 years after, took up the quarrel. In one of her plays, juſtly called, "The Unnatural Tra- "gedy," is a whole ſcene againſt the "Britannia." Three or four virgins and matrons criticiſing on the ſpeeches in the ancient hiſtorians, one of the ladies in the dialogue proceeds to charge our later Chronologers, and eſpecially Camden, with writing not only partially, but falſely. The immediate object of the charge is his account of families. The criticiſm of this famous Ducheſs, who might probably be diſguſted at ſome ſuppoſed omiſſion or neglect in our author, can be of little injury to his reputation.

(y) Mr. Granger takes notice, that Camden is one of thoſe writers who have ſubjoined the final letters for their names to ſome of their works. This appears from the end of his dedication to his "Remaines concerning Great- "Britain." The ſame fancy was adopted by ſeveral authors of the laſt century.

teſtimony of Camden to prove facts which he never advanced. To prevent this miſtake for the future, Gibſon reſolved to give a new tranſlation of Camden, purged from all foreign interpolations: but becauſe Holland's additions were ſometimes good, and it was generally believed that he had conſulted Camden himſelf, when he met with any obſcurities, Gibſon preſerved them, and placed them at the bottom of the page. He alſo added remarks at the end of each county, either to confirm what Camden had advanced, or to give a more particular account of places which he had deſcribed, or deſcription of places omitted by him; with a liſt of the perſons by whom he was furniſhed with his materials (c). In 1615, Camden publiſhed in Latin his annals of queen Elizabeth, under the following title, "Annales rerum Anglicarum & Hibernicarum, regnante Eliſabetha, ad annum ſalutis MDLXXXIX." The continuation of theſe annals was finiſhed about 1617; but he never would conſent to its being publiſhed in his life-time.

Camden, not contented with having employed his pen in the ſervice of the republic of letters, reſolved alſo to beſtow part of his property in founding a lecture on hiſtory in the univerſity of Oxford. By a deed executed in due form, March 5, 1621-2, he made over all his right in the manor of Bexley in Kent, with all profits, &c. ariſing therefrom, to the chancellor, maſters, and ſcholars of the univerſity of Oxford, and their ſucceſſors, with this proviſo, that the profits of the ſaid manor, which were computed to be of the yearly value of 400l. ſhould be enjoyed by Mr. William Heather, his heirs and executors, for the ſpace of 99 years from the death of the donor, during which time the ſaid William Heather was to pay to the profeſſor of hiſtory in Oxford 140l. per annum, by half-yearly payments; and after the expiration of that term, the whole eſtate to be veſted in that univerſity: for which ample donation he was unanimouſly declared and received into the number of bene- Biog. Brit.

(c) This edition of the "Britannia" was publiſhed, 1722, in two vols. folio, under Gibſon's own inſpection; and was reprinted in 1772, under the direction of George Scott, eſq; the biſhop's ſon-in law, in two handſome folio volumes; but without any material improvements, Mr. Scott having profeſſedly declined the uſe of any corrections but ſuch as he found among the Biſhop's papers.—The writer of this note congratulates the learned world on the proſpect of a ſtill more uſeful tranſlation of Camden's invaluable labours, enriched with the reſult of every more recent diſcovery, and digeſted by the very perſon to whom Camden (if he could have foreſeen the exiſtence of ſo intelligent and indefatigable a Topographer) would have delegated the important truſt.

factors

factors to the univerſity (H). He appointed Degory Wheare, M. A. fellow of Exeter college, to be his firſt profeſſor. He died Nov. 9, 1623, at his houſe at Chiſſelhurſt in Kent; where from 1609, he had paſſed all the time that he could be abſent from London. By his will, written by himſelf upon his laſt birth-day, May 2, 1623, (which day, it appears by his diary, was conſtantly ſpent by him in good works and pious meditations) he bequeathed eight pounds to the poor of the pariſh in which he ſhould happen to die; a piece of plate of ten pounds value to Sir Fulke Greville, lord Brooke, who preferred him gratis to his office; ſixteen pounds to the company of painter-ſtainers of London, to buy them a piece of plate, upon which he directed this inſcription, "Gul. Camdenus Clarenceux, filius Samſonis "pictoris Londinenſis, dono dedit;" twelve pounds to the Cordwainers company (I) to purchaſe them a piece of plate, on which the ſame inſcription was to be engraved; ſeveral legacies to his relations, and ſome ſmall memorials to his particular acquaintances. His books and papers he bequeathed to Sir Robert Cotton of Conington (K). He alſo directed by his will, that he ſhould be buried where he died; but his executors did not follow his intention in that particular: they interred him with great pomp in the ſouth iſle of Weſtminſter-abbey, near the learned Cauſabon, and over-againſt the celebrated Chaucer (L). He was not leſs illuſtrious for his virtues, than for his learning. In his writings he was candid and modeſt, in his converſation eaſy and innocent, and in his whole life even and exemplary.

(H) When Camden went to Oxford in 1613, on account of Sir Thomas Bodley's funeral, he was offered the degree of M. A. but declined it, as he did afterwards the title of knight.

(I) In the hall belonging to this company is a fine original picture of Camden.

(K) His collections in ſupport of his hiſtory, with reſpect to civil affairs, were before this time depoſited in the Cotton library; for as to thoſe that related to eccleſiaſtical matters, when aſked for them by Dr. Goodman, ſon to his great benefactor, he declared, he ſtood engaged to Dr. Bancroft, archbiſhop of Canterbury; who upon his death, transferred his right to them to his ſucceſſor, Dr. Abbot, who actually had them, and intended to have publiſhed them. They came afterwards into the hands of archbiſhop Laud, and are ſuppoſed to have been deſtroyed, when his papers fell into the hands of Prynne, Scott, and Hugh Peters; for upon a diligent ſearch made by Dr. Sancroft, ſoon after his promotion to the ſee of Canterbury, there was not a line of them to be found. Biog. Brit.

(L) Near the place a handſome monument of white marble was erected, with his effigies, and in his hand a book with "Britannia" inſcribed on the leaves. According to Dr. Smith, a certain young gentleman, who thought the reputation of his mother hurt by ſomething that Camden has delivered of her in hiſtory, could find no other way to be revenged, than by breaking off a piece from the noſe of his ſtatue in Weſtminſter-abbey.

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With theſe good qualities it is no wonder that he had ſo great a number of illuſtrious friends in England, and in foreign countries. To be particular in his acquaintance (ſays the learned biſhop Gibſon) would be to reckon up all the learned men of his time. When he was young, learned men were his patrons; when he grew up, the learned men were his intimates, and when he came to be old, he was a patron to the learned. So that learning was his only care, and learned men the only comfort of his life. What an uſeful and honourable correſpondence he had ſettled both at home and abroad, doth beſt appear from his letters; and with what candour and eaſineſs he maintained it, the ſame letters may inform us. The work he was engaged in for the honour of his native country, gained him reſpect at home and admiration abroad, ſo that he was looked upon as a common oracle; and for a foreigner to travel into England, and return without ſeeing Camden, was thought a very groſs omiſſion. He was viſited by ſix German noblemen at one time, and at their requeſt wrote his lemma in each of their books, as a teſtimony that they had ſeen him (M).

(M) Dr. Smith publiſhed ſome ſmall pieces, written by Camden, and in the ſame volume with his life and letters. The moſt conſiderable is in Latin, and bears the title of "Guilelmi Camdeni "Annales ab anno 1603, ad ann. "1623;" but the running title is, "Guilelmi Camdeni regni regis Ja- "cobi I. Annalium apparatus." Wood (Ath. Oxon. vol. I. c. 481.) thought theſe were Camden's materials for writing annals of king James's reign: but what they really were we learn from biſhop Gibſon. From the end of queen Elizabeth to his own death, Camden kept a diary of all (rather of many of) the remarkable paſſages in the reign of king James. Not that he could ſo much as dream of living to make uſe of them himſelf at that age, and under thoſe many infirmities which a laborious life had drawn upon him; but he was willing however to contribute all the aſſiſtance he could to any that ſhould do the ſame honour to the reign of king James, which he had done to that of queen Elizabeth. Biog. Brit.

CAMERARIUS (JOACHIMUS), an exceedingly learned German, was born at Pabeperg in 1500, and ſent to a ſchool at Leipſic, when he was 13 years of age. Here he ſoon diſtinguiſhed himſelf by his hard application to Greek and Latin authors, which he read without ceaſing; and there goes a ſtory, that when Leipſic was in a tumult on ſome account or other, Camerarius ſhewed no concern about any thing, but an Aldus's Herodotus, which he carried under his arm; and which indeed to a ſcholar at that time was of ſome conſequence, when printing was but lately introduced, and Greek books were not eaſy to be come at. In 1517, he ſtudied philoſophy under Moſellanus; and this was the year,

Melchior. Adam. in vita Camerarii.

year, when the indulgences were preached, which gave occaſion to the Reformation. Camerarius was at St. Paul's church in Leipſic with Heltus, who was his maſter in Greek and Latin literature, when theſe notable wares were expoſed from the pulpit; but Heltus was ſo offended with the impudence of the Dominican who obtruded them, that he went out of the church in the middle of the ſermon, and ordered Camerarius to follow him. When he had ſtaid at Leipſic 5 years, he went to Erford; and 3 years after to Wittemberg, where Luther and Melancthon were maintaining and propagating the buſineſs of the Reformation. He knew Melancthon before; lived afterwards in the utmoſt intimacy with him; and after Melancthon's death, wrote his life, as is well known, in a very copious and particular manner. He was alſo ſoon after introduced to Eraſmus; and in ſhort, his uncommon abilities, but more uncommon application to letters, made him known to all the eminent men of his time.

In 1525, there was ſuch an inſurrection and tumult among the common people through all Germany, that Camerarius thought it proper to make an excurſion into Pruſſia; but he returned very ſoon, and was made profeſſor of the belles lettres in an univerſity which the ſenate of Nuremberg had juſt founded under the direction and ſuperintendency of Melancthon. In 1526, when the diet of Spires was held, Albert earl of Mansfelt was appointed embaſſador to Charles V. of Spain, and Camerarius to attend him as his Latin interpreter: but this embaſſy dropping through, and Camerarius having no more views of travelling, he ſettled at home, and was married the year after to a gentlewoman of an ancient and noble family. He lived 46 years with this wife in a moſt happy manner, and had four daughters and five ſons by her, who all grew up and did honour to their family. In 1534, he was offered the place of ſecretary to the ſenate of Nuremberg; but, preferring the eaſe and freedom of a ſtudious life to all advantages of a pecuniary nature, he refuſed it. Two years after, Ulric prince of Wittemberg ſent him to Tubinge, to reſtore the diſcipline and credit of that univerſity; and when he had been there above five years, Henry duke of Saxony, and afterwards Maurice his ſon, invited him to Leipſic, whither he went, to direct and aſſiſt in founding an univerſity there.

When Luther was dead, and Germany all in war, Camerarius experienced very great hardſhips, which yet he is

ſaid

ſaid to have borne like a philoſopher. Leipſic was beſieged by the elector of Saxony; on which account he removed all his effects with his family to Nuremberg, not however without conſiderable loſs, and did not return till the war was at an end. In 1556, he went with Melancthon to the diet of Nuremberg; and attended him the year after to that of Ratiſbon. After ſpending a life of letters and happineſs, he died, full of years and honour, at Leipſic, April 17, 1575, ſurviving his beloved wife not quite a year; and Melchior Adam relates, that he was ſo deeply afflicted with her death, as never to be perfectly well after. Among his friends were Jerome Baumgartner, Carolowits, Melancthon, Petrus Victorius, Turnebus, Hieronymus Wolfius, and, in ſhort, almoſt all the great men of his time. He is ſaid to have been to Melancthon, what Atticus was to Cicero, an adviſer, counſellor, aſſiſtant, and friend upon all occaſions; and accordingly we find, that, when Melancthon's wife died during his abſence at the diet of Worms, Camerarius quitted all his concerns at home, however neceſſary and requiring his preſence, and immediately ſet off on purpoſe to comfort him.

His labours in the literary republic were prodigious. He wrote a vaſt number of books, and, which in thoſe days was no ſmall ſervice, tranſlated as many. Greek was but little underſtood; ſo that to facilitate the learning of that language, he tranſlated ſeveral authors of antiquity: Herodotus, Demoſthenes, Xenophon, Euclid, Homer, Theocritus, Sophocles, Lucian, Theodoret, Nicephorus, &c. Melchior Adam ſays, that "he ſtudied evermore, within doors "and without, up and in bed, on a journey and in hours "even of recreation: that he learned French and Italian "when he was old; that he had but a ſmattering of He-"brew; that he underſtood Greek well; and that in Latin "he was inferior to none." Thuanus ſpeaks of him in the higheſt terms, and Voſſius calls him, "The phœnix of Ger-"many." However, though we are very ready to allow abilities to Camerarius, yet we think Eraſmus did him no wrong, when he ſaid, "That he ſhewed more induſtry than "genius in what he wrote." He was a man of great goodneſs of diſpoſition, great humanity, candour, and ſincerity in his ſearches after truth; and for theſe and ſuch like qualities we ſuppoſe it was that he was ranked, with his friend Melancthon and others, amongſt heretics of the firſt claſs at Rome.

In Vita, &c.

Hiſt. ſui temporis, ad ann. 1574.

De Math. p. 377. Epiſt. 1188. edit. Leid. tom. iii.

CAMOENS (LEWIS), a celebrated Portugueze poet, called the Virgil of Portugal, from his much admired poem "the Luſiadas, or conqueſt of the Indies by the Portu-"gueze," was born of a good family at Liſbon, about 1527. He ſtudied in the univerſity of Coimbra, and gave proofs of his genius for poetry while he was very young. However, not being born to a fortune, he was obliged to quit books, and have recourſe to arms. He was ſent to Ceuta in Africa, which the Portugueze were in poſſeſſion of at that time, and acquitted himſelf like a good ſoldier upon many occaſions, but at laſt had the misfortune to loſe one of his eyes, in defence of that town againſt the Moors. From thence he returned to Portugal, but did not yet find himſelf in a condition to live as he would, and therefore went next in an expedition to the Eaſt-Indies. In this abſence he compoſed a great many poems, which gained him the good-will and affection of the commanding officer and others, who had a tincture of polite literature; but happening unluckily to be ſevere upon one who did not underſtand the privilege of poets, he was forced to withdraw to be out of the reach of his anger. He went to the frontiers of China, where he found means of being conveyed to Goa, and thence to Portugal. In his paſſage thither, he was ſhipwrecked by a ſtorm, loſt all his effects, and with great difficulty ſaved his life. He did not loſe however, ſays Ballet, his ſenſes in the midſt of all this danger; but had the preſence of mind to preſerve his "Luſiadas," which he held in his left hand, while he ſwam with his right. As ſoon as he was ſettled again in his own country, he put the finiſhing hand to this poem, and dedicated it in 1569 to don Sebaſtian, king of Portugal, in hopes of making his fortune by it. But that prince being then very young, and the courtiers no admirers of poetry, the unfortunate Camoens was entirely diſappointed. He did not however travel again in ſearch of farther adventures, but ſpent the remainder of his life at Liſbon; where, to the eternal reproach of his countrymen, he died miſerably poor and unregarded, in 1579.

Jugemens des Sçavans, tom. iv. p. 440.

It is generally agreed, that Camoens had a moſt extraordinary genius for poetry; that he had an abundance of that "vivida vis animi," which is neceſſary to conſtitute a poet; that he had a fertile invention, a ſublime conception, and an eaſe and aptitude in his make, which could accommodate itſelf to any ſubject. Nicholas Antonio, from whom we collected the above circumſtances of his life, ſays, that "he "perfectly ſucceeded in all ſubjects of the heroic kind;

Nichol. Anton. Biblioth. Script. Hiſpan. tom. ii. p. 20, 21.

"that

" that he had a peculiar talent in deſcribing perſons and " places; that his compariſons were great and noble, his " epiſodes very agreeable and diverſified, yet never leading " his reader from the principal object of his poem; and that " he had mixed a great deal of learning in it, without the leaſt " appearance of affectation and pedantry." Rapin has criticiſed the "Luſiadas" ſomewhat ſeverely, and tells us, that " as divine a poet as Camoens may paſs for with the Portugueze, yet he is exceptionable on many accounts. His " verſes are often ſo obſcure, that they may ſeem rather to " be myſteries or oracles. The deſign is too vaſt, without " proportion or juſtneſs; and, in ſhort, it is a very bad " model for an epic poem." He adds, that "Camoens has " ſhewn no judgment in compoſition; that he has mixed " indiſcriminately Venus, Bacchus, and other Heathen di- " vinities in a Chriſtian poem; and that he has conducted it " no better in many other reſpects." Nichol. Antoni. Biblioth. Script. Hiſpan. tom. ii. p. 20, 21. Reflex. crit. ſur la poet.

But notwithſtanding Rapin's diſlike of this poem, it has been often reprinted and tranſlated into ſeveral languages. It has been tranſlated once into French, twice into Italian, four times into Spaniſh: and lately, with uncommon excellence, into Engliſh by Mr. Mickle. It was tranſlated into Latin by Thomas de Faria, biſhop of Targa in Africa; who, concealing his name, and ſaying nothing of its being a tranſlation, made ſome believe that the "Luſiadas" was originally in Latin. Large commentaries have been written upon the "Luſiadas;" the moſt conſiderable of which are thoſe of Emanuel Faria de Souſa, printed in two volumes folio, at Madrid, 1639. Theſe commentaries were followed the year after with the publication of another volume in folio, written to defend them; beſides eight volumes of "Obſervations upon the Miſcellaneous Poems of Camoens," which this commentator left behind him in manuſcript. We cannot conclude our account of this poet, without lamenting, that his great merit was not known, or, which is the ſame thing, or rather worſe, not acknowledged till after his death.

CAMPANELLA (THOMAS), a celebrated Italian philoſopher, was born at Stilo, a ſmall village in Calabria, Sept. 5, 1568. At thirteen he underſtood the antient orators and poets, and wrote diſcourſes and verſes on various ſubjects; and the year after, his father purpoſed to ſend him to Naples to ſtudy law: but young Campanella, having other views, entered himſelf into the order of the Dominicans. Moreri.

Whilſt he was ſtudying philoſophy at San Giorgio, his profeſſor was invited to diſpute upon ſome theſes which were
Moreri. to be maintained by the Franciſcans; but finding himſelf indiſpoſed, he ſent Campanella in his room, who argued with ſo much ſubtilty and force, that every body was charmed with him. When his courſe of philoſophy was finiſhed, he was ſent to Coſenza to ſtudy divinity: but his inclination led him to philoſophy. Having conceived a notion that the truth was not to be found in the Peripatetic, he anxiouſly examined all the Greek, Latin, and Arabian commentators upon Ariſtotle, and began to heſitate more and more with regard to their doctrines. His doubts ſtill remaining, he determined to peruſe the writings of Plato, Pliny, Galen, the Stoics, the followers of Democritus, and eſpecially thoſe of Teleſius; and he found the doctrine of his maſters to be falſe in ſo many points, that he began to doubt even of uncontroverted matters of fact. At the age of 22 he began to commit his new ſyſtems to writing, and in 1590 he went to Naples to get them printed. Some time after he was preſent at a diſputation in divinity, and took occaſion to commend what was ſpoken by an ancient profeſſor of his order, as very judicious; but the old man, jealous perhaps of the glory which Campanella had gained, bade him in a very contemptuous manner be ſilent, ſince it did not belong to a young man, as he was, to interpoſe in queſtions of divinity. Campanella fired at this, and ſaid, that as young as he was, he was able to teach him; and immediately confuted what the profeſſor had advanced, to the ſatisfaction of the audience. The profeſſor conceived a mortal hatred to him on this account, and accuſed him to the inquiſition, as if he had gained by magic that vaſt extent of learning which he had acquired without a maſter. His writings made a prodigious noiſe in the world, and the novelty of his opinions ſtirring up many enemies againſt him at Naples, he removed to Rome; and not meeting with a better reception in that city, he proceeded to Florence, and preſented ſome of his works to the grand duke, Ferdinand I. the patron of learned men. After a ſhort ſtay there, as he was paſſing through Bologna, in his way to Padua, his writings were ſeized, and carried to the inquiſition at Rome. This gave him little diſturbance, and he continued his journey. At Padua, he was employed in inſtructing ſome young Venetians in his doctrines, and compoſing ſome pieces. Returning afterwards to Rome, he met with a better reception than before, and was honoured with the friendſhip of ſeveral cardinals. In

1598

1598 he went to Naples, where he ſtaid but a ſhort time, then viſited his own country. Some expreſſions which he dropt, with regard to the government of the Spaniards and the project of an inſurrection, being reported to the Spaniards, he was ſeized and carried to Naples in 1599, as a criminal againſt the ſtate, and put ſeven times to the rack, and afterwards condemned to perpetual impriſonment. At firſt he was not permitted to ſee any perſon, and denied the uſe of pen, ink, and paper; but being afterwards indulged therewith, he wrote ſeveral of his pieces in priſon; ſome of which Tobias Adamus of Saxony procured from him, and publiſhed in Germany. Pope Urban VIII. who knew him from his writings, obtained his liberty from Philip IV. of Spain, in May 1626: he went immediately to Rome, where he continued ſome years in the priſons of the inquiſition, but was a priſoner only in name. In 1629 he was diſcharged, but the reſentment of the Spaniards was not abated. The friendſhip ſhewn him by the Pope, who ſettled a conſiderable penſion, and conferred many other favours on him, excited their jealouſy; and his correſpondence with ſome of the French nation, gave them new ſuſpicions of him. Being informed of their deſigns againſt him, he went out of Rome, diſguiſed like a minime, in the French ambaſſador's coach; and embarking for France, landed at Marſeilles in 1634. Mr. Peireſc, being informed of his arrival, ſent a letter to bring him to Aix, where he entertained him ſome months. The year following he went to Paris, and was graciouſly received by Lewis XIII. and cardinal Richelieu; the latter procured him a penſion of 2000 livres, and often conſulted him on the affairs of Italy. He paſſed the remainder of his days in a monaſtery of the Dominicans at Paris, and died March 21, 1639. A liſt of his writings may be ſeen in Moreri.

Moreri. Gen. Dict.

CAMPBELL (JOHN), an eminent hiſtorical, biographical, and political writer, was born at Edinburgh, March 8, 1707-8. His father was Robert Campbell of Glenlyon, eſq; and captain of horſe in a regiment commanded by the then earl of Hyndford; and his mother, Elizabeth, daughter of —— Smith, Eſq; of Windſor, in Berkſhire, had the honour of claiming a deſcent from the poet Waller. Our author was their fourth ſon, and, at the age of five years, was brought to Windſor, from Scotland, which country he never ſaw afterwards. At a proper age, he was placed out as clerk to an attorney, being intended for the law; but whether

This article is abridged from Dr. Kippis, in the Biog. Brit.

ther it was that his genius could not be confined to that dry ſtudy, or to whatever cauſes beſides it might be owing, it is certain that he did not purſue the line of his original deſignation: neither did he engage in any other particular profeſſion, unleſs that of an author ſhould be conſidered in this light. One thing we are ſure of, that he did not ſpend his time in idleneſs and diſſipation, but in ſuch a cloſe application to the acquiſition of knowledge of various kinds, as ſoon enabled him to appear with great advantage in the literary world. What ſmaller pieces might be written by Mr. Campbell, in the early part of his life, we are not capable of aſcertaining; but we know that, in 1736, before he had completed his 30th year, he gave to the public, in two volumes folio, "The Military Hiſtory of Prince Eugene and the "Duke of Marlborough; comprehending the Hiſtory of "both thoſe illuſtrious Perſons, to the time of their de-"ceaſe." This performance was enriched with maps, plans, and cuts, by the beſt hands, and particularly by the ingenious Claude de Boſc. The reputation hence acquired by our author, occaſioned him ſoon after to be ſolicited to take a part in the "Ancient Univerſal Hiſtory." Whilſt employed in this capital work, Mr. Campbell found leiſure to entertain the world with other productions. In 1739, he publiſhed the "Travels and Adventures of Edward Brown, "Eſq;" 8vo. In the ſame year appeared his "Memoirs of "the Baſhaw Duke de Ripperda," 8vo. reprinted, with improvements, in 1740. Theſe Memoirs were followed, in 1741, by the "Conciſe Hiſtory of Spaniſh America," 8vo. In 1742, he was the author of "A Letter to a Friend in "the Country, on the Publication of Thurloe's State Pa-"pers;" giving an account of their diſcovery, importance and utility. The ſame year was diſtinguiſhed by the appearance of the 1ſt and 2d volumes of his "Lives of the Engliſh "Admirals, and other eminent Britiſh Seamen." The two remaining volumes were completed in 1744; and the whole, not long after, was tranſlated into German. This, we believe, was the firſt of Mr. Campbell's works to which he prefixed his name; and it is a performance of great and acknowledged merit. The good reception it met with, was evidenced in its paſſing through three editions (A) in his own

(A) When our author had finiſhed the third edition, which is more correct and complete than the former ones, he thus wrote to his ingenious and worthy friend, the reverend Mr. Hall; "I am certain the Lives of the "Admirals coſt me a great deal of "trouble; and I can with great ve-"racity

own life-time; and a fourth hath lately been given to the public, under the inſpection of Dr. Berkenhout. In 1743, he publiſhed "Hermippus revived;" a ſecond edition of which, much improved and enlarged, came out in 1749, under the following title: "Hermippus Redivivus: or, the Sage's "Triumph over old Age and the Grave. Wherein a me-"thod is laid down for prolonging the life and vigour of "man. Including, a Commentary upon an ancient In-"ſcription, in which this great ſecret is revealed; ſupported "by numerous authorities. The whole interſperſed with a "great variety of remarkable and well-atteſted relations." This extraordinary tract had its origin in a foreign publication (B); but it was wrought up to perfection by the additional ingenuity and learning of Mr. Campbell. In 1744, he gave to the public, in two volumes, folio, his "Voyages "and Travels," on Dr. Harris's plan, being a very diſtinguiſhed improvement of that collection, which had appeared in 1705. The work contains all the circumnavigators from the time of Columbus to lord Anſon; a complete Hiſtory of the Eaſt-Indies; hiſtorical Details of the ſeveral Attempts made for the Diſcovery of the North-eaſt and North-weſt Paſſages; the Commercial Hiſtory of Corea and Japan; the Ruſſian Diſcoveries by Land and Sea; a diſtinct Account of the Spaniſh, Portugueſe, Britiſh, French, Dutch, and Daniſh Settlements in America; with other Pieces not to be found in any former Collection. The whole was conducted with eminent ſkill and judgement, and the Preface is acknowledged to be a maſter-piece of compoſition and information. The time and care employed by Mr. Campbell in this important undertaking, did not prevent his engaging in another great work, with regard to which we have reaſon to record his learned labours with particular pleaſure. The work we mean is the "Biographia Britannica," which began to be publiſhed in weekly numbers in 1745, and the firſt volume of which was completed in 1746, as was the ſecond in 1748 (C).

When

"racity affirm, that they contain no-"thing but my real ſentiments, ariſing "from as ſtrict an enquiry into the "matters which they relate, as was in "my power."

(B) Under the title of Hermippus Redivivus, Cobentz. 1743; of which ſee a curious account in Biog. Brit. vol. III. p. 210.

(C) By one of thoſe revolutions to which the beſt deſigns are ſubject, the public attention to the "Biographia" ſeemed to flag, when about two volumes had been printed: but this attention was ſoon revived by the very high encomium that was paſſed upon it by Mr. Gilbert Weſt, at the cloſe of his poem on "Education;" from which time the undertaking was carried on with increaſing reputation and ſucceſs. We need not ſay, that its reputation and ſucceſs were greatly

When the late Mr. Dodſley formed the deſign of "The "Preceptor," which appeared in 1748, Mr. Campbell was applied to, to aſſiſt in the undertaking; and the parts written by him were the Introduction to Chronology, and the Diſcourſe on Trade and Commerce, both of which diſplayed an extenſive fund of knowledge upon theſe ſubjects. In 1750, he publiſhed the firſt ſeparate edition of his "Preſent "State of Europe;" a work which had been originally begun in 1746, in the "Muſeum," a very valuable periodical performance, printed for Dodſley. There is no production of our author's that hath met with a better reception. It has gone through ſix editions, and fully deſerved this encouragement. The next great undertaking which called for the exertion of our author's abilities and learning, was "The Modern Univerſal Hiſtory." This extenſive work was publiſhed, from time to time, in detached parts, till it amounted to 16 volumes folio; and a 2d edition of it, in 8vo. began to make its appearance in 1759. The parts of it written by Campbell, were the Hiſtories of the Portugueze, Dutch, Spaniſh, French, Swediſh, Daniſh, and Oſtend Settlements in the Eaſt-Indies; and the Hiſtories of the Kingdoms of Spain, Portugal, Algarve, Navarre, and that of France, from Clovis to 1656. As our author had thus diſtinguiſhed himſelf in the literary world, the degree of LL. D. was very properly and honourably conferred upon him, June 18, 1754, by the univerſity of Glaſgow. With regard to his ſmaller publications, there are ſeveral, Dr. Kippis apprehends, that have eluded his moſt diligent enquiry: of ſome others an account is given below (D). His laſt grand work was

owing to our author. It is no diſparagement to the abilities and learning of his coadjutors to aſſert, that his articles conſtitute the prime merit of the four volumes through which they extend. He was not ſatisfied with giving a cold narration of the perſonal circumſtances relative to the eminent men whoſe lives he drew up, but was ambitious of entering into ſuch a copious and critical diſcuſſion of their actions or writings, as ſhould render the "Biographia Britannica" a moſt valuable repoſitory of hiſtorical and literary knowledge. This end he has admirably accompliſhed, and herein hath left an excellent example to his ſucceſſors. Dr. KIPPIS.

(D) In early life, he wrote "A "Diſcourſe on Providence," 8vo, the third edition of which was printed in 1748. In 1742 he publiſhed "The "Caſe of the Oppoſition impartially "ſtated," 8vo. In Mr. Reed's copy of this pamphlet, are various corrections and additions in Dr. Campbell's own hand, which appear evidently written with a view to a ſecond impreſſion. He publiſhed in 1746, "The "Sentiments of a Dutch Patriot. Be"ing the Speech of Mr. V. H****n, "in an auguſt ASSEMBLY, on the pre"ſent State of Affairs, and the Reſo"lution neceſſary at this Juncture to "be taken for the Safety of the Re"public," 8vo. The hiſtory of this little

was "A Political Survey of Britain: being a Series of Re-"flections on the Situation, Lands, Inhabitants, Revenues,

little tract, the deſign of which was to expoſe the temporizing policy of the States of Holland, is ſomewhat amuſing. His amanuenſis, when he was going to write the pamphlet, having diſappointed him, he requeſted, after tea in the afternoon, that Mrs. Campbell, when ſhe had ordered a good fire to be made, would retire to bed as ſoon as poſſible, with the ſervants; and, at the ſame time, leave him 4 ounces of coffee. This was done, and he wrote till 12 o'clock at night, when, finding his ſpirits flag, he took two ounces. With this aſſiſtance, he went on till 6 in the morning, when again beginning to grow weary, he drank the remainder of the coffee. Hence he was enabled to proceed with freſh vigour, till nine or ten o'clock in the morning, when he finiſhed the pamphlet, which had a great run, and was productive of conſiderable profit. Mr. Campbell having ſucceeded ſo well in a performance haſtily written, expected much greater ſucceſs from another work, about which he had taken extraordinary pains, and which had coſt him a long time in compoſing. But when it came to be publiſhed, it ſcarcely paid the expence of advertiſing. Some years afterwards, a book in French was brought to him, that had been tranſlated from the German; and he was aſked, whether a tranſlation of it into Engliſh would not be likely to be acceptable. Upon examining it, he found that it was his own neglected work, which had made its way into Germany, and had there been tranſlated and publiſhed, without any acknowledgment of the obligation due to the original writer.

In 1749, he printed, "Occaſional "Thoughts on moral, ſerious, and "religious Subjects," 8vo. In 1754, he was the author of a work, intituled, "The rational Amuſement, compre-"hending a Collection of Letters on a "great Variety of Subjects, inter-"ſperſed with Eſſays, and ſome little "Pieces of Humour," 8vo. "An ex-"act and authentic Account of the "greateſt White-Herring-Fiſhery in "Scotland, carried on yearly in the "Iſland of Zetland, by the Dutch "only, 1750," 8vo. "The High-"land Gentleman's Magazine, for "January 1751," 8vo. "A Letter "from the Prince of the Infernal Le-"gions, to a Spiritual Lord on this ſide "the Great Gulph, in anſwer to a "late invective Epiſtle levelled at his "Highneſs, 1751," 8vo. "The "Naturalization Bill confuted, as moſt "pernicious to theſe united King-"doms, 1751," 8vo. "His Royal "Highneſs Frederick late Prince of "Wales deciphered: or a full and "particular Deſcription of his Cha-"racter, from his juvenile Years, un-"til his Death, 1751," 8vo. "A "Vade Mecum: or Companion for "the unmarried Ladies: wherein is "laid down ſome examples whereby to "direct them in the Choice of Huſ-"bands, 1752," 8vo. "A particu-"lar but melancholy Account of the "great Hardſhips, Difficulties and Mi-"ſeries, that thoſe unhappy and much "to be pitied Creatures, the common "Women of the Town, are plunged "into at this Juncture," 1752, 8vo. "A full and particular Deſcription of "the Highlands of Scotland, 1752," 8vo. "The Caſe of the Publicans, "both in Town and Country, laid "open, 1752," 8vo. "The Shep-"herd of Banbury's Rules;" a favourite pamphlet with the common people; and "The Hiſtory of the War "in the Eaſt-Indies," which appeared in 1758 or 1759, under the name of Mr. Watts, are ſuppoſed to have been of Mr. Campbell's compoſition. Upon the concluſion of the peace of Paris, our author was requeſted by Lord Bute, to take ſome ſhare in the vindication of that peace. Accordingly, he wrote "A Deſcription and Hiſtory of the new "Sugar Iſlands in the Weſt-Indies;" 8vo, the deſign of which was to ſhew the value and importance of the neutral iſlands that had been ceded to us by the French. The only remaining publication of Dr. Campbell's, that hath hitherto come to our knowledge, is, "A Treatiſe upon the Trade of Great-"Britain to America," printed in quarto, in 1772.

"Colonies

" Colonies, and Commerce of this Iſland. Intended to " ſhew, that they have not as yet approached near the ſum- " mit of improvement, but that it will afford employment " to many generations, before they puſh to their utmoſt ex- " tent the natural advantages of Great-Britain." This work, which was publiſhed in 1774, in two volumes, royal 4to. coſt Dr. Campbell many years of attention, ſtudy and labour. As it was his laſt, ſo it ſeems to have been his favourite production, upon which he intended to erect a durable monument of his ſincere and ardent love to his country. A more truly patriotic publication never appeared in the Engliſh language. The variety of information it contains is prodigious; and there is no book that better deſerves the cloſe and conſtant ſtudy of the politician, the ſenator, the gentleman, the merchant, the manufacturer; in ſhort, of every one who has it in any degree in his power to promote the intereſt and welfare of Great-Britain. Among other encomiums produced by Dr. Kippis on the literary merit of his predeceſſor, that of the author of the " Ac- " count of the European Settlements in America," is perhaps the moſt honourable (E). Dr. Campbell's reputation was not confined to his own country, but extended to the remoteſt parts of Europe. As a ſtriking inſtance of this, we may mention, that in the ſpring of 1774, the empreſs of Ruſſia was pleaſed to honour him with the preſent of her picture, drawn in the robes worn in that country in the days of John Baſiliowitz, grand duke of Muſcovy, who was contemporary with queen Elizabeth. To manifeſt the Doctor's ſenſe of her imperial majeſty's goodneſs, a ſett of the " Political Survey of Britain," bound in Morocco, highly ornamented, and accompanied with a letter deſcriptive of the triumphs and felicities of her reign, was forwarded to St. Peterſburg, and conveyed into the hands of that great princeſs, by prince Gregorio Orloff, who had reſided ſome

(E) " Having ſpoken perhaps a little " too hardly of my materials, I muſt " except the aſſiſtance I have had from " the judicious collection called Har- " ris's Voyages. There are not many " finer pieces than the Hiſtory of Bra- " zil in that collection. The light in " which the author ſets the events in " that hiſtory is fine and inſtructive; " an uncommon ſpirit prevails through " it; and his remarks are every where " ſtriking and deep. The little ſketch " I have given in the part of Portu- " gueze America, if it has any merit, " is entirely due to that original.— " Where I differ from him in any re- " ſpect, it is with deference to the " judgment of a writer, to whom this " nation is much obliged, for endea- " vouring every where, with ſo much " good ſenſe and eloquence, to rouze " that ſpirit of generous enterprize, " that can alone make any nation " powerful or glorious."

months

months in this kingdom. The empreſs's picture, ſince the death of our author, hath been preſented by his widow to Lord Macartney.

Let us now advert a little to Dr. Campbell's perſonal hiſtory. May 23, 1736, he married Elizabeth, daughter of Benjamin Vobe, of Leominſter, in the county of Hereford, gentleman, with which lady, he lived nearly 40 years in the greateſt conjugal harmony and happineſs. So wholly did he dedicate his time to books, that he ſeldom went abroad: but to relieve himſelf, as much as poſſible, from the inconveniences incident to a ſedentary life, it was his cuſtom, when the weather would admit, to walk in his garden: or, otherwiſe, in ſome room of his houſe, by way of exerciſe. By this method, united with the ſtricteſt temperance in eating, and an equal abſtemiouſneſs in drinking, he enjoyed a good ſtate of health, though his conſtitution was delicate. His domeſtic manner of living did not preclude him from a very extenſive and honourable acquaintance. His houſe, eſpecially on a Sunday evening, was the reſort of the moſt diſtinguiſhed perſons of all ranks, and particularly of ſuch as had rendered themſelves eminent by their knowledge, or love of literature. He received foreigners, who were fond of learning, with an affability and kindneſs, which excited in them the higheſt reſpect and veneration; and his inſtructive and chearful converſation, made him the delight of his friends in general. On March 5, 1765, Dr. Campbell was appointed his majeſty's agent for the province of Georgia, in North America, which employment he held till his deceaſe. His laſt illneſs was a decline, the conſequence of a life devoted to ſevere ſtudy, and which reſiſted every attempt for his relief that the moſt ſkilful in the medical ſcience could deviſe. By this illneſs he was carried off, at his houſe in Queen-ſquare, Ormond-ſtreet, on Dec. 28, 1775, when he had nearly completed the 68th year of his age. His end was tranquil and eaſy, and he preſerved the full uſe of all his faculties to the lateſt moment of his life. On Jan. 4th following his deceaſe, he was interred in the New Burying-ground, behind the Foundling-hoſpital, belonging to St. George the Martyr, where a monument, with a plain and modeſt inſcription, hath been erected to his memory. Dr. Campbell had by his lady ſeven children, one of whom only ſurvived him, Anne, who, on Aug. 22, 1763, married John Grant, Eſq; of Lovat, near Inverneſs, in North-Britain, then captain in the 58th regiment of foot, and lately his majeſty's commiſſary

Literally tranſcribed from Dr. Kippis.

commiſſary and pay-maſter of the Royal Artillery at New-York.

Biog. Brit. Dr. Campbell's literary knowledge was by no means confined to the ſubjects on which he more particularly treated as an author. He was well acquainted with the mathematics, and had read much in medicine. It hath been with great reaſon believed, that if he had dedicated his ſtudies to the laſt ſcience, he would have made a very conſpicuous figure in the phyſical profeſſion. He was eminently verſed in the different parts of ſacred literature; and his acquaintance with the languages extended not only to the Hebrew, Greek, and Latin among the ancient, and to the French, Italian, Spaniſh, Portugueſe, and Dutch, among the modern; but, likewiſe, to the Oriental tongues. He was particularly fond of the Greek language. His attainment of ſuch a variety of knowledge was exceedingly aſſiſted by a memory ſurprizingly retentive, and which, indeed, aſtoniſhed every perſon with whom he was converſant. A ſtriking inſtance of this hath been given by the honourable Mr. Daines Barrington, in his tract, intituled, "The Probability of reaching the North Pole diſcuſſed (r)." In communicating his ideas, our author had an uncommon readineſs and facility; and the ſtyle of his works, which had been formed upon the model of that of the celebrated biſhop Sprat, was perſpicuous, eaſy, flowing, and harmonious. Should it be thought that it is ſometimes rather too diffuſive, it will, notwithſtanding, indubitably be allowed, that it is, in general, very elegant and beautiful.

Ibid. To all theſe accompliſhments of the underſtanding, Dr. Campbell joined the more important virtues of a moral and pious character. His diſpoſition was gentle and humane, and his manners kind and obliging. He was the tendereſt of huſbands, a moſt indulgent parent, a kind maſter, a firm and ſincere friend. To his great Creator he paid the con-

(r) The inſtance mentioned by Mr. Barrington, regards the accuracy wherewith Dr. Campbell, at the diſtance of 30 years, remembered the facts related to him by a Dr. Daillie, concerning a voyage towards the North Pole; in which the navigators, among whom was Dr. Daillie himſelf, went ſo far as to the 88th degree of north latitude; and might eaſily have proceeded farther, had not the Captain thought himſelf obliged, by his duty in other reſpects, to return. In Mr. Barrington's curious collection of papers relative to the probability of reaching to the North Pole, is a Tract, which he received from a learned friend, who permitted him to print it, though not to inform the public to whom they were indebted for the communication. It is intituled, "Thoughts on the Probability, Expediency, and Utility of diſcovering a Paſſage by the North Pole." We are now permitted by Mr. Barrington to ſay, that the writer of this ingenious eſſay was Dr. Campbell.

ſtant

ſtant and ardent tribute of devotion, duty, and reverence; and in his correſpondences he ſhewed, that a ſenſe of piety was always neareſt his heart. It was our author's cuſtom every day, to read one or more portions of Scripture, in the original, with the ancient verſions, and the beſt commentators before him; and in this way, as appears from his own occaſional notes and remarks, he went through the Sacred Writings a number of times, with great thankfulneſs and advantage.

Such was Dr. Campbell as a writer and as a man. By his works he has ſecured not only a laſting reputation, but rendered himſelf highly beneficial to the public; and by his virtues, he became prepared for that happy immortality, which awaits all the genuine followers of goodneſs.

CAMPIAN (EDMUND), a very ingenious and learned Engliſhman, was born at London in 1540, and educated in ſchool-learning at Chriſt's hoſpital. Being a boy of great parts, he was pitched upon, while he was at ſchool, to make an oration before queen Mary at her acceſſion to the crown; and from thence elected ſcholar of St. John's college in Oxford by Thomas White, the founder of it, in 1553. He took his degrees of B. and M. A. regularly, and afterwards went into orders. In 1566, when queen Elizabeth was entertained at Oxford, he made an oration before her, and alſo kept an act in St. Mary's church, with very great applauſe from that learned queen. In 1568, he went into Ireland, where he wrote a hiſtory of that country in two books; but being then diſcovered to have embraced the Popiſh religion, and to labour for proſelytes, he was ſeized and detained for ſome time. He eſcaped ſoon after into England; but in 1571, tranſported himſelf into the Low-countries, and ſettled himſelf in the Engliſh college of Jeſuits at Doway, where he openly renounced the Proteſtant religion, and had the degree of B. D. conferred upon him. From thence he went to Rome, where he was admitted into the ſociety of Jeſuits in 1573; and afterwards ſent by the general of his order into Germany. He lived for ſome time in Brune, and then at Vienna; where he compoſed a tragedy, called "Nectar and Ambroſia," which was acted before the emperor with great applauſe. Soon after he ſettled at Prague in Bohemia, and taught rhetorick and philoſophy for about ſix years in a college of Jeſuits, which had been newly erected there. At length being called to Rome, he was ſent by the command of pope Gregory XIII. into England, where

Wood, Ath. Oxon. —Tanner, Bibliotheca Britannico-Hiberdica.

where he arrived in June 1580. Here he performed all the offices of a good provincial, and was diligent in propagating his religion by all the arts of converſation and writing. He ſeems to have challenged the Engliſh clergy to a diſputation by a piece, intituled, "Rationes decem oblati certaminis in cauſa fidei, redditæ Academicis Angliæ," which was printed at a private preſs in 1581; and many copies of which, as Wood tells us, were diſperſed that year in St. Mary's church at Oxford, during the time of an act. In ſhort, Campian, though nobody knew where he was, was yet ſo active, as to fall under the cognizance of Walſingham ſecretary of ſtate; and Walſingham employed a prieſt-catcher, who was as uſeful a member of ſociety in thoſe days as a thief-catcher is now, to find him out. He was at laſt diſcovered in diſguiſe at the houſe of a private gentleman in Berks, from whence he was conveyed in great proceſſion to the Tower of London, with a paper faſtened to his hat, on which was written "Edmund Campian a moſt pernicious Jeſuit." Afterwards, having been found guilty of high treaſon, in adhering to the biſhop of Rome the queen's enemy, and in coming to England to diſturb the peace and quiet of the realm, he was hanged and quartered, with other Romiſh prieſts, at Tyburn in Dec. 1, 1581.

All parties allow him to have been a moſt extraordinary man: of admirable parts, an elegant orator, a ſubtle philoſopher and ſkilful diſputant, an exact preacher both in Latin and Engliſh, and withal a good-natured and well-behaved man: ſo that we are ready to lament his having been a Papiſt, and ſuffering ſo hard a fate. Beſides the books already mentioned, he wrote, 1. "Chronologia Univerſalis:" a very learned work. 2. "Nine Articles directed to the Lords of the Privy Council, in 1581." 3. "Various Conferences concerning Religion, had with Proteſtant Divines in the Tower of London, in 1581." 4. "Narratio de Divortio Henrici VIII. Regis ab Uxore Catherina, &c." The manuſcript of his "Hiſtory of Ireland" was found in the Cotton library, and publiſhed at Dublin by Sir James Ware in 1633.

CANITZ (the Baron of), a German poet and ſtateſman, was of an ancient and illuſtrious family in Brandenburg, and born at Berlin in 1564, five months after his father's death. After his early ſtudies, he travelled to France, Italy, Holland, and England; and, upon his return to his country, was charged with important negociations by Frederic II.

Frederic III. employed him alſo. Canitz united the ſtateſman with the poet; and was converſant in many languages, dead as well as living. His German poems were publiſhed for the tenth time, 1750, in 8vo. He is ſaid to have taken Horace for his model, and to have written purely and delicately. But he did not content himſelf with barely cultivating the fine arts in himſelf: he gave all the encouragement he could to them in others. He died at Berlin, in 1699, privy counſellor of ſtate, aged 45.

CANTACUZENUS (JOHANNES), a celebrated Byzantine hiſtorian, was born at Conſtantinople of a very ancient and noble family; his father being governor of Peloponneſus, and his mother a near relation of the emperor's. He was bred to letters and to arms, and afterwards admitted to the higheſt offices of ſtate; where he acquitted himſelf in ſuch a manner, as to gain the favour of both court and city. He was made firſt lord of the bedchamber to the emperor Andronicus, but loſt his favour about 1320, by addicting himſelf too much to the intereſt of his grandſon Andronicus. However, when the grandſon ſeized the empire, as he did in 1328, he loaded Cantacuzenus with wealth and honours; made him generaliſſimo of his forces; did nothing without conſulting him; and would fain have joined him with himſelf in the government, which Cantacuzenus refuſed. In 1341, Andronicus died, and left to Cantacuzenus the care of the empire, till his ſon John Paleologus, who was then but nine years of age, ſhould be fit to take it upon himſelf: which truſt he diſcharged very diligently and faithfully. But the empreſs dowager, the patriarch of Conſtantinople, and ſome of the nobles, ſoon growing jealous and envious of Cantacuzenus, formed a party againſt him, and declared him a traitor: upon which a great portion of the nobility and army beſought him to take the empire upon himſelf, and accordingly he was crowned at Hadrianopolis in May 1342. A civil war raged for five years, and Cantacuzenus was conqueror, who however came to pretty reaſonable terms of peace with John Paleologus; viz. that himſelf ſhould be crowned, and that John ſhould be a partner with him in the empire, though not upon an equal footing, till he ſhould arrive at years ſufficient. He gave him alſo his daughter Helen, to whom he had formerly been engaged, for a wife; and the nuptials were celebrated in May, 1347. But ſuſpicions and enmities ſoon ariſing between the new emperors, the war broke out again, and laſted, till John took Conſtantinople

Fabricii Bibl. Græc. l. 5. c. 5. §. 12. Cave's Hiſtoria Lit. tom. ii. p. 42. in append.

tinople in 1355. A few days after the city was taken, Cantacuzenus, unwilling to continue a civil war any longer, abdicated his ſhare of the empire, and retired to a monaſtery, where he took the habit of a monk, with the new name of Joaſaphus, and ſpent the remainder of his life in reading and writing. His wife retired alſo at the ſame time to a nunnery, where ſhe changed her own name Irene for the new one of Eugene.

How long he lived in this retirement, and when he died, is not very certain; but it is agreed by all, that he lived a very long time in it, and ſuppoſed by ſome, that he did not die till Fabricius. 1411, when he was 100 years of age, or upwards. Here he wrote a "Hiſtory of his own Times" in four books, or rather of the times in which he was engaged in worldly affairs; ſince the period it includes is only from 1320 to 1355. He was a very proper perſon to relate the tranſactions within this period, becauſe he was not only an eye-witneſs of all that was done, but himſelf the orderer and doer of a great part: upon which account Voſſius has not ſcrupled De Græc. hiſt. p. 310. to prefer him to all the Byzantine hiſtorians. A Latin tranſlation of this hiſtory, from the Greek manuſcript in the duke of Bavaria's library, was publiſhed by Pontanus at Ingolſtad in 1603: and afterwards at Paris, 1645, a ſplendid edition in three volumes folio of the Greek from the MS. of M. Legviere, chancellor of France, with Pontanus's Latin verſion, and the notes of him and Greſſer.

Beſides this hiſtory he wrote alſo ſome theological works, particularly an apology for the Chriſtian religion againſt that of Mahomet, in four books: this he did at the requeſt of a monk and friend of his, who, it ſeems, had been ſolicited by a muſſulman of Perſia, to deſert Chriſtianity, and embrace Mahometaniſm: where he does not content himſelf with replying to the particular objection of the muſſulman to Chriſtianity, but writes a general defence of it againſt the Alcoran. He calls himſelf Chriſtodulus as a writer.

CANTEMIR (DEMETRIUS), of an illuſtrious family in Tartary, was born in 1673. His father, who was governor of the three Cantons of Moldavia, became prince of this province in 1664. Demetrius, being ſent early to Conſtantinople, flattered himſelf with the proſpect of ſucceeding him; but was ſupplanted by a rival at the Porte. Being ſent in 1710, by the Ottoman miniſter, to defend Moldavia againſt the Czar Peter, he delivered it up to the ſaid Peter: and, following his new maſter through his con-

queſts, indemniſied himſelf for all he had loſt; for he obtained the title of prince of the empire, with full power and authority over the Moldavians, who quitted their country to attach themſelves to his fortunes. He died, 1723, in his territories of the Ukraine, much lamented. He was an author, and of ſome conſiderable works. 1. "An Hiſtory of "the Riſe and Fall of the Ottoman Empire," in Latin. 2. "The Syſtem of the Mahometan Religion." This work was written in the Ruſſian language, at the command of the Czar Peter, to whom it is dedicated. 3. "The "Preſent State of Moldavia," in Latin; with a large map of the country.

CANTEMIR (ANTIOCHUS), ſon of the above, born in 1710. The moſt ſkilled at Peterſburg in mathematics, phyſics, hiſtory, morality, and polite literature, were employed to continue thoſe lectures, which his father had begun to give him. The academy of Peterſburg opened their gates to him, and the miniſtry initiated him into affairs of ſtate. Succeſſively embaſſador to London and Paris, he was equally admired as a miniſter and man of letters. On his return to Ruſſia, he conducted himſelf with moſt conſummate wiſdom and prudence, during the different revolutions which agitated that country. This accompliſhed perſon died in 1744, aged 34. The Ruſſians before him had nothing but ſome barbarous ſongs: he was the firſt, who introduced any civilized poetry among them. Beſides a tranſlation of Anacreon and the Epiſtles of Horace, he gave them of his own Satires, Odes, and Fables. He made ſeveral foreign works known to them; as, 1. "The Plurality of "Worlds;" 2. "The Perſian Letters;" 3. "The Dialogues "of Algarotti upon Light, &c." The abbé de Guaſco, who has tranſlated his ſatires, has written his life.

CANTERUS (WILLIAM), an eminent linguiſt and philologer, was born at Utrecht of an ancient and reputable family in 1542; and educated in the belles lettres under the inſpection of his parents, till he was 12 years of age. Then he was ſent to Cornelius Valerius at Louvain, with whom he continued four years; and gave ſurprizing proofs of his progreſs in Greek and Latin literature, by writing letters in thoſe languages, by tranſlations, and by drawing up ſome dramatic pieces. Having a ſtrong propenſity to Greek authors, he removed in 1559 from Louvain to Paris, for the ſake of learning the language more perfectly from John Auratus. Melchior Adam, in vit.

Auratas. Under this profeſſor he ſtudied till 1562, and then was obliged to leave France on account of the civil wars there. He travelled next into Germany and Italy, and viſited the ſeveral univerſities of thoſe countries; Bononia particularly, where he became known to the famous Carolus Sigonius, to whom he afterwards dedicated his eight books "Novarum Lectionum." Venice he had a great deſire to ſee, not only for the beauty and magnificence of the place, but for the opportunity he ſhould have of purchaſing manuſcripts; which the Greeks brought in great abundance from their own country, and there expoſed to ſale: and from Venice he purpoſed to go to Rome. But, not being able to bear the heat of thoſe regions, he dropt the purſuit of his journey any farther, and returned through Germany to Louvain, where in about eight years time he ſtudied himſelf to death; for he died there of a lingering conſumption in 1575, when he was only in his 33d year. Thuanus ſays, that he "deſerved to be reckoned among the moſt learned men of "his age; and that he would certainly have done great "things, if he had not died ſo very immaturely." His writings are purely philological and critical: as, "Novarum Lectionum libri octo"—"Syntagma de ratione emendandi Græcos Autores"—"Notæ, Scholia, Emendationes, & Explicationes in Euripidem, Sophoclem, Æſchylum, Ciceronem, Propertium, Auſonium, Arnobium, &c." beſides a book of various readings in ſeveral manuſcripts of the ſeptuagint, and a great many tranſlations of Greek authors. He underſtood ſix languages beſides that of his native country: viz. the Latin, Greek, Hebrew, French, Italian, and German.

Hiſt. ad ann. 1575.

It may juſtly ſeem a matter of wonder, how ſo ſhort a liver could go through ſo many laborious taſks; and no leſs matter of curioſity to know, how he contrived to do it. Melchior Adam has given us ſome account of this: and according to him, Canterus was, in the firſt place, very temperate and abſtemious in point of diet; that is, he eat for the ſake of living, and did not live, as the generality of mankind do, for the ſake of eating. He always begun his ſtudies at ſeven in the morning, and not ſooner, becauſe early riſing did not agree with him; and purſued them very intenſely, till half paſt eleven. Then he walked out for an hour before dinner; and, after he had dined, walked for another hour. Then, retiring to his ſtudy, he ſlept an hour upon a couch, and after that reſumed his ſtudies, which he continued till almoſt ſun-ſet in winter, and ſeven in ſummer.

Then,

Then he took another hour's walk; and after returning again to his ſtudies, continued them till midnight without interruption, for he never ate any ſupper, and had no wife to diſturb him. Theſe laſt hours of the day were not however devoted by him to ſevere ſtudy, but to writing letters to his friends, or any other buſineſs that required leſs labour and attention. One would be ready to conclude upon a firſt reflection, that this was not ſufficient to do what Canterus did: but men, who have not experienced it, do not eaſily conceive, what a vaſt deal of reading and writing, aſſiduity and conſtancy will run through. Canterus was both aſſiduous and conſtant; and his ſtudies were conducted with as much form and method, as if he himſelf had been a machine. He had not only his particular hours for ſtudying, as we have ſeen, but he divided thoſe hours by an hour-glaſs, ſome of which he ſet apart for reading, others for writing; and, as he tells us himſelf in a preface to his Latin tranſlation of Stobæus, he never varied from his eſtabliſhed method on any account whatever.

We muſt not forget to obſerve, that, as ſhort a time as he lived, he collected a moſt excellent and curious library; not only full of the beſt authors in all the languages he underſtood, but abounding alſo with Greek manuſcripts, which he had purchaſed in his travels, and which, if death had ſpared him, he intended to have publiſhed with Latin verſions and notes. He could have ſaid with Antoninus, that "nothing was "dearer to him than his books:" his inordinate love of which expoſed him to a moſt ſevere trial, when a ſudden inundation at Louvain greatly damaged, and had like to have deſtroyed his whole library. This happened in the winter of 1573, and was ſuch an affliction to him, that, as Melchior Adam ſays, it would certainly have killed him, if his friends had not plied him with proper topics of conſolation, and aſſiſted him in drying and bringing his books and manuſcripts to themſelves again.

CANTON (JOHN), an ingenious natural philoſopher, was born at Stroud, in Glouceſterſhire, July 31, 1718, old ſtyle; and was placed, when young, under the care of a Mr. Davis, of the ſame place, a very able mathematician, with whom, before he attained the age of 9 years, he had gone through both vulgar and decimal arithmetic. He then proceeded to the mathematics, and particularly to algebra and aſtronomy, wherein he had made a conſiderable progreſs, when his father took him from ſchool, and put him to learn

Abridged from Dr. Kippis, in Biog. Brit.

his own buſineſs, which was that of a broad-cloth weaver. This circumſtance was not able to damp his zeal for the acquiſition of knowledge. All his leiſure time was devoted to the aſſiduous cultivation of aſtronomical ſcience; and, by the help of the Caroline tables, annexed to "Wing's Aſtro-"nomy," he computed eclipſes of the moon and other phænomena. His acquaintance with that ſcience he applied, likewiſe, to the conſtructing of ſeveral kinds of dials. But the ſtudies of our young philoſopher being frequently purſued to very late hours, his father, fearing that they would injure his health, forbad him the uſe of a candle in his chamber, any longer than for the purpoſe of going to bed, and would himſelf often ſee that his injunction was obeyed. The ſon's thirſt of knowledge was, however, ſo great, that it made him attempt to evade the prohibition, and to find means of ſecreting his light till the family had retired to reſt, when he roſe to proſecute undiſturbed his favourite purſuits. It was during this prohibition, and at theſe hours, that he computed, and cut upon ſtone, with no better an inſtrument than a common knife, the lines of a large upright ſun-dial, on which, beſides the hour of the day, was ſhewn the riſing of the ſun, his place in the ecliptic, and ſome other particulars. When this was finiſhed, and made known to his father, he permitted it to be placed againſt the front of his houſe, where it excited the admiration of ſeveral gentlemen in the neighbourhood, and introduced young Mr. Canton to their acquaintance, which was followed by the offer of the uſe of their libraries. In the library of one of theſe gentlemen, he found Martin's "Philoſophical Grammar," which was the firſt book that gave him a taſte for natural philoſophy. In the poſſeſſion of another gentleman, a few miles from Stroud, he firſt ſaw a pair of globes; an object that afforded him uncommon pleaſure, from the great eaſe which he could ſolve thoſe problems he had hitherto been accuſtomed to compute. The dial was beautified a few years ago, at the expence of the gentlemen at Stroud, ſeveral of whom had been his ſchool-fellows, and who continued ſtill to regard it as a very diſtinguiſhed performance. Among other perſons with whom he became acquainted in early life, was the late reverend and ingenious Dr. Henry Miles of Tooting, a learned and reſpectable member of the Royal Society, and of approved eminence in natural knowledge. This gentleman, perceiving that Mr. Canton poſſeſſed abilities too promiſing to be confined within the narrow limits of a country town, prevailed on his father to permit him to come

come to London. Accordingly, he arrived at the metropolis March 4, 1737, and reſided with Dr. Miles (A), at Tooting, till the 6th of May following; when he articled himſelf, for the term of 5 years, as a clerk to Mr. Samuel Watkins, maſter of the academy in Spital-Square. In this ſituation, his ingenuity, diligence, and good conduct, were ſo well diſplayed, that, on the expiration of his clerkſhip, in the month of May, 1742, he was taken into partnerſhip with Mr. Watkins for 3 years; which gentleman he afterwards ſucceeded in Spital-Square, and there continued during his whole life. On December 25, 1744, he married Penelope, the eldeſt daughter of Mr. Thomas Colbrooke, and niece to James Colbrooke, Eſq; banker in London.

Towards the end of the year 1745, electricity, which ſeems early to have engaged Mr. Canton's notice, received a very capital improvement by the diſcovery of the famous Leyden Phial. This event turned the thoughts of moſt of the philoſophers of Europe to that branch of natural philoſophy; and our author, who was one of the firſt to repeat and to purſue the experiment, found his aſſiduity and attention rewarded by many capital diſcoveries. Towards the end of 1749, he was concerned with his friend, the late ingenious Benjamin Robins, Eſq; in making experiments in order to determine to what height rockets may be made to aſcend, and at what diſtance their light may be ſeen. On January 17, 1750, was read at the Royal Society, Mr. Canton's "Method of making Artificial Magnets, without "the uſe of, and yet far ſuperior to, any natural ones." This paper procured him, March 22, 1750, the honour of being elected a member of the Society; and, on the St. Andrew's day following, the farther honour of receiving the moſt diſtinguiſhed teſtimony of their approbation, in the preſent of their gold medal. On April 21, in the ſame year, he was complimented with the degree of M. A. by the univerſity of Aberdeen; and, on November 30, 1751, was choſen one of the council of the Royal Society.

In 1752, when the act paſſed for changing the ſtyle, Mr. Canton gave to the Earl of Macclesfield ſeveral memorial canons for finding Leap-year, the Dominical Letter, the Epact, &c. This he did with the view of having them inſerted in the Common-prayer book; but he happened to be

(A) Dr. Miles, at his death, left all his philoſophical inſtruments to Mr. Canton.

too late in his communication, the form in which they now ſtand having been previouſly ſettled (B).

On July 20, 1752, our philoſopher was ſo fortunate as to be the firſt perſon in England, who, by attracting the electric fire from the clouds during a thunder ſtorm, verified Dr. Franklin's hypotheſis of the ſimilarity of lightning and electricity. December 6, 1753, his paper, intituled, "Electrical Experiments, with an attempt to account for their "ſeveral Phænomena," was read at the Royal Society. In the ſame paper Mr. Canton mentioned his having diſcovered, by a great number of experiments, that ſome clouds were in a poſitive, and ſome in a negative ſtate of electricity. Dr. Franklin, much about the ſame time, made the like diſcovery in America. This circumſtance, together with our author's conſtant defence of the doctor's hypotheſis, induced that excellent philoſopher, immediately on his arrival in England, to pay Mr. Canton a viſit, and gave riſe to a friendſhip which ever after continued without interruption or diminution. On November 14, 1754, was read at the Royal Society, "A Letter to the Right Honourable the Earl "of Macclesfield, concerning ſome new Electrical Experiments." On St. Andrew's day, 1754, he was a ſecond time elected one of the council of the Royal Society for the year enſuing. In the "Lady's Diary for 1756," our author anſwered the prize queſtion that had been propoſed in the preceding year. The queſtion was, "How can what we "call the ſhooting of ſtars be beſt accounted for; what is "the ſubſtance of this phænomenon; and in what ſtate of "the atmoſphere doth it moſt frequently ſhew itſelf?" The ſolution, though anonymous, was ſo ſatisfactory to his friend, Mr. Thomas Simpſon, who then conducted that work, that he ſent Mr. Canton the prize, accompanied with a note, in which he ſaid, he was ſure that he was not miſtaken in the author of it, as no one beſides, that he knew of, could have anſwered the queſtion. Our philoſopher's next communication to the public, was a letter in the "Gentleman's Maga-"zine for September, 1759," on the electrical properties of the tourmalin, in which the laws of that wonderful ſtone are laid down in a very conciſe and elegant manner. On December 13, in the ſame year, was read, at the Royal Society, "An Attempt to account for the regular diurnal

(B) Theſe canons, with an explication of the reaſons of the rules, were afterwards given to the Rev. Dr. Jennings, who was thankful for the permiſſion of inſerting them in his "Introduction to the Uſe of the Globes."

"variation

" variation of the Horizontal Magnetic Needle; and alſo " for its irregular variation at the time of an Aurora Bo- " realis." A complete year's obſervations of the diurnal variations of the needle are annexed to the paper. On Nov. 5, 1761, our author communicated to the Royal Society an account of the Tranſit of Venus, June 6, 1761, obſerved in Spital-ſquare. Mr. Canton's next communication to the Society, was a letter addreſſed to Dr. Benjamin Franklin, and read Feb. 4, 1762, containing ſome remarks on Mr. Delaval's electrical experiments. On Dec. 16, in the ſame year, another curious addition was made by him to philoſophical knowledge, in a paper, intituled, " Experiments to " prove that water is not incompreſſible." Theſe experiments are a complete refutation of the famous Florentine experiment, which ſo many philoſophers have mentioned as a proof of the incompreſſibility of water. On St. Andrew's day, 1763, our author was the third time elected one of the council of the Royal Society; and on Nov. 8, in the following year, were read, before that learned body, his farther " Experiments and obſervations on the compreſſibility " of water, and ſome other fluids." The eſtabliſhment of this fact, in oppoſition to the received opinion, formed on the haſty deciſion of the Florentine academy, was thought to be deſerving of the ſociety's gold medal. It was accordingly moved for in the council of 1764; and after ſeveral invidious delays, which terminated much to the honour (c) of Mr. Canton, it was preſented to him Nov. 30, 1765.

The next communication of our ingenious author to the Royal Society, which we ſhall take notice of in this place, was on Dec. 22, 1768, being " An eaſy method of making " a Phoſphorus, that will imbibe and emit light like the " Bolognian ſtone; with experiments and obſervations." When he firſt ſhewed to Dr. Franklin the inſtantaneous light acquired by ſome of this phoſphorus from the near diſcharge of an electrified bottle, the doctor immediately exclaimed, " And God ſaid, let there be light, and there was " light." The dean and chapter of St. Paul's having, in a letter to the preſident, dated March 6, 1769, requeſted the opinion of the Royal Society relative to the beſt and moſt effectual method of fixing electrical conductors to preſerve that cathedral from damage by lightning, Mr. Canton was one of the committee appointed to take the letter into conſideration, and to report their opinion upon it. The gentlemen joined with him in this buſineſs were Dr. Watſon,

(c) See the particulars in Biog. Brit. Vol. III. p. 219.

Dr. Franklin, Mr. Delaval, and Mr. Wilſon. Their report was made on the 8th of June following; and the mode recommended by them has been carried into execution. This will probably contribute, in the moſt effectual manner, to preſerve the noble fabric of St. Paul's from being injured by lightning. The laſt paper of our author's, which was read before the Royal Society, was on Dec. 21, 1769; and contained "Experiments to prove that the Luminouſneſs of "the Sea ariſes from the putrefaction of its animal ſub-"ſtances." In the account now given of his communications to the public, we have chiefly confined ourſelves to ſuch as were the moſt important, and which threw new and diſtinguiſhed light on various objects in the philoſophical world. Beſides theſe, he wrote a number of papers, both in earlier and in later life, which appeared in ſeveral different publications, and particularly in the "Gentleman's Maga-"zine (D)." We may add, that he was very particular with regard to the neatneſs and elegance of his apparatus; and that his addreſs in conducting his experiments was remarkably conſpicuous.

Biog. Brit. The cloſe and ſedentary life of Mr. Canton, ariſing from an unremitted attention to the duties of his profeſſion, and to the proſecution of his philoſophical enquiries and experiments, probably contributed to ſhorten his days. The diſorder into which he fell, and which carried him off, was a dropſy. It was ſuppoſed, by his friend Dr. Milner, to be a dropſy in the thorax. His death was on March 22, 1772, in the 54th year of his age, to the great regret of his family, and of his literary and other acquaintance. Nor was his deceaſe a ſmall loſs to the intereſts of knowledge; ſince from the time of life in which he died, and his happy and ſucceſsful genius in philoſophical purſuits, he might have been expected to have enriched the world of ſcience with new diſcoveries. Mr. Canton was a man of very amiable character and manners. In converſation he was calm, mild, and rather ſparing than redundant: what he did ſay was remarkably ſenſible and judicious. He had much pleaſure in attending the meetings of the Royal Society, and ſome voluntary private ſocieties of learned and intelligent perſons, to which he belonged. By his wife, who ſurvived him, he left ſeveral children. His eldeſt ſon, Mr. William Canton, ſucceeded him in the academy at Spital-ſquare, which he carries on with great reputation; and he alſo purſues with

(D) Theſe are particularly pointed out in Biog. Brit. vol. III. p. 221.

advantage,

advantage, the ſame philoſophical ſtudies to which his ingenious and worthy father was ſo eminently devoted.

CAPELLUS (Lewis), an eminent French Proteſtant and learned divine, was born at Sedan, a town in Champagne, about 1579. He was profeſſor of divinity and of the oriental languages in the univerſity of Saumur; and ſo very deeply ſkilled in the Hebrew, that our learned biſhop Hall calls him "magnum Hebraizantium oraculum in Gallia," the great oracle of all that ſtudied Hebrew in France. He was the author of ſome very learned works; but is now chiefly memorable for the controverſy he had with the younger Buxtorf concerning the antiquity of the Hebrew points. Two opinions have prevailed concerning the date and origin of theſe points; both of which have been very warmly eſpouſed. The firſt is, that the points are coeval with the language, and were always in uſe among the Jews: the ſecond, that the points were not known to the Jews before their diſperſion from Jeruſalem, but invented afterwards by modern rabbies to prevent the language, which was every day decaying, from being utterly loſt; viz. that they were invented by the Maſoreth Jews of Tiberias, about 600 years after Chriſt. This opinion of their late invention was taken up by Capellus, who defended it in a very excellent and learned treatiſe, intituled, "Arcanum Punctuationis Revelatum, &c." which work, being printed in Holland, cauſed a great clamour among the Proteſtants, as if it had a tendency to hurt their cauſe. Mean time it is certain, that Luther, Calvin Zuinglius, and others, had eſpouſed the ſame notion, as well as the Scaligers, Cauſabons, Erpenius, Salmaſius, Grotius, and the Heinſii: and therefore it could not be ſaid, that Capellus introduced any novelty, but only better and more ſolidly eſtabliſhed an opinion, which had been approved of by the moſt learned and judicious Proteſtants. But the true reaſon why the German Proteſtants in general ſo warmly oppoſed Capellus's opinion, was, becauſe they had been accuſtomed to follow that of the two Buxtorfs, whom they conſidered as oracles in Hebrew learning. Buxtorf the father had written a little treatiſe in defence of the antiquity of the points: and as Buxtorf's credit was juſtly great among them, they choſe rather to rely upon his authority, than to examine his arguments, in ſo abſtruſe an enquiry. Buxtorf the ſon wrote againſt Capellus, and maintained his father's opinion. Capellus however has been generally ſuppoſed to have put the matter beyond any farther diſpute; on which account his

ſcholars

ſcholars Bochart, Grotius, Spanheim, Voſſius, Daille, and almoſt all the learned in Hebrew ſince, have come very readily into his opinion.

Capellus compoſed another work, intituled, "Critica Sacra," which ſo highly diſpleaſed the Proteſtants, that they hindered the impreſſion of it; till John Capellus, who was his ſon and afterwards turned Papiſt, got leave of the king to print it at Paris in 1650. This work is nothing elſe but a collection of various readings and errors, which he thought were crept into the copies of the Bible, through the fault of the tranſcribers: it muſt have been however a work of prodigious labour, ſince the author acknowledges, that he had been 36 years about it. The younger Buxtorf wrote a learned anſwer to it, and ſome Engliſh Proteſtants have alſo appeared againſt it: but Grotius on the other ſide very much commends this critique in an epiſtle to the author, where he tells him among other things, to be content with the judicious approbation of a few, rather than the blind applauſe of many readers. "Contentus eſto," ſays he, "magnis potius quam multis laudatoribus."

Capellus died at Saumur in 1658, aged almoſt 80; having made an abridgement of his life in his work "De gente "Capellorum."

CAPPERONIER (CLAUDE), a learned Frenchman, was born at Montdidier in Picardy, 1671; put by his parents to the trade of a tanner; but, at his moments of leiſure, learned of himſelf the elements of the Latin tongue. An uncle, a benedictine of an abbey, obſerving his inclination for books, prevailed on his parents to let him purſue it. Accordingly, having gone through his ſchool-learning at Montdidier and Amiens, he went to Paris in 1688; and applied himſelf with ſuch ardour to the Greek, as ſoon to become eminent for his ſkill in that language. However, he never ſeparated from this the ſtudy of the Latin tongue, as deeming juſtly, that they would with more advantage be cultivated together. The univerſity of Baſil offered him the chair of profeſſor extrordinary in the Greek language, with great advantages and privileges; but it is not ſaid, whether or no he accepted it. In 1710, he undertook the education of the three ſons of M. Crozat; for which he had a penſion of 100 piſtoles ſettled on him for life. In 1722, he was made profeſſor of Greek in the College Royal; and, in 1744, he died at Paris at M. Crozat's, with whom he had lived ſince 1710.

He

He gave ſome public ſpecimens of his uncommon learning, by publiſhing, 1. an edition of "Quintiliani Inſtitu-"tiones Oratoriæ, Paris, 1725," folio, dedicated to Lewis XIV. who rewarded the editor with a penſion of 800 livres. 2. After his death, an edition of the "ancient Latin Rhe-"tors," at Straſbourg, 1756, 4to. 3. He left in manuſcript "Obſervationes Philologicæ," or Emendations of paſſages in ancient Greek and Latin authors, which (it is ſaid) would make ſome quartos. 4. In MS. alſo, "A Treatiſe of the "ancient Pronunciation of the Greek Language."

CARACCI (LEWIS, AUGUSTINE, and HANNIBAL), celebrated painters of the Lombard ſchool, all of Bologna in Italy. Lewis Carracci was born in 1555; and was couſin germain to Auguſtine and Hannibal, who were brothers. He diſcovered but an indifferent genius for painting under his firſt maſter Proſpero Fontana; who therefore diſſuaded him from purſuing it any farther, and treated him ſo roughly, that Lewis left his ſchool. However, he was determined to ſupply the defects of nature by art; and henceforward had recourſe to no other maſter but the works of the great painters. He went to Venice, where the famous Tintoret, ſeeing ſomething of his doing, encouraged him to proceed in his profeſſion, and foretold, that he ſhould ſome time be one of the firſt in it. This prophetic applauſe animated him in his reſolutions to acquire a maſtery in his art; and he travelled about to ſtudy the works of thoſe who had excelled in it. He ſtudied Titian's, Tintoret's, and Paulo Veroneſe's works at Venice; Andrea del Sarto's at Florence; Correggio's at Parma; and Julio Romano's at Mantua: but Correggio's manner touched him moſt ſenſibly, and he followed it ever after. He excelled in deſign and colouring, and had a peculiar gracefulneſs and candour. DePiles, &c.

Auguſtine Caracci was born in 1557, and Hannibal in 1560. Their father, though a taylor by trade, was yet very careful to give his ſons a liberal education. Auguſtine was begun to be bred a ſcholar; but his genius leading him to arts, he was afterwards put to a goldſmith. He quitted this profeſſion in a little time, and then gave himſelf up to every thing that pleaſed his fancy. He firſt put himſelf under the tuition of his couſin Lewis, and became a very good deſigner and painter. He gained ſome knowledge likewiſe of all the parts of the mathematicks, natural philoſophy, rhetorick, muſick, and moſt of the liberal arts and ſciences. He was alſo a tolerable poet, and very accompliſhed in many other

reſpects. Though painting was the profeſſion he always ſtuck to, yet it was often interrupted by his purſuits in the art of engraving, which he learnt of Cornelius Cort, and in which he ſurpaſſed all the maſters of his time.

Hannibal Caracci in the mean time was a diſciple of Lewis, as well as his brother Auguſtine; but never wandered from his art, though he wandered through all thoſe places which afforded any means of cultivating and perfecting it. Among his many admirable qualities, he had ſo prodigious a memory, that whatever he had once ſeen, he never failed to retain and make his own. Thus at Parma, he acquired the ſweetneſs and purity of Correggio; at Venice, the ſtrength and diſtribution of colours of Titian; at Rome, the correctneſs of deſign and beautiful forms of the antique: and by his wonderful performances in the Farneſe palace, he ſoon made it appear, that all the ſeveral perfections of the moſt eminent maſters, his predeceſſors, were united in himſelf alone.

At length theſe three painters, having made all the advantages they could by obſervation and practice, formed a plan of aſſociation, and continued henceforward almoſt always together. Lewis communicated his diſcoveries freely to his couſins; and propoſed to them that they ſhould unite their ſentiments and their manner, and act as it were in confederacy. The propoſal was accepted: they performed ſeveral things in ſeveral places; and finding their credit to increaſe, they laid the foundation of that celebrated ſchool, which ever ſince has gone by the name of the Caracci's academy. Hither all the young ſtudents, who had a view of becoming maſters, reſorted to be inſtructed in the rudiments of painting: and here the Caracci taught freely and without reſerve to all that came. Lewis's charge was to make a collection of antique ſtatues, and bas-reliefs. They had deſigns of the beſt maſters, and a collection of curious books on all ſubjects relating to their art: and they had a ſkilful anatomiſt always ready to teach what belonged to the knitting and motion of the muſcles, &c. There were often diſputations in the academy; and not only painters but men of learning propoſed queſtions, which were always decided by Lewis. Every body was well received; and though ſtated hours were allotted to treat of different matters, yet improvements might be made at all hours by the antiquities and the deſigns which were to be ſeen.

The fame of the Caracci reaching Rome, the cardinal Farneſe ſent for Hannibal thither, to paint the gallery of his palace. Hannibal was the more willing to go, becauſe he

had a great desire to see Raphael's works, with the antique statues and bas-reliefs. The gusto, which he took there from the ancient sculpture, made him change his Bolognian manner for one more learned, but less natural in the design and in the colouring. Augustine followed Hannibal, to assist him in his undertaking of the Farnese gallery; but the brothers not rightly agreeing, the cardinal sent Augustine to the court of the duke of Parma, in whose service he died in 1602, being only 45 years of age. His most celebrated piece of painting is that of the communion of St. Jerom, in Bologna: "A piece," says a connoisseur, "so complete in all "its parts, that it was much to be lamented, the excellent "author should withdraw himself from the practice of an "art, in which his abilities were so very extraordinary, to "follow the inferior profession of a graver." Augustine had a natural son, called Antonio, who was brought up a painter under his uncle Hannibal; and who applied himself with so much success to the study of all the capital pieces in Rome, that it is thought he would have surpassed even Hannibal himself, if he had lived; but he died at the age of 35, in 1618.

Fresnoy's art of painting, p. 352. Lond. 1716.

Mean while, Hannibal continued working in the Farnese gallery at Rome; and, after inconceivable pains and care, finished the paintings in the perfection they are now to be seen in. He hoped, that the cardinal would have rewarded him in some proportion to the excellence of his work, and to the time it took him up, which was eight years; but he was disappointed. The cardinal, influenced by an ignorant Spaniard his domestick, gave him but a little above 200 pounds, though it is certain he deserved more than twice as many thousands. When the money was brought him, he was so surprised at the injustice done him, that he could not speak a word to the person who brought it. This confirmed him in a melancholy which his temper naturally inclined to, and made him resolve never more to touch his pencil; and this resolution he had undoubtedly kept, if his necessities had not compelled him to break it. It is said, that his melancholy gained so much upon him, that at certain times it deprived him of the right use of his senses. It did not, however, put a stop to his amours; and his debauches at Naples, whither he had retired for the recovery of his health, brought a distemper upon him, of which he died at 49 years of age. As in his life he had imitated Raphael in his works, so he seems to have copied that great master in the cause and manner of his death. His veneration for Raphael was indeed

so

ſo great, that it was his death-bed requeſt, to be buried in the ſame tomb with him; which was accordingly done in the pantheon or rotunda at Rome. There are extant ſeveral prints of the bleſſed Virgin, and of other ſubjects, etched by the hand of this incomparable artiſt. He is ſaid to have been a friendly, plain, honeſt, and open-hearted man; very communicative to his ſcholars, and ſo extremely kind to them, that he generally kept his money in the ſame box with his colours, where they might have recourſe to either, as they had occaſion.

While Hannibal Carracci worked at Rome, Lewis was courted from all parts of Lombardy, eſpecially by the clergy, to make pictures in their churches; and we may judge of his capacity and facility, by the great number of pictures he made, and by the preference that was given him to other painters. In the midſt of theſe employments, Hannibal ſolicited him to come and aſſiſt him in the Farneſe gallery; and ſo earneſtly that he could not avoid complying with his requeſt. He went to Rome; corrected ſeveral things in that gallery; painted a figure or two himſelf, and then returned to Bologna, where he died, 1619, aged 63.

Had the Carracci had no reputation of their own, yet the merit of their diſciples, in the academy which they founded, would have rendered their name illuſtrious in ſucceeding times: among whom were Guido Domenichino, Lanfranco, &c. &c.

CARACCIOLI (JOHN), an illuſtrious nobleman, and the grand ſeneſchal of Naples at the beginning of the 15th century, was, on account of his misfortunes and poverty, obliged to make uſe of his pen when he was very young. At length he had the good luck to pleaſe Joan II. queen of Naples, and was admitted not only to her friendſhip but to her embraces. He had a particular averſion to mice, as the author juſt referred to informs us; and from this ſingularity, as he relates, ſhe contrived a method of diſcovering her paſſion to him. One day, as he was playing at cheſs in her wardrobe, ſhe herſelf cauſed a mouſe to be ſet before him; and he, ſcampering about for fear, firſt tumbling againſt one, then againſt another, ran in at the queen's chamber door, and fell juſt upon her. By this means the queen took an opportunity of communicating hints to him, which he afterwards improved to the utmoſt; and in a little time he was made her chief ſeneſchal. He met, however, with the fate common to ſuch minions: for, in the firſt place, by engaging in too many

Brantome, vie des dames illuſtres, p. 398.

ry intrigues, he became odious to a lady who had a great aſcendancy over the queen. Some declare, that he was inſolent enough to uſe very opprobrious language to the queen; and that he even gave her a box on the ear, upon her refuſing him the principality of Salerno. Then he gave occaſion to his being ſuſpected of ſeveral ſecret practices againſt the ſtate; for Mariana tells us, that it was he, who adviſed Alphonſo king of Arragon to return to Naples, which he had left for no other reaſon, but becauſe he could not forcibly carry off queen Joan, who had adopted him for her ſon. As odious as this ungrateful ſon muſt be to Joan, yet Carraccioli undertook to make his party triumph in the very kingdom of Naples. His machinations were diſcovered; and, to fruſtrate them more effectually, confidence was ſeemingly repoſed in him. Hence he was eaſily allured into the queen's preſence; who, by the advice of her female favourite, cauſed him to be diſpatched. The manner of it was, as Spondanus relates it, thus: A falſe and inſidious meſſage was ſent him in the night, that the queen was ſeized with an apoplectic fit, and that he muſt wait upon her immediately. He, after the late confidence ſhewn to him, did not ſuſpect her to be his enemy; and therefore ſtarted up and opened his chamber door, before he was half dreſſed; upon which the aſſaſſins ruſhed in and killed him. This happened Auguſt 27, 1432; on which day he had ſolemnized with great pomp the nuptials of his ſon. Bayle ſays, that this John Carraccioli, the chief ſeneſchal of Naples, was the moſt conſiderable nobleman of his family; though it was very numerous, and had produced many great men.

Spondanus ad ann. 1432. lib. xxi. c. 5.

CARDAN (JEROM), an Italian of a moſt extraordinary genius, was born at Pavia Sept. 24, 1501. As his mother was not married, ſhe tried every method to procure an abortion, but without effect. She was three days in labour, and they were forced at laſt to cut the child from her. He was born with his head covered with black curled hair. When he was four years old, he was carried to Milan: his father was an advocate in that city. At the age of 20 he went to ſtudy at the univerſity of Pavia, where, two years after, he explained Euclid. In 1524 he went to Padua; the ſame year was admitted to the degree of M. A. and in the end of the following year took the degree of M. D. He married about the end of 1531. For ten years before, his impotency hindered him from having knowledge of a woman, which was a great mortification to him. He attributed it

Bayle. Moreri.

to

to the evil influences of the planet under which he was born. When he enumerates, as he doth in more places than one, the greateſt misfortunes of his life, this ten years impotency is always one. At the age of 33 he became profeſſor of mathematics at Milan. Two years after he was offered the place of profeſſor of medicine at Pavia, which he refuſed, not ſeeing a likelihood of having his ſalary regularly paid. In 1539, he was admitted a member of the college of phyſicians at Milan; in 1543, he read public lectures in medicine in that city, and at Pavia the year following, but diſcontinued them becauſe he could not obtain payment of his ſalary, and returned to Milan. In 1547, his friend Andrew Veſalius procured him from the king of Denmark an offer of a penſion of 800 crowns and his table, which he tells us he refuſed on account of the coldneſs of the climate; and becauſe to be well received in that kingdom, he muſt have renounced the Romiſh religion, in which he had been bred. In 1552, he went into Scotland, having been ſent for by the archbiſhop of St. Andrew's, who had applied in vain to the French king's phyſicians, and afterwards to thoſe of the emperor. This prelate, then 40 years old, had been for ten years afflicted with a ſhortneſs of breath, which returned every 8 days for the laſt two years. He began to recover from the moment that Cardan preſcribed for him. Cardan took his leave of him at the end of ſix weeks and three days, leaving him preſcriptions, which in two years wrought a complete cure. Cardan's journey to Scotland gave him an opportunity of viſiting ſeveral countries. He croſſed France in going thither, and returned through the Low Countries and Germany, along the banks of the Rhine. It was on this occaſion he went to London, and calculated king Edward's nativity. This tour took up about ten months; after which, coming back to Milan, he continued there till October 1552, and then went to Pavia, whence he was invited to Bologna in 1562. He taught in this laſt city till 1570, at which time he was thrown into priſon; but ſome months after was ſent to his own houſe: he was not reſtored to his full liberty, his houſe being aſſigned him for a priſon; but he recovered it ſoon after. He left Bologna in 1571, and went to Rome, where he lived without any public employment. He was, however, admitted a member of the college of phyſicians, and received a penſion from the Pope. He died at Rome September 21, 1575, according to Thuanus.

Bayle.

De vitâ propria. Bayle.

Ibid.

This

This account might be ſufficient to ſhew the reader, that Cardan was of a very fickle temper; but he will have a much better idea of his ſingular and odd turn of mind, by examining what he himſelf tells us concerning the good and bad qualities. This ingenuouſneſs is itſelf a proof that his mind was of a very particular caſt. He informs us, that when he felt no pain naturally, he would excite that diſagreeable ſenſation in himſelf, by biting his lips, and ſqueezing his fingers till he cried. He did this, he adds, to prevent a greater evil: for when he happened to be without pain, he felt ſuch violent ſallies of the imagination, and impreſſions on his brain, as were more inſupportable than any bodily pain. He ſays elſewhere, that, in his greateſt tortures of ſoul, he uſed to whip his legs with rods, and bite his left arm; and that it was a great relief to him to weep, but very often he could not. He was ſometimes tempted to lay violent hands on himſelf, which he calls heroic love; and imagined that ſeveral other perſons have been poſſeſſed with it, though they did not own it. Nothing gave him more pleaſure, than to talk of things which made the whole company uneaſy: he ſpoke on all ſubjects, in ſeaſon and out of ſeaſon; and was ſo fond of games of chance, as to ſpend whole days in them, to the great prejudice of his family and reputation; for he even ſtaked his furniture and his wife's jewels. He obſerves, that the poverty to which he was reduced, never compelled him to do any thing beneath his birth or virtue; and that one of the methods he took to earn a ſubſiſtence, was the making of almanacks. J. C. Scaliger affirms, that Cardan having fixed the time of his death, abſtained from food (A), that his prediction might be fulfilled, and that his continuance to live might not diſcredit his art. Cardan wrote a great number of books; for the Lyons edition of his works, printed in 1663, contains ten volumes in folio. His poverty was one reaſon why he wrote ſo many treatiſes, the digreſſions and obſcurity whereof puzzle the reader, who often finds in them what he did not expect to

De vitâ propriâ.

(A) Thuanus ſays, this was generally believed: "When he was within three "days of threeſcore and fifteen years "of age, he died in the very ſame "year, and on the very day (the ele-"venth of the kalends of October) "which he himſelf had foretold: it "was generally thought that he haſ-"tened his end, by refuſing ſuſtenance, "purpoſely that he might not con-"tradict his prediction." The like circumſtance has been told of Robert Burton. Cardan's father, who was a doctor of medicine, and of civil and canon law, died in the ſame manner in 1524, having abſtained from all ſuſtenance for nine days. His ſon tells us, that he had white eyes, and could ſee in the night time. BAYLE.

Hiſt. of Hinckley, p. 132.

meet with: as for inſtance, in his arithmetic he introduces ſeveral diſcourſes concerning the motion of the planets, the creation, and the tower of Babel; and in his logic he has inſerted a judgment of hiſtorians and letter-writers. He owns that he made theſe digreſſions to fill up; his bargain with the bookſellers being for ſo much a ſheet: and he wrote as much for bread as for reputation. With regard to the obſcurity of his writings, Naudæus alledges the following among other reaſons for it: that Cardan imagined, that many things being familiar to him needed not to be expreſſed; and beſides, the heat of his imagination, and his extenſive genius hurried him from one thing to another, without ſtaying to explain the medium or connection between them. Naudæus adds, that the amazing contradictions in his writings are an evident proof, that he was not always in his ſenſes; that they can neither be imputed to a defect of memory, nor to artifice; and that the little relation there is between his ſeveral variations, proceeded from the different fits of madneſs with which he was ſeized.

CAREW (GEORGE), an eminent Engliſh gentleman, was ſon of George Carew, ſome time dean of Chriſt-church in Oxford, and originally deſcended from the Carews of Carew caſtle in Pembrokeſhire. He was born in Devonſhire in 1557, and became a gentleman-commoner of Broadgate's hall in Oxford, in 1572: but, taking more pleaſure in military affairs than in literary purſuits, he quitted the univerſity, without taking a degree; and went into Ireland, where he had a command given him againſt the earl of Deſmond. Afterwards queen Elizabeth made him one of her council, and maſter of the ordnance there: in which laſt employment he behaved himſelf very bravely upon ſeveral occaſions, as he did ſome years after in the voyage to Cadiz in Spain. At length, when Ireland was in a manner invaded with a domeſtic rebellion and a Spaniſh army, he was made preſident of Munſter for three years; when joining his forces with thoſe of the earl of Thomond, he took ſeveral caſtles and ſtrong-holds in thoſe parts, and brought the earl of Deſmond to his trial. After king James came to the crown, he was called home; and, in the firſt year of his reign, was conſtituted governor of the iſle of Guernſey and Caſtle Cornet. In the third year of that king's reign, he was advanced to the dignity of a baron (for he was already knighted) by the title of lord Carew of Clopton; having before married Joyce the daughter of William Clopton, of Clopton, Eſq; near Stratford

Wood's Ath. Oxon.

Stratford upon Avon, in Warwickſhire. Afterwards he was made maſter of the ordnance throughout England, and one of the king's moſt honourable privy council: and at length, when Charles came to the crown, he was immediately made by him earl of Totneſs in Devonſhire. He died in the Savoy, near London as it was then, in 1629; and his body was conveyed to Stratford upon Avon, in Warwickſhire, to be interred.

It may truly be ſaid of this gentleman, that he was a faithful ſubject, a valiant and prudent commander, an honeſt counſellor, a polite ſcholar, and a patron of learning. He wrote a work, intituled, "Pacata Hibernia, or the Hiſtory "of the late Wars in Ireland;" which was publiſhed in folio at London, in 1633, with his picture before, and theſe verſes under it:

"Talis erat vultu, ſed lingua, mente, manuque
"Qualis erat, qui vult dicere, ſcripta legat.
"Conſulat aut famam, qui lingua, mente, manuque
"Vincere hunc, fama judice, rarus erat."

This hiſtory contains three years tranſactions at Munſter, of which his own manœuvres make not the leaſt part. It was reſerved for his own private ſatisfaction, while he lived, as he was not willing to expoſe himſelf to the cenſure which he would probably have incurred, by publiſhing a piece, in which he himſelf was to make the principal figure. Nor was he determined about having it publiſhed at all, but only preſerved by way of ſupplying materials for a general hiſtory of Ireland, when ſome writer, equal to the taſk, ſhould undertake it. Beſides this work, he collected ſeveral chronologies, charters, letters, monuments, and materials, belonging to Ireland, in four large manuſcript volumes, which are ſtill extant in the Bodleian library at Oxford. He alſo made ſeveral collections for an hiſtory of Henry V's reign, which were afterwards digeſted into Speed's "Hiſtory of Great-"Britain."

CAREW (THOMAS), was deſcended of the family of the Carews in Glouceſterſhire, and educated at Corpus Chriſti college Oxford. On his return from his travels he was made gentleman of the privy chamber and ſewer in ordinary to Charles I. who always eſteemed him as one of the moſt celebrated wits of his court. He was much reſpected by the poets of his time, particularly Ben Jonſon and Sir William Davenant. He died about 1639; leaving behind Athen. Oxon. vol. 1. col. 630. Biog. Brit.

him several poems, and a masque called "Cœlum Britan-"nicum," performed at Whitehall on Shrove-Tuesday night, Feb. 18, 1633, by the king's majesty, the duke of Lenox, the earls of Devonshire, Holland, Newport, &c. and several other young lords and noblemen's sons. Mr. Carew was assisted in the contrivance by Mr. Inigo Jones, the famous architect; and all the songs were set to music by the celebrated Mr. Henry Lawes, gentleman of the king's chapel, and one of the private music to king Charles I.

Langbain. Biog. Brit.

Dr. Kippis, in Biog. Brit.

CAREW (RICHARD), author of the "Survey of Corn-"wall," was the eldest son of Thomas Carew of East Anthony, Esq; by Elizabeth Edgecombe, daughter of Richard Edgecombe, of Edgecombe, Esq; both in the same county, and was born in 1555. When very young, he became a gentleman commoner of Christ-church college, Oxford; and at 14 years of age had the honour of disputing, extempore, with the afterwards famous Sir Philip Sydney, in the presence of the earls of Leicester, Warwick, and other nobility. After spending three years at the university, he removed to the Middle Temple, where he resided the same length of time, and then travelled into foreign parts. Whilst he was in France, he applied himself diligently to the acquisition of the French language; and, by reading and conversation, he gained a complete knowledge of it in three quarters of a year. Not long after his return to England, he married, in 1577, Juliana Arundel, of Trerice. In 1581, Mr. Carew was made justice of the peace, and in 1586 was appointed high-sheriff of the county of Cornwall; about which time he was, likewise, queen's deputy for the militia. In 1589, he was elected a member of the college of Antiquaries, a distinction to which he was entitled by his literary abilities and pursuits. What particularly engaged his attention was his native county, his "Survey" of which was published, in 4to, at London, in 1602. It hath been twice reprinted, first in 1723, and next in 1769. Of this work Camden hath spoken in high terms, and acknowledges his obligations to the author. In the present improved state of topographical knowledge, and since Dr. Borlase's excellent publications relative to the county of Cornwall, the value of Carew's "Survey" must have been greatly diminished. Mr. Gough remarks, that the history and monuments of this county were faintly touched by Carew; but it is added, that he was a person extremely capable of describing them, if the infancy of those studies at that time had afforded light and materials.

Brit. Top. vol. I. p. 265.

materials. Another work of our author was a tranſlation from the Italian, intituled, "The Examination of Men's "Wits. In which, by diſcovering the variety of natures, "is ſhewed for what profeſſion each one is apt, and how "far he ſhall profit therein." This was publiſhed at London, in 1594, and afterwards in 1604; and, though Richard Carew's name is prefixed to it, hath been principally aſcribed by ſome perſons to his father. According to Wood, Carew wrote alſo, "The true and ready Way to learn the "Latin Tongue," in anſwer to a query, whether the ordinary method of teaching the Latin by the rules of grammar, be the beſt mode of inſtructing youths in that language. This tract is involved in Mr. Samuel Hartlib's book upon the ſame ſubject, and with the ſame title. It is certain that Carew was a gentleman of conſiderable abilities and literature, and that he was held in great eſtimation by ſome of the moſt eminent ſcholars of his time. He was particularly intimate with Sir Henry Spelman, who extols him for his ingenuity, virtue, and learning. Amongſt his neighbours, he was celebrated as the moſt excellent manager of bees in Cornwall. He died Nov. 6, 1620, and was buried with his anceſtors, in St. Anthony's church, where a ſplendid monument, with a large inſcription, in Latin, was erected to his memory. In an epigram written upon him, he was ſtiled, "another Livy, another Maro, another Pa-"pirian." Such were the abſurd and extravagant encomiums which the learned men of that age often beſtowed upon each other.

Brit. Top. *ubi ſupra.*

CAREW (GEORGE), brother to the ſubject of the laſt article, and ſecond ſon of Thomas Carew, Eſq; and Elizabeth his wife, was probably born at his father's ſeat at Eaſt Anthony, but in what particular year we are not able to aſcertain. He was educated in the univerſity of Oxford, after which he ſtudied the law in the inns of court, and then travelled to foreign countries for farther improvement. On his return to his native country, he was called to the bar, and after ſome time was appointed ſecretary to Sir Chriſtopher Hatton, lord chancellor of England. This was by the eſpecial recommendation of queen Elizabeth herſelf, who gave him a prothonotaryſhip in the chancery, and conferred upon him the honour of knighthood. In 1597, Sir George Carew, who was then a maſter in chancery, was ſent embaſſador to the king of Poland. In the next reign, he was one of the commiſſioners for treating with the Scotch

Dr. Kippis, in Biog. Brit.

concerning an union between the two kingdoms; after which he was appointed embaſſador to the court of France, where he continued from the latter end of the year 1605 till 1609. During his reſidence in that country, he was regarded by the French miniſters as not well affected to their nation, and as giving a preference to the Spaniſh intereſt. What reaſons they had for this opinion, it is not at preſent eaſy to diſcover. Perhaps their diſguſt to him might ariſe from his not being very tractable in ſome points of his negociation, and particularly in the demand of the debts due to the king his maſter. Whatever might be his political principles, it is certain, that he ſought the converſation of men of letters; and formed an intimacy with Thuanus, to whom he communicated an account of the tranſactions in Poland, whilſt he was employed there, which was of great ſervice to that admirable author in drawing up the 121ſt book of his hiſtory. After Sir George Carew's return from France, he was advanced to the important poſt of maſter of the court of Wards, which honourable ſituation he did not long live to enjoy; for it appears from a letter written by Thuanus to Camden, in the ſpring of 1613, that he was then lately deceaſed. In this letter, Thuanus laments his death as a great misfortune to himſelf; for he conſidered Sir George's friendſhip not only as a perſonal honour, but as very uſeful in his work, and eſpecially in removing the calumnies and miſrepreſentations which might be raiſed of him in the court of England. Sir George Carew married Thomaſine, daughter of Sir Francis Godolphin, great grandfather of the Lord Treaſurer Godolphin, and had by her two ſons and three daughters. Francis, the elder ſon, was created knight of the Bath, at the coronation of Charles I. and attended the earl of Denbigh in the expedition for the relief of Rochelle, where he acquired great reputation by his courage and conduct; but, being ſeized with a fit of ſickneſs in his voyage homeward, he died in the Iſle of Wight, June 4, 1628, aged 27. Richard, the younger ſon, attained only his 17th year; and of the three daughters, two died ſingle. Anne, the eldeſt, was married to a gentleman of the name of Rawlins.

When Sir George Carew returned, in 1609, from his French embaſſy, he drew up, and addreſſed to James I. "A "Relation of the State of France, with the Characters of "Henry IV. and the principal Perſons of that Court." The characters are drawn from perſonal knowledge and cloſe obſervation, and might be of ſervice to a general hiſ-

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torian of that period. The compoſition is perſpicuous and manly, and entirely free from the pedantry which prevailed in the reign of James I. but this is the leſs ſurpriſing, as Sir George Carew's taſte had been formed in a better æra, that of queen Elizabeth. The valuable tract we are ſpeaking of lay for a long time in MS. till happily falling into the hands of the preſent earl of Hardwicke, it was communicated by him to Dr. Birch, who publiſhed it, in 1749, at the end of his "Hiſtorical View of the Negociations "between the Courts of England, France, and Bruſſels, "from 1592 to 1617." That intelligent and induſtrious writer juſtly obſerves, that it is a model, upon which embaſſadors may form and digeſt their notions and repreſentations; and the late celebrated poet, Mr. Gray, hath ſpoken of it as an excellent performance.

CAREY (HARRY), a man diſtinguiſhed by both poetry and muſic, but perhaps more ſo by a certain facetiouſneſs, which made him agreeable to every body. He publiſhed, in 1720, a little collection of Poems; and, in 1732, ſix Cantatas, written and compoſed by himſelf. He alſo compoſed ſundry ſongs for modern comedies, particularly thoſe in the "Provoked Huſband:" he wrote a farce, called "The Contrivances," in which were ſeveral little ſongs to very pretty airs of his own compoſition; he alſo made two or three little dramas for Goodman's-fields theatre, which were very favourably received. In 1729, he publiſhed, by ſubſcription, his poems much enlarged; with the addition of one, intituled "Namby Pamby," in which Ambroſe Philips is ridiculed. Carey's talent, ſays his hiſtorian, lay in humour and unmalevolent ſatire: to ridicule the rant and bombaſt of modern tragedies he wrote one, to which he gave the ſtrange title of "Chrononhotonthologos," acted in 1734. He alſo wrote a farce, called "The Honeſt Yorkſhireman." Carey was a thorough Engliſhman, and had an unſurmountable averſion to the Italian opera and the ſingers in it: he wrote a burleſque opera on the ſubject of the "Dragon of Wantley," and afterwards a ſequel to it, intituled, "The Dragoneſs;" both which were eſteemed a true burleſque upon the Italian opera. His qualities being of the entertaining kind, he was led into more expences than his finances could bear, and thus was frequently in diſtreſs. His friends however were always ready to aſſiſt him by their little ſubſcriptions to his works: and, encouraged by theſe, he republiſhed, in 1740, all the ſongs he had

Hawkins's Hiſt. of Muſic, V. 185.

had ever compoſed, in a collection, intituled, "The Muſi-"cal Century, in 100 Engliſh Ballads, &c." and, in 1743, his dramatic works, in a ſmall volume, 4to.

With all his mirth and good-humour, he ſeems to have been at times deeply affected with the malevolence of ſome of his own profeſſion, who, for reaſons that no one can gueſs at, were his enemies: and this, with the preſſure of his circumſtances, is ſuppoſed to have occaſioned his untimely end; for, about 1744, in a fit of deſperation he laid violent hands on himſelf, and, at his houſe in Warner-ſtreet, Cold-bath Fields, put a period to a life, which, ſays his hiſtorian, had been led without reproach. It is to be noted, and it is ſomewhat ſingular in ſuch a character, that in all his ſongs and poems on wine, love, and ſuch kind of ſubjects, he ſeems to have manifeſted an inviolable regard for decency and good manners.

Biog. Dramat. His ſon, George Savile Carey (who was bred to the profeſſion of a printer, and was one ſeaſon at leaſt on the ſtage at Covent-Garden) is author of a "Lecture on Mimicry," which he delivered with ſome ſucceſs, and of ſeveral light dramatic performances.

CARLETON (Sir DUDLEY), ſon of Anthony Carleton, Eſq; of Baldwin Brightwell, in Oxfordſhire, was born there, 1573, and was bred in Chriſt-church college in Oxford. He travelled to complete his education; and, after his return, attended Sir Ralph Winwood into the Low Countries, in the quality of a ſecretary; where he was very active, when king James reſigned the cautionary towns to the States. Here he added ſo great experience to his learning, that the king employed him afterwards, for 20 years together, as ambaſſador in Venice, Savoy, and the United Provinces. He was ſent ambaſſador extraordinary, at two ſeveral times, to Lewis XIII; and in the ſame capacity, likewiſe, to the United Provinces. In the ſecond of Charles I. he was created baron of Imbercourt in Surrey; and the next year ſent into Holland with the garter, and the enſigns of that order to Henry prince of Orange. Two years afterwards he was created viſcount Dorcheſter, in Oxfordſhire; and appointed one of his majeſty's principal ſecretaries of ſtate. In this office he continued till his death, which happened in 1631. He died at his houſe in Weſtminſter, and was buried in the abbey; where, ſoon after, a monument of black and white marble was erected to his memory.

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"He was, says Wood, an exact statesman, understood "the intrigues of state well; yet just in his dealings, "and beloved by most men, who much missed him after his "death." He was a person that understood several languages well; as also the laws, conditions, and manners of most states in Europe. He lived in times when men imagined to themselves some unknown bliss from untried governments; when public clamours were loud, and dissentions high: and, by way of mitigating all such restlessness of spirit, he used frequently to say, that "there will be mistakes in divinity, while men preach, and errors in government, while men govern."

His writings, according to Wood, are as follow:

1. "Balance, pour peser en tout equité & droiture la harangue faite n'agueres en l'Assemblee des illustres & puissans Seigneures les Estats generaux des Provinces Unies, &c." printed 1618, 4to. 2. "Harangue faite au counseil de Mess. les Estats generaux, touchant le discord & les troubles de l'Eglise & la police, causés par la doctrine d'Arminius, 1617." printed with the former. 3. "Various Letters in the Cabala, folio, 1663." 4. "Various Letters to George Duke of Bucks, in Cabala, or Mysteries of State, 1654," 4to. 5. "Several French and Latin Letters to the learned Ger. Vossius, printed in Ger. Vossii & Clarorum Virorum ad eum Epistolæ. London, 1690," fol. published by P. Colomesius. 6. "Several Speeches in Parliament, ann. 1626;" some of which may be seen in the first vol. of Rushworth's Collection.—Besides these, he left in MS. "Memoirs for Dispatches of political Affairs relating to Holland and England, ann. 1618; with several Propositions made to the States.—Particular Observations of the Military Affairs in the Palatinate, and the Low Countries, 1621, 1622.—Letters relating to State Affairs, written to the King and Viscount Rochester, from Venice, ann. 1613.—Letters from and to Sir Dudley Carleton, Knt. during his Embassy in Holland, from Jan. 1615-6, to Dec. 1620; with a judicious historical Preface," (printed at the expence of the present earl of Hardwicke, for private use, in 1757, and again in 1775) 4to.—"A Letter to the Earl of Salisbury, printed in Howard's Collection." Athen. Oxon. Lloyd's State Worthies. Anecdotes of Bowyer.

CARLETON (George), a learned English bishop, was born at Norham in Northumberland. He was chiefly maintained during his studies, both at school and at Edmund-hall in Oxford, by the very eminent Bernard Gilpin, styled Wood, Ath. Ox. Vol. I. col. 517.

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the Northern Apoſtle. In Feb. 1579-80, he took his degree of B. A. and the ſame year was elected probationer fellow of Merton college; in which ſociety he remained about five years, eſteemed both as an orator and poet. He became M. A. and B. and D. D. and in 1617 was elected biſhop of Llandaff. The enſuing year he was ſent by James I. with three other Engliſh divines, and one from Scotland, to the ſynod of Dort, where he ſtood up in favour of epiſcopacy. At his return, he was tranſlated to the ſee of Chicheſter in 1619. He died in May 1628, aged 69. He was a bitter enemy to the Papiſts, and in the point of predeſtination a rigid Calviniſt. "I loved him, ſays Camden, "for his excellent proficiency in divinity and other polite "parts of learning (A)."

(A) He wrote, 1. "Heroici Characteres." 2. "Tithes examined, "and proved to be due to the Clergy "by a divine Right." 3. "Juriſdiction Regal, Epiſcopal, Papal: wherein is declared how the Pope had intruded upon the juriſdiction of temporal Princes, and of the church, "&c." 4. "Conſenſus Eccleſiæ Catholicæ contra Tridentinos, de Scripturis, eccleſia, fide, & gratia, &c." 5. "A thankful Remembrance of "God's Mercy, in an hiſtorical Collection of the great and merciful "Deliverances of the Church and "State of England, ſince the Goſpel "beganne here to flouriſh, from the "beginning of Queene Elizabeth." 6. "Short Directions to know the true "Church." 7. "Oration made at "the Hague, before the Prince of "Orange, and the Aſſembly of the "States General." 8. "Aſtrologimania: or, the Madneſs of Aſtrologers: or, an Examination of "Sir Chriſtopher Heydon's Book, intituled, A Defence of Judiciary Aſtrology." 9. "Examination of "thoſe Things, wherein the Author "of the late Appeal [Richard Montague, afterwards biſhop of Chicheſter] holdeth the Doctrine of Pelagians and Arminians to be the Doctrines of the Church of the England." 10. "A joint Atteſtation "avowing that the Diſcipline of the "Church of England was not impeached by the Synod of Dort." 11. "Vita Bernardi Gilpini, viri ſanctiſſimi, famaque apud Anglos aquilonares celeberrimi." It was alſo publiſhed in Engliſh, under this title, "The Life of Bernard Gilpin, a man "moſt holy and renowned among the "Northern Engliſh." 12. "Teſtimony concerning the Preſbyterian "Diſcipline in the Low Countries, and "Epiſcopal Government in England." 13. "Latin Letter to Mr. Camden, "containing ſome Notes and Obſervations on his Britannia." 14. "Several Sermons." He had alſo a hand in the Dutch annotations, and in the new tranſlation of the Bible, undertaken by order of the ſynod of Dort, but not completed and publiſhed till 1637. Biog. Brit.

CARNEADES, a celebrated Greek philoſopher, was a native of Cyrene in Africa. He founded the third academy, which, properly ſpeaking, differed not from the ſecond; for, excepting ſome mitigations, which ſerved only for a blind, he was as ſtrenuous a defender of the uncertainty of human knowledge as Arceſilaus, the founder of the ſecond. Bayle. He was ſo intent on ſtudy, that he neglected to cut his nails, and let his hair grow. He was ſo unwilling to leave his ſtu-

dies, that he not only avoided all entertainments, but forgot even to eat at his own table: his maid ſervant Meliſſa, who was alſo his concubine, was obliged to put the victuals into his hand. Valerius Maximus tells us, his concubine's care was divided between the fear of interrupting his meditation, and that of letting him ſtarve: whence we may infer, that this philoſopher was one who could ill bear to be diſturbed in his meditations, not even when the occaſion of it was to give him neceſſary ſuſtenance. He was an antagoniſt of the Stoics, and pitched upon Chryſippus, one of the moſt celebrated philoſophers of their ſect, for his adverſary; and was ſo ſolicitous to get the victory, that when he was preparing for the combat, he took a doſe of helebore, to clear his brain, Bayle, and increaſe the warmth of his imagination. The power of his eloquence was dreaded even by a Roman ſenate. The Athenians being condemned by the Romans to pay a fine of 500 talents, for plundering the city of Oropus, ſent ambaſſadors to Rome, who got the fine mitigated to 100 talents. Carneades the Academic, Diogenes the Stoic, and Critolaüs the Peripatetic, were charged with this embaſſy. Before they had an audience of the ſenate, they harangued to great multitudes in different parts of the city. Carneades' eloquence was diſtinguiſhed from that of the others, by its ſtrength and rapidity. Cato the elder made a motion in the ſenate, that theſe ambaſſadors ſhould be immediately ſent back, becauſe it was very difficult to diſcern the truth through the arguments of Carneades. The Athenian ambaſſadors (ſaid many of the ſenators) were ſent rather to force us to comply with their demands, than to ſolicit them by perſuaſion: meaning, that it was impoſſible to reſiſt the power of that eloquence with which Carneades addreſſed himſelf to them. According In vitâ Catonis. to Plutarch, the youths at Rome were ſo charmed by the fine orations of this philoſopher, that they forſook their diverſions and other exerciſes, and were carried with a kind of madneſs to philoſophy; the humour of philoſophiſing ſpreading like enthuſiaſm. This grieved Cato, who was afraid that for the future the Roman youth would prefer books to arms. He blamed the conduct of the ſenate, for having ſuffered the ambaſſadors to continue ſo long among them without an anſwer, who were able to perſuade them to any thing. Cato was particularly afraid of the ſubtlety of wit and ſtrength of argument with which Carneades maintained either ſide of a queſtion. Carneades harangued in favour of juſtice one day, and the next day againſt it, to the admiration of all who heard him; among whom were Galba and Cato, the greateſt

orators

orators of Rome. This was his element; he delighted in demoliſhing his own work; becauſe all ſerved in the end to confirm his grand principle, that there are only probabilities or reſemblances of truth in the mind of man; ſo that of two things directly oppoſite, either may be choſen indifferently. Quintilian very judiciouſly remarks, that though Carneades argued in favour of injuſtice, yet he acted himſelf according to the ſtrict rules of juſtice. The following maxim of Carneades is truly admirable. "If a man privately knew that "his enemy, or any other perſon, whoſe death might be of "advantage to him, would come to ſit down on graſs in "which there lurked an aſp, he ought to give him notice of "it, though it were in the power of no perſon whatſoever to "blame him for being ſilent."

It is thought that Carneades would have left his ſchool to his diſciple Mentor, if they had not quarrelled. The philoſopher found Mentor in bed with his concubine Meliſſa. He did not then diſpute on probability and incomprehenſibility: he was altogether like another man: he looked upon the thing as certain, and comprehended perfectly well, what his eyes told him, of the infidelity of his concubine and diſciple, and broke with Mentor; whoſe crime was moſt infamous. He was the favourite ſcholar of Carneades, and had free acceſs to his houſe, as if he had been his ſon. Carneades, according to ſome, lived to be fourſcore and five years old: others make him to be ninety. His death is placed in the fourth year of the hundred and ſixty-ſecond olympiad. Plutarch has preſerved the following apophthegm of Carneades. Princes learn nothing well but riding: for their maſters flatter them, and thoſe who wreſtle with them ſuffer themſelves to be thrown: but a horſe conſiders not whether a private man or a prince, a poor man or a rich, be on his back; and if his rider cannot rule him, he throws him.

CARO (HANNIBAL), a very celebrated Italian poet and orator, was born at Civita Nuova, in 1507; and afterwards removed to Rome, where he became ſecretary to ſome biſhops. Soon diſtinguiſhing himſelf by his uncommon parts and learning, he was preferred to the ſame office, firſt under the duke of Parma, and afterwards under the cardinal of Farneſe. Then he was made a knight of the order of Malta, and began to acquire a vaſt reputation by his works. He tranſlated Virgil's "Æneid" into his own language, very delicately and very faithfully: in ſhort, with ſuch purity of ſtyle, and propriety of expreſſion, that the beſt judges did not

not ſuppoſe him to have fallen the leaſt ſhort of his original. He tranſlated alſo Ariſtotle's "Rhetoric," which was publiſhed at Venice in 1570, and "Two Orations of Gregory Nazi-"anzen," with a "Diſcourſe of Cyprian." He wrote a comedy, which Balzac has ſpoke well of; and a miſcellany of his original poems was printed at Venice in 1584. His ſonnets have been deſervedly admired; and ſo has a poem, which, by order of the cardinal of Farneſe, he wrote in honour of the royal houſe of France. Caſtelvetro wrote a critique upon this, and took an occaſion to decry Caro's abilities and taſte; but ſeveral academies in Italy, particularly that of Banchi at Rome, ſtood up in his defence, and maintained the credit both of the author and his poem, againſt the ill-natured cavils of Caſtelvetro. Caro died at Rome in 1566, and was buried in the church of St. Laurence of Damaſcus, where his tomb is ſtill to be ſeen. Lett. 17. L. 3.

CARTE (THOMAS), a very learned Engliſh hiſtorian, was born at Cliſton in Warwickſhire; at which place his father, the Rev. Samuel Carte, at that time reſided as vicar (A); and was baptized there by immerſion, on April 23, 1686. If this account be exact, his progreſs in grammatical learning muſt have been very rapid and extraordinary; for it appears that he was admitted a member of Univerſity college, in Oxford, and matriculated on July 4, 1698, having then not long entered into the 13th year of his age. He took his degree of B. A. Jan. 1702; after which he was incorporated at Cambridge, where he became M. A. in 1706. In due time he entered into holy orders, and was appointed reader of the abbey church at Bath; where he preached a ſermon on Jan. 30, 1713-14, in which he took occaſion to vindicate Charles I. from aſperſions with regard to the Iriſh rebellion. The diſpute gave riſe to our hiſtorian's firſt publication, intituled, "The Iriſh Maſſacre ſet in a clear light; "wherein Mr. Baxter's account of it in the hiſtory of his "own life, and the abridgement thereof by Dr. Calamy, "are fully conſidered"; together with two letters from Mr. "Chandler, reviving the aforeſaid account, to the Rev. "Mr. Thomas Carte, at Bath; with his two replies to "Mr. Chandler." This is inſerted in the collection called "Somers's Tracts." Upon the acceſſion of George I. Mr. Carte's principles not permitting him to take the oaths to the new government, he aſſumed a lay habit. What par- Anecdotes of Bowyer, by Nichols; and Biog. Brit.

(A) Of whom ſee more particularly in the "Anecdotes of Bowyer."

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ticular concern he had in the rebellion of 1715 does not appear; but that he had some degree of guilt in this respect, or, at least, that he was strongly suspected of it by administration, is evident, from the king's troops having orders to discover and apprehend him. He had the good fortune to elude their search, by concealing himself at Coleshill, Warwickshire, in the house of a clergyman. Mr. Carte himself officiated for a time as curate of the same place; after which, he was some time secretary to bishop Atterbury. This connexion threw him into fresh difficulties: so deeply was he thought to be engaged in the conspiracy ascribed to that eminent prelate, that a charge of high treason was brought against him; and a proclamation was issued, Aug. 13, 1722, offering a reward of 1000l. for seizing his person. He was again successful in making his escape, and fled into France, where he resided several years, under the borrowed name of Philips. Whilst Mr. Carte continued in that country, he was introduced to the principal men of learning and family, and gained access to the most eminent libraries, public and private, by which means he was enabled to collect large materials for illustrating an English edition of Thuanus. Whilst this grand work was carrying on, queen Caroline, whose regard to men of letters is well known, received such favourable impressions of Mr. Carte, that she obtained permission for his returning to England in security; which he did some time between the years 1728 and 1730. He had not long been restored to his own country, before he engaged in one of the most important of his works, "The "History of the life of James Duke of Ormonde, from his "birth in 1610, to his death in 1688." This work is extended to three volumes folio. The third volume, which was published first, came out in 1735, and the first and second volumes in 1736. From a letter of Mr. Carte's to Dr. Swift, dated Aug. 11, 1736, it appears that, in writing the life of the duke of Ormonde, he had availed himself of some instructions which he had derived from the dean (B). In the same letter, he mentions his design of composing a general History of England, and finds great fault not only with Rapin de Thoyras, but with Rymer's "Fœdera." His

(B) Lord Orrery, in a letter to Mr. Carte, from Dublin, writes to him in the following terms: "Your history "is in great esteem here. All sides "seem to like it. The dean of St. "Patrick's honours you with his approbation. Any name after his "could not add to your satisfaction. "But I may say, the worthy and the "wise are with you to a man, and you "have me into the bargain."

accusations

accuſations of that noble collection are in ſeveral reſpects erroneous and groundleſs. It is highly probable, that the ſucceſs and popularity of Rapin's "Hiſtory" gave conſiderable diſguſt to Mr. Carte and other gentlemen of the ſame principles, and ſuggeſted the ſcheme of a new undertaking. It is evident, from ſome letters written about this time to Dr. Z. Grey by our author, that he laid a great ſtreſs upon that part of his "Life of the Duke of Ormonde" which vindicated Charles I. in his tranſactions with the earl of Glamorgan, and which brought a charge of forgery againſt that nobleman. In April, 1738, Mr. Carte publiſhed, on a ſeparate ſheet, "A general account of the neceſſary mate-" rials for a Hiſtory of England, of the ſociety and ſub-" ſcriptions propoſed for defraying the expences of it, and " the method in which he intended to proceed in carrying on " the work." In the following October, he had obtained ſubſcriptions, or the promiſe of ſubſcriptions, to the amount of 600l. a year. Not long after, he was at Cambridge, collecting materials for his hiſtory, from the univerſity and other libraries. Whilſt he was thus employed, his head quarters were at Madingly, the ſeat of Sir John Hinde Cotton, Bart. whoſe large collection of old pamphlets and journals, publiſhed during the grand civil war between 1639 and 1660, he methodized, and procured to be bound in a great number of volumes. March 8, 1744, a cauſe in Chancery was determined in his favour, againſt his brother Samuel and his ſiſter Sarah, with regard to a doubt concerning their father's will. Mr. Samuel Carte the elder, had made Thomas his eldeſt ſon executor and reſiduary legatee; but, in a clauſe added to the will, it was provided, that, if he ſhould be moleſted and proſecuted by the government, ſo as to incur a forfeiture, and be diſabled from diſcharging the duty of an executor, then Samuel and Sarah were to aſſume that office, and to poſſeſs what was given to Thomas. Not many weeks after, our author, for what reaſons we know not, fell under the ſuſpicions of adminiſtration, and was taken into cuſtody, together with a Mr. Garth, at a time when the Habeas Corpus act was ſuſpended, in conſequence of ſome apprehended deſigns in favour of the Pretender. It is certain, that nothing material was diſcovered againſt him, for he was ſoon diſcharged out of cuſtody. This event did not detract from his popularity, or prevent his receiving great encouragement in his hiſtorical deſign. July 18, the court of common-council of the city of London agreed, "to ſubſcribe " 50l. a year for ſeven years to Mr. Carte, towards defray-

In the poſſeſſion of Mr. Nichols.

May 9, 1744.

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" ing the expence of his writing the Hiſtory of England." In the next month was printed a collection of the ſeveral papers that had been publiſhed by him relative to his great work. Oct. 18, the company of Goldſmiths voted 25l. a year for ſeven years, towards defraying the expences of tranſcribing letters, negotiations, and other materials of the like nature: and, in the December following, the companies of Grocers and Vintners ſubſcribed 25l. a year each, to the ſame purpoſe. Propoſals for printing the Hiſtory were circulated in 1746, and the firſt volume of it was completed in December 1747; when the credit of a work which had been uſhered into the world with ſo much preparation and expectation, and which had been ſupported by ſuch ample ſubſcriptions, was almoſt wholly overturned by a remarkable act of literary indiſcretion. Mr. Carte, having taken occaſion to ſpeak of the unction of our kings, and of the great effects annexed to it, introduced, in a note, a ſtory of one Chriſtopher Lovel, a native of Wells in Somerſetſhire, who is repreſented as having been healed of the evil, at Avignon, in 1716, by application to the Pretender. The indiſcretion he had been guilty of was hurtful to his intereſt. The corporation of London unanimouſly reſolved, in April 1748, to withdraw their ſubſcription; and the hiſtory fell into very general neglect. It is to the honour of Mr. Carte's fortitude, that he was not diſcouraged from proſecuting his undertaking; and perhaps he might receive private aid and ſupport, though public aſſiſtance was withdrawn. Whatever may have been the caſe in that reſpect, his ſecond volume, containing an account of all public tranſactions from the acceſſion of Henry III. in 1216, to the death of Henry VII. in 1509, appeared in 1750. The third volume, which extended to the marriage of the Elector Palatine with the princeſs Elizabeth, daughter of James I. in 1613, was publiſhed in 1752. The fourth volume, which Mr. Carte did not live to complete, appeared in 1755. It was intended to have been carried on to the Reſtoration, but concludes with the year 1654. It was his deſign to have brought the narration down to the Revolution, for which purpoſe he had been at uncommon pains to collect materials, wherever they could be found. Notwithſtanding our author's peculiar opinions and prejudices, his general hiſtory is undoubtedly a work of great merit in point of information. It is written with eminent exactneſs and diligence, and with a perfect knowledge of original authors. Mr. Carte died at Caldecot-houſe, near Abingdon, in Berkſhire, April 2, 1754. At his

his deceaſe, all his papers came into the hands of his widow, who was a daughter of Colonel Brett, and who afterwards married Mr. Jernegan, a gentleman intended for orders in the church of Rome; which, however, he declined taking, after he had received an education for that purpoſe (c). Mrs. Carte left the papers to her ſecond huſband for life, and after his death to the univerſity of Oxford. They are now depoſited in the Bodleian library, having been delivered by Mr. Jernegan to the univerſity, 1778, for a valuable conſideration. Whilſt they were in this gentleman's poſſeſſion, the earl of Hardwicke paid 200l. for the peruſal of them. For

(c) Beſides the works mentioned in the text, he was the author of the following publications. 1. "A Collection of original Letters and Papers, concerning the Affairs of England, from 1641 to 1660," in two vol. 8vo. 1739. 2. "The Hiſtory of the Revolutions of Portugal, from the Foundation of that Kingdom to the year 1567, with Letters of Sir Robert Southwell, during his Embaſſy there, to the Duke of Ormonde; giving a particular Account of the depoſing Don Alfonſo, and placing Don Pedro on the throne." 8vo. 1780. 3. "A full Anſwer to the Letter from a Byſtander," a pamphlet, 8vo. 1742. 4. "A full and clear Vindication of the full Anſwer to a Letter from a Byſtander." Ditto, 1743. The letter from a byſtander was written by the late Corbyn Morris, Eſq; 5. "Catalogue des Rolles Gaſcons, Normans, & François conſervés dans les Archives de la Tour de Londres; tiré d'après celui du Garde deſdites Archives: & contenant la Precis & le Sommaire de tous les Titres qui s'y trouvent concernant la Guienne, la Normandie, & les autres Provinces de la France, ſujettes autres fois aux Rois d'Angleterre, &c." In two vol. folio, with two moſt exact and correct indexes of places and perſons. Paris, 1743. This valuable collection, being calculated for the uſe of the French, is introduced with a preface in that language. 6. "A Preface to a Tranſlation, by Mrs. Thompſon, of the Hiſtory of the memorable and extraordinary Calamities of Margaret of Anjou, Queen of England, &c. by the Chevalier Michael Baudier." 8vo. London, 1735. 7. "Advice of a Mother to her Son and Daughter, tranſlated from the French of the Marchioneſs de Lambert." This hath gone through ſeveral editions. 8. "Farther Reaſons, addreſſed to Parliament, for rendering more effectual an Act of Queen Anne, relating to the veſting in Authors the Right of Copies, for the Encouragement of Learning, by R. H." Mr. Carte wrote, alſo, a paper (the MS. of which is in Mr. Nichols's poſſeſſion) recommending a public library to be formed at the Manſion-houſe, and that the 12 great companies of the city of London, ſhould each of them ſubſcribe 2000l. for that purpoſe. A tranſlation of Mr. Carte's "General Hiſtory of England" into French, was undertaken by ſeveral gentlemen in conjunction, but was never compleated. Some parts of the tranſlation are in Dr. Ducarel's poſſeſſion. Mr. Carte left behind him, in MS. "A Vindication of Charles I. with regard to the Iriſh Maſſacre." In 1758, was publiſhed a book, partly upon the ſame ſubject, intituled, "The Caſe of the Royal Martyr conſidered with Candour," in two vol. 8vo. the author of which acknowledges his obligations to Mr. Carte. It was written by the Rev. J. Boſwell, M. A. a clergyman and a ſchoolmaſter, at Taunton, in Somerſetſhire. The ſame gentleman was the author of "A Method of Study, or a uſeful Library," printed in 1738, in 8vo. a work of no diſtinguiſhed merit; and of two pamphlets, called "Remarks on the free and candid Diſquiſitions," which appeared in 1750 and 1751.

a conſideration of 300l. Mr. Macpherſon had the uſe of them; who from theſe and other materials, compiled his Hiſtory and State Papers. Mr. Carte was a man of a ſtrong conſtitution, and indefatigable application. When the ſtudies of the day were over, he would eat heartily; and in converſation was chearful and entertaining (D).

(D) Mr. Carte had two brothers, Samuel and John. Samuel Carte was admitted a ſcholar of Trinity-hall, Cambridge, on May 5, 1704, and proceeded LL. B. He was afterwards a member of Symond's-inn, and practiſed as a ſolicitor in Chancery, in which profeſſion he became eminent. He was alſo a learned antiquary. Moſt of his manuſcripts and papers relative to antiquities, are ſuppoſed to have been ſold by his widow to the late Sir Thomas Cave, Bart. He aſſiſted Dr. Jackſon, ſchoolmaſter of Coventry, in his account of the benefactions and charities belonging to that city; and was the editor, though without his name, of Brewſter's "Collectanea Ecclesiaſtica," to which he added many learned notes. Mr. Samuel Carte was alive in 1760, but died not long after. Several manuſcript letters of his, relative to ſubjects of antiquity, are in Dr. Ducarel's poſſeſſion.

Mr. John Carte was entered at Trinity-hall, Cambridge, Jan. 9, 1707, where he was admitted to the degree of LL. B. Having taken holy orders, he became firſt vicar of Yachbroke, in the county of Warwick, and was afterwards promoted, by the dean and chapter of Weſtminſter, to the vicarage of Hinckley, in Leiceſterſhire, with the rectory of Stoke annexed. He held alſo the neighbouring rectory of Stanton; and reſided at Hinckley, from 1720, till his death, which happened Dec. 17, 1735. A more particular account of him may be ſeen in Mr. Nichols's "Hiſtory of Hinckley."

Life by Baillet.

CARTES (RENE' DES), an eminent philoſopher and mathematician, was deſcended from an ancient and noble family of Touraine in France, and younger ſon of Joachin des Cartes, counſellor in the parliament of Rennes, by Jane Brochard, daughter of the lieutenant-general of Poictiers.

Bayle.

He was born at La Haye in Touraine, March 31, 1596. His father uſed to call him, when a child, the philoſopher, on account of his curioſity to know the reaſons of things. In 1604, he was ſent to the Jeſuits college at la Fleche, where he made great progreſs in the Latin and Greek tongues; and to poetry he diſcovered, when very young, a particular affection. The fables of the ancients afforded him alſo a particular pleaſure, by the agreeable turns of fancy in

Ibid.

their texture. As a reward for his exact diſcharge of his duty, he was diſpenſed with attending ſo cloſely to the lectures as his companions; and this liberty he made uſe of, to read over all the rare and valuable books he could procure. He left the college Aug. 1612, his father deſigning him for the army; but being as yet too young and weak to bear the fatigues of war, he was ſent to Paris the ſpring following. Though he did not launch into extravagance, or plunge into debauchery, yet, as he had no governor, he ſometimes gamed

gained very high, but had very great ſucceſs. At Paris he renewed his acquaintance with many, whom he had known at college, and who induced him to retire from the world to purſue his ſtudies without interruption; which he did for two years: but in May 1616, at the repeated ſolicitation of his friends, he ſet out for Holland, and entered himſelf a volunteer under the prince of Orange. He turned ſoldier, according to Baillet, that he might have a better opportunity to obſerve the different diſpoſitions of men, and to fortify himſelf againſt all the accidents of life. That he might not be uneaſy under the power of any ſuperior, he refuſed upon his firſt entrance all command and all engagements, and ſupported himſelf at his own charge: but, merely for form, and to keep up the cuſtom, he once received his pay, and preſerved that piece of money all his life, as a teſtimony of his having ſerved in the army. Life, p. 22, in 8vo. London 1692.

Whilſt he lay in garriſon at Breda, during the truce between the Spaniards and Dutch, an unknown perſon cauſed a problem in mathematics in the Dutch language, to be fixed up in the ſtreets: when Des Cartes ſeeing a concourſe of people ſtop to read it, deſired one who ſtood near him to explain it to him in Latin or French. The man promiſed to ſatisfy him, upon condition that he would engage to ſolve the problem; and Des Cartes agreed to the condition with ſuch an air, that the man, though he little expected ſuch a thing from a young cadet in the army, gave him his addreſs, and deſired him to bring him the ſolution. Des Cartes returned to his lodging, and next day viſited Beekman, principal of the college of Dort, who was the perſon that had tranſlated the problem to him. Beekman ſeemed ſurpriſed at his having ſolved it in ſuch a ſhort time; but his wonder was much increaſed to find, upon talking to the young gentleman, that his knowledge was much ſuperior to his own in thoſe ſciences, wherein he had employed his whole time for ſeveral years. Des Cartes, during his ſtay at Breda, wrote in Latin a treatiſe of muſic, and laid the foundation of ſeveral of his works. In October 1619, he entered himſelf a volunteer in the army of the duke of Bavaria. In 1621, he made the campaign in Hungary, under the count de Bucquoy; but the loſs of his general, who was killed at a ſiege that year, determined him to quit the army. Soon after he began his travels into the North, and viſited Sileſia, the utmoſt parts of Poland, Pomerania, the coaſts of the Baltic, the marquiſate of Brandenburgh, Holſtein, Eaſt Frieſland, and Weſt Frieſland, in his paſſage to which laſt place he Baillet.

was in danger of being murdered. The ſailors imagined him to be a merchant, who had a large ſum of money about him; and perceiving him to be a foreigner who had little acquaintance in the country, and a man of a mild diſpoſition, they reſolved to kill him, and throw his body into the ſea. They diſcourſed of their deſign before his face, not knowing that he underſtood any language except French, in which he ſpoke to his valet de chambre. Des Cartes ſtarted up of a ſudden; and drawing his ſword, ſpoke to them in their own language, in ſuch a tone as ſtruck a terror into them. Upon this they behaved very civilly. The year following he went to Paris, where he cleared himſelf from the imputation of having been received among the Roſicruſians, whom he looked upon as a company of impoſtors and viſionaries.

Baillet.

Dropping the ſtudy of mathematics, he now applied himſelf again to ethics and natural philoſophy. The ſame year he took a journey through Swiſſerland to Italy. Upon his return he ſettled at Paris; but his ſtudies being interrupted by frequent viſits, he went in 1628 to the ſiege of Rochelle. He came back to Paris in November; and a few days after, being preſent at a meeting of men of learning, at the houſe of M. Bagni, the pope's nuncio, he was prevailed upon to explain his ſentiments with regard to philoſophy. The nuncio afterwards urging him to publiſh them, he retired to Amſterdam in March 1629, and from thence to a place near Franeker in Frieſland, where he began his metaphyſical meditations, and ſpent ſome time in dioptrics. He alſo wrote, at this time, his thoughts upon meteors. In about ſix months he left Francker, and went to Amſterdam. He imagined that nothing could more promote the temporal felicity of mankind, than an happy union of natural philoſophy with mathematics. But before he ſhould ſet himſelf to relieve men's labours, or multiply the conveniences of life by mechanics, he thought it neceſſary to diſcover ſome means of ſecuring the human body from diſeaſe and debility. This led him to ſtudy anatomy, in which he employed all the winter at Amſterdam; and to the ſtudy of anatomy he joined that of chemiſtry. He took a ſhort tour about this time to England, and made ſome obſervations near London, concerning the declinations of the magnet. In the ſpring of 1633, he removed to Deventer, where he completed ſeveral works left unfiniſhed the year before, and reſumed his ſtudies in aſtronomy. In the ſummer he put the laſt hand to his "Treatiſe of the World." The next year he came back

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to Amſterdam, and ſoon after took a journey into Denmark, and the lower parts of Germany. In autumn 1635 he went to Lewarden in Frieſland, where he remained till 1637, and wrote his "Treatiſe of Mechanics." In 1637, he publiſhed his four treatiſes concerning method, dioptrics, meteors, and geometry. About this time he received an invitation to ſettle in England from Sir Charles Cavendiſh, brother to the earl of Newcaſtle, with which he did not appear backward to comply, eſpecially upon being aſſured that that king was a Catholic in his heart: but the civil wars breaking out in England, prevented this journey. At the end of 1631, Lewis XIII. of France invited him to his court, upon very honourable conditions; but he could not be prevailed with to quit his retirement: this year he publiſhed his meditations concerning the exiſtence of God, and the immortality of the ſoul. In 1645, he applied with freſh vigour to anatomy, but was a little diverted from his ſtudy, by the queſtion concerning the quadrature of the circle at that time agitated. During the winter of that year, he compoſed a ſmall tract againſt Gaſſendus's Inſtances, and another of the nature of the paſſions. About this time he carried on an epiſtolary correſpondance with the princeſs Elizabeth, daughter of Frederick V. elector palatine, and king of Bohemia, who had been his ſcholar in Holland. A diſpute ariſing between Chriſtina, queen of Sweden, and M. Chanut the reſident of France, concerning this queſtion; When a man carries love or hatred to exceſs, which of theſe two irregularities is the worſt? the reſident ſent the queſtion to Des Cartes, who upon that occaſion drew up the diſſertation upon love, publiſhed in the firſt volume of his letters, which proved highly ſatisfactory to the queen. In June 1647, he took a journey to France, where the king ſettled on him a penſion of 3000 livres; and returned to Holland about the end of September. In November he received a letter from M. Chanut, deſiring, in queen Chriſtina's name, his opinion of the ſovereign good; which he accordingly ſent her, with ſome letters upon the ſame ſubject formerly written to the princeſs Elizabeth, and his treatiſe of the paſſions. The queen was ſo highly pleaſed with them, that ſhe wrote him a letter of thanks with her own hand, and invited him to come to Sweden. He arrived at Stockholm, in Oct. 1648. Her majeſty engaged him to attend her every morning at five o'clock, to inſtruct her in his philoſophy; and deſired him to reviſe and digeſt all his unpubliſhed writings, and to draw up from them a complete body of philoſophy. She

Baillet.

Ibid.

purpoſed likewiſe to fix him in Sweden, by allowing him a revenue of 3000 crowns a year, with an eſtate which ſhould deſcend to his heirs and aſſigns for ever, and to eſtabliſh an academy, of which he was to be director: but theſe deſigns were broke off by his death, which happened Feb. 11, 1650, aged 54. His body was interred at Stockholm; and 17 years after removed to Paris, where a magnificent monument was erected to him in the church of Genevieve du Mont. Baillet.

Dr. Barrow in his "Opuſcula" tells us, that Des Cartes was undoubtedly a very ingenious man, and a real philoſopher, and one who ſeems to have brought thoſe aſſiſtances to that part of philoſophy, relating to matter and motion, which perhaps no other had done: that is, a great ſkill in mathematics; a mind habituated, both by nature and cuſtom, to profound meditation; a judgement exempt from all prejudices and popular errors, and furniſhed with a conſiderable number of certain and ſelect experiments; a great deal of leiſure; an entire diſengagement, by his own choice, from the reading of uſeleſs books, and the avocations of life; with an incomparable acuteneſs of wit, and an excellent talent of thinking clearly and diſtinctly, and of expreſſing his thoughts with the utmoſt perſpicuity. Dr. Edmund Halley, in a paper concerning optics, communicated to Mr. Wotton, and publiſhed by the latter in his "Reflections "upon ancient and modern Learning," writes as follows: "As to dioptrics, though ſome of the ancients mention re-"fraction, as a natural effect of tranſparent media; yet "Des Cartes was the firſt, who in this age has diſcovered "the laws of refraction, and brought dioptrics to a ſcience." Mr. John Keil, in the introduction to his "Examination of "Dr. Burnet's Theory of the Earth," tells us, that Des Cartes was ſo far from applying geometry and obſervations to natural philoſophy, that his whole ſyſtem is but one continued blunder upon the account of his negligence in that point; which he could eaſily prove, by ſhewing that his theory of the vortices, upon which his ſyſtem is grounded, is abſolutely falſe; and that Sir Iſaac Newton has ſhewn, that the periodical times of all bodies, which ſwim in vortices, muſt be directly as the ſquares of their diſtances from the center of them: but it is evident from obſervations, that the planets, in turning round the ſun, obſerve quite another law from this; for the ſquares of their periodical times are always as the cubes of their diſtances, and therefore ſince they do not obſerve that law, which of neceſſity they muſt,

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if they ſwim in a vortex, it is a demonſtration, that there are no vortices, in which the planets are carried round the ſun. "Nature, ſays Voltaire, had favoured Des Cartes "with a ſhining and ſtrong imagination, whence he be- "came a very ſingular perſon, both in private life, and in "his manner of reaſoning. This imagination could not "conceal itſelf, even in his philoſophical works, which are "every where adorned with very ſhining, ingenious meta- "phors. Nature had almoſt made him a poet; and indeed "he wrote a piece of poetry for the entertainment of Chriſ- "tina queen of Sweden, which however was ſuppreſſed in "honour of his memory. He extended the limits of geo- "metry as far beyond the place where he found them, as Sir "Iſaac Newton did after him; and firſt taught the method "of expreſſing curves by equations. He applied this geo- "metrical and inventive genius to dioptrics, which when "treated by him became a new art; and if he was miſtaken "in ſome things, the reaſon is, that a man who diſcovers a "new tract of land, cannot at once know all the properties "of the ſoil. Thoſe who come after him, and make theſe "lands fruitful, are at leaſt obliged to him for the diſco- "very." Voltaire acknowledges, that there are innumer- able errors in the reſt of Des Cartes works; but adds, that geometry was a guide which he himſelf had in ſome mea- ſure formed, and which would have ſafely conducted him through the ſeveral paths of natural philoſophy: neverthe- leſs, he at laſt abandoned this guide, and gave entirely into the humour of framing hypotheſes; and then philoſophy was no more than an ingenious romance, fit only to amuſe the ignorant. "He puſhed his metaphyſical errors ſo far, as "to declare that two and two make four for no other rea- "ſon but becauſe God would have it ſo." However, it "will not be making him too great a compliment, if we "affirm, that he was valuable even in his miſtakes. He de- "ceived himſelf, but then it was at leaſt in a methodical "way. He deſtroyed all the abſurd chimæras, with which "youth had been infatuated for 2000 years. He taught his "contemporaries how to reaſon, and enabled them to em- "ploy his own weapons againſt himſelf. If Des Cartes did "not pay in good money, he however did great ſervice in "crying down that of a baſe alloy." Des Cartes is ſaid to have borrowed his improvements in algebra and geome- try from Mr. Thomas Harriot's "Artis Analyticæ Praxis." He was never married, but had one natural daughter, who died when ſhe was but five years old.

Letters concerning the Engliſh nation.

See Wallis's Algebra, Lond. 1685, fol.

Biog. Brit.

CARTWRIGHT (WILLIAM), was born at Northway, near Tewkſbury in Glouceſterſhire, in 1611. From the free-ſchool of Cirenceſter, he was removed to Weſtminſter-ſchool, being choſen a king's ſcholar. In 1628, he was elected a ſtudent of Chriſt-church in Oxford. He took the degree of M. A. in 1635. Afterwards he went into holy orders, and became a celebrated preacher in the univerſity. In 1642, biſhop Duppa appointed him to be ſuccentor in the church of Saliſbury, and, in 1643, he was choſen junior proctor of the univerſity. He was alſo metaphyſical reader to the univerſity. He died in 1643, aged 33. Ben Jonſon ſaid of him, "My ſon Cartwright writes "all like a man." There are extant of this author's four plays, beſides other poems, which were printed together in 1651, accompanied by above 50 copies of commendatory verſes. Wood tells us, Cartwright wrote alſo, 1. "Poe-"mata Græca & Latina." 2. "An Offspring of Mercy "iſſuing out of the Womb of Cruelty: a Paſſion Sermon, "preached at Chriſt-church in Oxford, on Acts ii. 23." 3. "On the ſignal Days in the Month of November, in re-"lation to the Crown and Royal Family: a Poem." 4. "Poems and Verſes, containing Airs for ſeveral Voices, ſet "by Mr. Henry Lawes."

Prince's Worthies of Devon. Biog. Brit.

CARY (ROBERT), a learned chronologer, was born at Cookinton in the county of Devon, about 1615. He took his degrees in arts at Oxford, and was created LL. D. by virtue of mandatory letters from the chancellor, William marquis of Hertford, his kinſman, in 1644. After his return from his travels, he was preſented by the aforeſaid nobleman to the rectory of Portlemouth, near Kingſbridge in Devonſhire; but not long after drawn over by the Preſbyterian miniſters to their party, and choſen moderator of that part of the ſecond diviſion of the county of Devon, which was appointed to meet at Kingſbridge. Nevertheleſs, upon the reſtoration of Charles II. he was one of the firſt that congratulated that prince upon his return, and ſoon after was preferred to the archdeaconry of Exeter: but in 1664, he was on ſome pretext, furniſhed by his infirmities or imprudence, ejected out of it by ſome great men then in power. The reſt of his days he ſpent at his rectory at Portlemouth, and died, aged 73, in 1688. He publiſhed "Palælogia "Chronica, a Chronological Account of ancient Time, in "three parts, 1. Didactical, 2. Apodeictical. 3. Canonical," in 1677. He alſo tranſlated into Latin verſe thoſe hymns

Ibid.

of

of our church, that are appointed to be read after the leſſons, together with the creed. In his carriage and behaviour, he was as much a gentleman, as he was in his birth and extraction; free and generous, courteous and obliging, and very critical in all the arts of complaiſance and addreſs. Prince. Biog. Brit.

CARY (Lucius), eldeſt ſon of Henry the firſt lord viſcount Falkland, was born, as is ſuppoſed, at Burford in Oxfordſhire about 1610. He received his academical learning at Trinity college in Dublin, and St. John's college in Cambridge. Before he came to be 20 years of age, he was maſter of an ample fortune, which deſcended to him by the gift of a grandfather, without paſſing through his father and mother, who were then alive. Shortly after that, and before he was of age, he went into the Low Countries, with a reſolution of procuring a command; but was diverted from it by the complete inactivity of that ſummer. On his return to England, he entered upon a very ſtrict courſe of ſtudy. We are informed by lord Clarendon, that his houſe being within a little more than 10 miles of Oxford, he contracted familiarity and friendſhip with the moſt polite and accurate men of that univerſity, who found ſuch an immenſeneſs of wit, and ſuch a ſolidity of judgement in him, ſo infinite a fancy, bound in by moſt exact reaſoning, ſuch a vaſt knowledge, that he was not ignorant in any thing, yet ſuch an exceſſive humility, as if he had known nothing, that they frequently reſorted, and dwelt with him, as in a college ſituated in a purer air; ſo that his houſe was a univerſity in a leſs volume, whither they came, not ſo much for repoſe, as ſtudy; and to examine and refute thoſe groſſer propoſitions which lazineſs and conſent made current in vulgar converſation. Before he was 23 years of age, he had read over all the Greek and Latin fathers, and was indefatigable in looking over all books, which with great expence he cauſed to be tranſmitted to him from all parts. About the time of his father's death, in 1633, he was made one of the gentlemen of the privy-chamber to Charles I. In 1639, he was in the expedition againſt the Scots, and afterwards went a volunteer with the earl of Eſſex. He was choſen, in 1640, a member of the Houſe of Commons for Newport in the Iſle of Wight, in the parliament which began at Weſtminſter April 13, the ſame year. The debates being there managed with all imaginable gravity and ſobriety, he contracted ſuch a reverence for parliaments, that he thought it really impoſſible they could ever produce miſchief or inconvenience Wood. Athen. Ox. vol. I. col. 586.

to the kingdom, or that the kingdom could be tolerably happy in the intermiſſion of them. From the unhappy and unſeaſonable diſſolution of that parliament, he probably harboured ſome jealouſy and prejudice to the court, towards which he was not before immoderately inclined. He was choſen again for the ſame place in the parliament, which began the 3d of November following; and in the beginning of it declared himſelf very ſharply and ſeverely againſt thoſe exorbitances of the court, which had been moſt grievous to the ſtate. He was ſo rigid an obſerver of eſtabliſhed laws and rules, that he could not endure a breach or deviation from them; and thought no miſchief ſo intolerable, as the preſumption of miniſters of ſtate to break poſitive rules for reaſons of ſtate, or judges to tranſgreſs known laws upon the title of convenience or neceſſity. This made him ſo ſevere againſt the earl of Strafford and the lord Finch, contrary to his natural gentleneſs and temper. With reſpect to both thoſe lords, he was miſled by the authority of thoſe who, he believed, underſtood the laws perfectly, of which himſelf was utterly ignorant. He had contracted a prejudice againſt archbiſhop Laud, and ſome others of the biſhops; which biaſſed his judgement ſo far, as to make him concur in the firſt bill to take away the votes of biſhops in the Houſe of Lords. This gave occaſion to ſome to believe, that he was no friend to the church, and the eſtabliſhed government of it: it alſo cauſed many in the Houſe of Commons to imagine and hope, that he might be brought to a further compliance with their deſigns. Indeed, the great opinion he had of the uprightneſs and integrity of thoſe perſons who appeared moſt active againſt the court, kept him longer from ſuſpecting any deſign againſt the peace of the kingdom; and though he differed from them commonly in concluſions, he believed long their purpoſes were honeſt. When better informed what was law, and diſcerning in them a deſire to controul that law by a vote of one or both houſes, no man more oppoſed thoſe attempts, and gave the adverſe party more trouble, by reaſon and argumentation. About ſix months after paſſing the above-mentioned bill for taking away the biſhops votes, when the ſame argument came again into debate, he changed his opinion, and gave the houſe all the oppoſition he could; inſomuch, that he was by degrees looked upon as an advocate for the court; to which he contributed ſo little, that he declined thoſe addreſſes, and even thoſe invitations which he was obliged almoſt by civility to entertain. He was ſo jealous of the leaſt imagination of his

Clarendon.

Ibid.

Ibid.

Ibid.

inclining

inclining to preferment, that he affected even a moroſeneſs to the court and to the courtiers, and left nothing undone which might prevent and divert the king's or queen's favour towards him, but the deſerving it. When the king ſent for him once or twice to ſpeak to him, and to give him thanks for his excellent comportment in thoſe councils which his majeſty termed doing him ſervice, his anſwers were more negligent, and leſs ſatisfactory, than might be expected; as if he cared only that his actions ſhould be juſt, not that they ſhould be acceptable: and he took more pains, and more forced his nature to actions unagreeable and unpleaſant to it, that he might not be thought to incline to the court, than moſt men have done to procure an office there: not that he was in truth averſe from receiving public employment, for he had a great devotion to the king's perſon, and had before uſed ſome ſmall endeavour to be recommended to him for a foreign negociation, and had once a deſire to be ſent ambaſſador into France; but he abhorred an imagination or doubt ſhould ſink into the thoughts of any man, that in the diſcharge of his truſt, and duty in parliament he had any biaſs to the court, or that the king himſelf ſhould apprehend that he looked for a reward for being honeſt. For this reaſon, when he heard it firſt whiſpered, that the king had a purpoſe to make him a privy-counſellor, for which there was in the beginning no other ground but becauſe he was known to be well qualified, he reſolved to decline it, and at laſt ſuffered himſelf to be only over-ruled by the advice and perſuaſion of his friends to ſubmit to it. Afterwards when he found that the king intended to make him ſecretary of ſtate, he was poſitive to refuſe it, declaring to his friends that he was moſt unfit for it, and that he muſt either do that which would be great diſquiet to his own nature, or leave that undone which was moſt neceſſary to be done by one that was honoured with that place; for the moſt juſt and honeſt men did, every day, that which he could not give himſelf leave to do. He was ſo exact and ſtrict an obſerver of juſtice and truth, that he believed thoſe neceſſary condeſcenſions and applications to the weakneſs of other men, and thoſe arts and inſinuations which are neceſſary for diſcoveries, and prevention of ill, would be in him a declenſion from his own rules of life, though he acknowledged them fit, and abſolutely neceſſary to be practiſed in thoſe employments. However he was at laſt prevailed upon to ſubmit to the king's command, and became his ſecretary: but, two things he could never bring himſelf to, whilſt he continued

in

in that office (which was to his death) for which he was contented to be reproached, as for omissions in a most necessary part of his place. The one, employing of spies, or giving any countenance or entertainment to them; not such emissaries, as with danger would venture to view the enemy's camp, and bring intelligence of their number, or quartering, or any particulars that such an observation can comprehend; but those who, by communication of guilt, or dissimulation of manners, wind themselves into such trusts and secrets, as enable them to make discoveries. The other, the liberty of opening letters, upon a suspicion that they might contain matter of dangerous consequence. For the first, he would say such instruments must be void of all ingenuity and common honesty, before they could be of use; and afterwards they could never be fit to be credited: and that no single preservation could be worth so general a wound, and corruption of human society, as the cherishing such persons would carry with it. The last he thought such a violation of the law of nature, that no qualification by office could justify him in the trespass; and though he was convinced by the necessity and iniquity of the time, that those advantages of information were not to be declined, and were necessarily to be practised, he found means to put it off from himself; whilst he confessed, he needed excuse and pardon for the omission. In all other particulars he filled his place with great sufficiency, being well versed in languages, and with the utmost integrity, being above corruption of any kind.

He was one of the lords, who, June 5, 1642, signed a declaration, wherein they professed they were fully persuaded that his majesty had no intention to raise war upon his parliament. Biog. Brit. About the same time he subscribed to levy twenty horse for his majesty's service. Upon which, and other accounts, he was excepted from the parliament's favour in the instructions given by the two houses to their general the earl of Essex. Wellwood's Memoirs. Whilst he was with the king at Oxford, his majesty went one day to see the public library, where he was shewed among other books a Virgil, nobly printed, and exquisitely bound. The lord Falkland, to divert the king, would have his majesty make a trial of his fortune by the Sortes Virgilianæ, an usual kind of divination in ages past, made by opening a Virgil. The king opening the book, the passage which happened to come up, was that part of Dido's imprecation against Æneas, iv. 615, &c. which is thus translated by Dryden.

"Oppress'd

" Oppreſs'd with numbers in th' unequal field,
" His men diſcourag'd, and himſelf expell'd;
" Let him for ſuccour ſue from place to place,
" Torn from his ſubjects and his ſon's embrace, &c."

King Charles ſeeming concerned at this accident, the lord Falkland, who obſerved it, would likewiſe try his own fortune in the ſame manner; hoping he might fall upon ſome paſſage, that could have no relation to his caſe, and thereby divert the king's thoughts from any impreſſion the other might make upon him: but the place lord Falkland ſtumbled upon was yet more ſuited to his deſtiny, than the other had been to the king's; being the following expreſſions of Evander, upon the untimely death of his ſon Pallas, Æn. xi. 152. Biog. Brit.

" O Pallas! thou haſt fail'd thy plighted word,
" To fight with caution, not to tempt the ſword:
" I warn'd thee, but in vain; for well I knew
" What perils youthful ardour would purſue;
" That boiling blood would carry thee too far;
" Young, as thou wert, in dangers, raw to war.
" O curſt eſſay of arms, diſaſt'rous doom,
" Prelude of bloody fields, and fights to come."

From the beginning of the civil war his natural chearfulneſs and vivacity grew clouded, and a kind of ſadneſs and dejection of ſpirit ſtole upon him, which he had never been uſed to: yet being among thoſe who believed that one battle would end all differences, and that there would be ſo great a victory on one ſide, that the other would be compelled to ſubmit to any conditions from the victor (which ſuppoſition and concluſion generally ſunk into the minds of moſt men, and prevented the looking after many advantages that might then have been laid hold of,) he reſiſted thoſe indiſpoſitions, " & in luctu bellum inter remedia erat." But after the reſolution of the two houſes, not to admit any treaty for peace, thoſe indiſpoſitions, which had before touched him, grew into a perfect habit of unchearfulneſs; and he, who had been ſo exactly eaſy and affable to all men, became on a ſudden leſs communicable, ſad, pale, and exceedingly affected with the ſpleen. In his cloaths and habit, which he had minded before always with more neatneſs and induſtry and expence than is uſual to ſo great a ſoul, he was now not only incurious, but too negligent; and in his reception of ſuitors, and the neceſſary or caſual addreſſes to his Clarendon. Ibid.

his place, ſo quick and ſharp, and ſevere, that there wanted not ſome men (ſtrangers to his nature and diſpoſition) who believed him proud and imperious. When there was any overture or hope of peace, he would be more erect and vi-
Clarendon. gorous, and exceedingly ſolicitous to preſs any thing which he thought might promote it: and ſitting among his friends, often, after a deep ſilence and frequent ſighs, would, with a ſhrill and ſad accent, repeat the word Peace, Peace; and would paſſionately profeſs, that the very agony of the war, and the view of the calamities and deſolation the kingdom did and muſt endure, took his ſleep from him, and would ſhortly break his heart. This made ſome think, or pretend to think, that he was ſo much enamoured of peace, that he would have been glad the king ſhould have bought it at any price; which was a moſt unreaſonable calumny: yet it made ſome impreſſion on him, or at leaſt he uſed it for an excuſe of the daringneſs of his ſpirit; for at the ſiege of Glouceſter, when his friend paſſionately reprehended him for expoſing his perſon unneceſſarily to danger (for he delighted to viſit the trenches, and neareſt approaches, and to diſcover what the enemy did) as being ſo much beſide the duty of his place, that it might be underſtood rather to be againſt it, he would ſay merrily, "That his office could not "take away the privilege of his age; and that a ſecretary "in war might be preſent at the greateſt ſecret of danger:" but withal alledged ſeriouſly, "That it concerned him to be "more active in enterprizes of hazard, than other men, "that all might ſee that his impatience for peace proceeded "not from puſillanimity, or fear to adventure his own per-"ſon." In the morning before the firſt battle of Newbury (A), as always upon action, he was very chearful; and putting himſelf into the firſt rank of the lord Byron's regiment, advanced upon the enemy, who had lined the hedges on both ſides with muſqueteers; from whence he was ſhot with a muſquet in the lower part of the belly, and in the inſtant falling from his horſe, his body was not found till the next morning. Thus fell that incomparable young man, in the 34th year of his age, having ſo much diſpatched the true buſineſs of life, that the eldeſt rarely attain to that

(A) Whitelock ſays, that in the morning before the battle, he called for a clean ſhirt, and being aſked the reaſon of it, anſwered, "That if he "were ſlain in battle, they ſhould not "find his body in foul linen." Being diſſuaded by his friends to go into the fight, as having no call to it, and being no military officer, he ſaid, "He "was weary of the times, and fore-"ſaw much miſery to his own country, "and did believe he ſhould be out of "it ere night."

immenſe

immenſe knowledge, and the youngeſt enter not into the world with more innocency.

His contemporaries, particularly lord Clarendon, aſſure us, he was a man of prodigious parts, both natural and acquired, of a wit ſo ſharp, and a nature ſo ſincere, that nothing could be more lovely; of great ingenuity and honour, of the moſt exemplary manners, and ſingular good nature, and of the moſt unblemiſhed integrity; of that inimitable ſweetneſs and delight in converſation, of ſo flowing and obliging a humanity and goodneſs to mankind, and of that primitive ſimplicity and integrity of life, as was ſcarce ever equalled. His familiarity and friendſhip, for the moſt part, was with men of the moſt eminent and ſublime parts, and of untouched reputation in point of integrity. He was a great cheriſher of wit and fancy, and good parts in any man; and, if he found them clouded with poverty or want, a moſt liberal and bountiful patron towards them, even above his fortune. As he was of a moſt incomparable gentleneſs, application, and even ſubmiſſion, to good and worthy, and entire men, ſo he was naturally (which could not but be more evident in his place of ſecretary of ſtate, which ſubjected him to another converſation and intermixture than his own election would have done) *adverſus malos injucundus*, unpleaſant to bad men; and was ſo ill a diſſembler of his diſlike and diſinclination to ill men, that it was not poſſible for ſuch not to diſcern it. There was once in the houſe of commons ſuch a declared acceptation of the good ſervice an eminent member had done to them, and, as they ſaid, to the whole kingdom, that it was moved, he being preſent, "That the ſpeaker might, in the name of "the whole houſe, give him thanks; and then, that every "member might, as a teſtimony of his particular acknow-"ledgment, ſtir or move his hat towards him:" the which (though not ordered) when very many did, the lord Falkland, who believed the ſervice itſelf not to be of that moment, and that an honourable and generous perſon could not have ſtooped to it for any recompenſe, inſtead of moving his hat, ſtretched both his arms out, and claſped his hands together upon the crown of his hat, and held it cloſe down to his head, that all men might ſee how odious that flattery was to him, and the very approbation of the perſon, though at that time moſt popular. He was conſtant and pertinacious in whatſoever he reſolved to do, and not to be wearied by any pains that were neceſſary to that end. And therefore having once reſolved not to ſee London, which he loved above

above all places, till he had perfectly learned the Greek tongue, he went to his own houſe in the country, and purſued it with that indefatigable induſtry, that it will not be believed in how ſhort a time he was maſter of it, and accurately read all the Greek hiſtorians. He had a courage of the moſt clear and keen temper, and ſo far from fear, that he ſeemed not without ſome appetite of danger; and therefore, upon any occaſion of action, he always engaged his perſon in thoſe troops which he thought, by the forwardneſs of the commanders, to be moſt like to be fartheſt engaged; and in all ſuch encounters he had about him an extraordinary chearfulneſs, without at all affecting the execution that uſually attended them; in which he took no delight, but took pains to prevent it, where it was not by reſiſtance made neceſſary. At Edge-hill, when the enemy was routed, he was like to have incurred great peril, by interpoſing to ſave thoſe who had thrown away their arms, and againſt whom, it may be, others were more fierce for their having thrown them away: ſo that a man might think he came into the field, chiefly out of curioſity to ſee the face of danger, and charity to prevent the ſhedding of blood. Yet in his natural inclination, he acknowledged he was addicted to the profeſſion of a ſoldier. Many attempts were made upon him, by the inſtigation of his mother (who was a lady of another perſuaſion in religion, and of a moſt maſculine underſtanding, allayed with the paſſion and infirmities of her own ſex) to pervert him in his piety to the church of England, and to reconcile him to that of Rome; which they proſecuted with the more confidence, becauſe he declined no opportunity or occaſion of conference with thoſe of that religion, whether prieſts or laics; diligently ſtudied the controverſies, and, as was obſerved before, exactly read all, or the choiceſt of the Greek and Latin fathers; and having a memory ſo ſtupendous, that he remembered, on all occaſions, whatſoever he read. He was ſo great an enemy to that paſſion and uncharitableneſs which he ſaw produced by difference of opinion in matters of religion, that in all thoſe diſputations with prieſts and others of the Roman church, he affected to manifeſt all poſſible civility to their perſons and eſtimation of their parts: but this charity towards them was much leſſened, and any correſpondence with them quite declined, when by ſiniſter arts they had corrupted his two younger brothers, being both children, and ſtolen them from his houſe, and tranſported them beyond ſeas, and perverted his ſiſters; upon which occaſion he

wrote

wrote two large diſcourſes againſt the principal poſitions of that religion, with that ſharpneſs of wit and full weight of reaſon, that the church, ſays lord Clarendon, is deprived of great jewels in the concealment of them, and that they are not publiſhed to the world (c). As to his perſon he was little, and of no great ſtrength: his hair was blackiſh, and ſomewhat flaggy; and his eye black and lively. His body was buried in the church of Great Tew. His uſual ſaying was, "I pity unlearned gentlemen in a rainy day."

CARYLL (JOHN), was probably a native of Suſſex. He was of the Roman Catholic perſuaſion, being ſecretary to queen Mary, the wife of James II. and one who followed the fortunes of his abdicating maſter; who rewarded him, firſt with knighthood, and then with the honorary titles of earl Caryll and baron Dartford. How long he continued in that ſervice is not known: but he was in England in the reign of queen Anne, and recommended the ſubject of the "Rape of the Lock" to Mr. Pope, who at its publication addreſſed it to him. He was alſo the intimate friend of Pope's "Unfortunate Lady." He was the author of two plays; 1. "The Engliſh Princeſs; or the Death of Richard the Third, 1667." 4to. 2. "Sir Salomon, or the Cautious Coxcomb, 1671." 4to. And in 1700, he publiſhed "The Pſalms of David, tranſlated from the Vulgat," 12mo. In Tonſon's edition edition of Ovid's Epiſtles, that Nichols's Select Collection of Miſcellany Poems.

(c) Biſhop Barlow (Genuine remains, p. 329.) ſays, "That when "Mr. Chillingworth undertook the "defence of Dr. Potter's book againſt "the jeſuit, he was almoſt continually at Tew with my lord Falkland, "examining the reaſons of both parties, pro and con, and their invalidity or conſequence; where Mr. "Chillingworth had the benefit of my "lord's company and his good library. "The benefit he had by my lord's "company and rational diſcourſe was "very great, as Mr. Chillingworth "would modeſtly and truly confeſs. "And ſo was alſo that which he received from his library, which was "well furniſhed with choice books, "ſuch as Mr. Chillingworth neither "had, nor ever heard of many of "them, till my lord ſhewed him the "books and the paſſages in them, "which were ſignificant and pertinent "to his purpoſe." Biog. Brit.

His writings are, 1. "Poems." 2. "Speeches, viz. A ſpeech of uniformity. A ſpeech of evil counſellors, "about the king, 1640. A ſpeech "concerning John lord Finch and the "judges. A draught of a ſpeech concerning epiſcopacy was found among "his papers, and publiſhed at Oxford "in 1644." 3. "A diſcourſe concerning epiſcopacy, London, 1660." 4. "A diſcourſe of the infallibility of "the church of Rome, Oxford, 1645." 5. "A view of ſome exceptions made "againſt the diſcourſe of the infallibility of the church of Rome, Oxford, 1646." 6. "A letter to Mr. F. M. anno 1636, printed at the end "of Mr. Charles Gataker's Anſwer "to five captious queſtions, propounded "by a factor for the Papacy, &c." — Several of his Poems are in Nichols's "Select Collection."

of "Briſeis to Achilles" is ſaid to be by Sir John Caryll; and in Nichols's "Select Collection of Miſcellany Poems," vol. II. p. 1. the firſt Eclogue of Virgil is tranſlated by the ſame ingenious poet. He was living in 1717, and at that time muſt have been a very old man. See three of his letters in the "Additions to Pope," vol. II. p. 114.

CASA (JOHN DE), a moſt polite Italian writer of the 16th century, was born at Florence, and became in time archbiſhop of Benevento. He was employed in many important negotiations by the Popes, and died at Rome in 1556, regretted by all the learned, whoſe friend and protector he was. He wrote with the utmoſt elegance in both Italian and Latin. His "Galateus, ſeu de morum elegantiâ," is the moſt eſteemed of all his works in proſe: it was publiſhed at Hanover, 1603, cum notis Nat. Chytræi, 8vo. His poems, eſpecially thoſe of his youth, are very licentious, and (it is ſaid) hindered him from being a cardinal. Jurieu and others before him have charged him with being the author of an infamous piece "de laudibus ſodomiæ," which however he denied, nor is it generally believed; but it is certain, that he wrote ſome very looſe and profligate poems. See the teſtimonies about him, collected by Pope Blount in his "Cenſura Authorum, &c."

CASAS (BARTHOLOMY DE LAS), a Spaniard, and the illuſtrious biſhop of Chiapa, was born at Seville, in 1474; and, at 19, attended his father, who went with Chriſtopher Columbus to the Indies in 1493. Upon his return, he became an eccleſiaſtic, and a curate in the iſle of Cuba; but quitted his cure and his country, in order to devote himſelf to the ſervice of the Indians, who were then enſlaved to the moſt ridiculous ſuperſtitions, as well as the moſt barbarous tyranny. The Spaniſh governors had long ſince made Chriſtianity deteſted by their unheard-of cruelties: the Indians trembled at the very name of Chriſtian. This humane and pious miſſionary reſolved to croſs the ſeas, and to lay their cries and their miſeries at the feet of Charles V. The affair was diſcuſſed in council; and the repreſentations of Caſas ſo ſenſibly affected the emperor, that he made ordinances, as ſevere to the perſecutors, as favourable to the perſecuted. But theſe ordinances were never executed: the Spaniſh governors, or rather tyrants, continued to plunder and murder; and they had a doctor, one Sepulveda, who undertook even to juſtify theſe outrages by human and divine laws, and

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by the examples of the Iſraelites, who conquered the people of Canaan. This horrible book was printed at Rome, but proſcribed in Spain; and Caſas, now become biſhop of Chiapa, refuted this apology for tyranny and murder. This treatiſe, intituled, "The Deſtruction of the Indians," and tranſlated into very many languages, is full of details which ſhock humanity. Soto, the emperor's confeſſor, was appointed arbiter of the difference between Caſas, a biſhop worthy of the firſt ages of the church, and Sepulveda, a doctor and advocate for principles which would not have been adopted by an heathen: and the reſult of all this was laid before Charles V. who, however, had too many affairs upon his hands, to pay a due attention to it; and the governors continued to tyrannize as uſual. Caſas employed above 50 years in America, labouring with inceſſant zeal, that the Indians might be treated with mildneſs, equity, and humanity: but, inſtead of availing any thing, he drew upon himſelf endleſs perſecutions from the Spaniards; and, though he eſcaped with his life, might properly enough be called a martyr to the liberty of the Indians. After refuſing ſeveral biſhoprics in America, he was conſtrained to accept that of Chiapa in 1544. He reſided there till 1551, when the infirm ſtate of his health obliged him to return to his native country; and he died at Madrid in 1566, aged 92.

Beſides his "Deſtruction of the Indians," and other pieces on the ſame ſubject, there is a very curious Latin work of his, upon this queſtion; "Whether kings or "princes can in conſcience, by any right, or by virtue of "any title, alienate citizens and ſubjects from their natural "allegiance, and ſubject them to a new and foreign juriſ"diction?" All his writings ſhew a ſolid judgment, profound learning, true piety, and an excellent heart.

CASAUBON (Isaac), a learned critic, was born at Geneva, February 18, 1559. The firſt part of his education he received from his father, and at nine years of age could ſpeak and write Latin readily and correctly: but his father's engagements obliging him to be almoſt always abſent from home for three years, he entirely forgot all that he had learned of him. In 1578, he was ſent to proſecute his ſtudies at Geneva, and quickly recovered the time he had loſt. He learned Greek of Francis Portus the Cretan, and was choſen profeſſor in Portus's room in 1582, when he was but 23. In 1583, he publiſhed his notes on Diogenes Laertius, and dedicated them to his father, who com- Biog. Brit.

mended him, but told him at the same time, "He should "like better one note of his upon the holy Scriptures, than "all the pains he could bestow upon profane authors." In 1584, he printed his "Lectures upon Theocritus," which he dedicated to Henry Stephens, the celebrated printer, whose daughter he married April 28, 1586. In 1587, his "Commentary on Strabo" was published at Geneva: his edition of the "New Testament" also appeared this year; and in 1588 were printed his "Notes upon Dionysius Hali-"carnassensis." In 1589, he published his "Notes on Po-"lyænus's Stratagemata (A), and on Dicæarchus;" and in 1590, his edition of "Aristotle in Greek and Latin," was printed. He published an edition of "Pliny's Letters, with "short Notes, and the ancient Latin Panegyricks (B)," in 1591; "Theophrastus's Characters" in 1592 (C); "Apu-"leius's Apology" in 1594; and his "Commentary on Sue-"tonius" in 1595. After continuing 14 years professor of the Greek tongue at Geneva, he went in 1596 to be pro-fessor of Greek and Latin at Montpelier, with a more con-siderable salary than he had at Geneva. What was promised him here was not performed: the abatements made in his salary, which was also not regularly paid, with some other uneasinesses, almost determined him to return soon to Gene-va. But going to Lyons in 1598, M. de Vicq, a consider-able man at Lyons, to whom Casaubon had been recom-mended, took him into his house, and carried him with him to Paris; where he was presented to Henry IV. who offered him a professor's place at Paris. Casaubon remained for some time in suspense which course to take, but at last went back to Montpelier. Not long after, he received a letter from the king, dated January 3, 1599, inviting him to Paris, in order to be professor of belles lettres. He set out for that city February 26 following. When he arrived at Lyons in his way thither, M. de Vicq advised him to stay with him till the king's arrival, which was soon expected.

(A) Casaubon was the first who pub-lished the Greek text of this author. The Latin version joined to it was done by Justus Vulteius, and first published in 1550.

(B) In 1591, he complains bitterly of embarrassments, occasioned by being bound in a great sum for Mr. Wotton, an Englishman, which he was forced to pay. This straitened him, till he was reimbursed by the care of his friends, and particularly of Joseph Scaliger, about a year after.

(C) The third edition, printed in 1612, is more correct than the former, being revised by the author. Casau-bon's edition of Theophrastus is still highly esteemed, and was one of those works which procured him most repu-tation. Joseph Scaliger highly extols it. Gen. Dict.

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Having long waited in vain for the king, he made a journey to Geneva, and then went to Paris. The king gave him a favourable reception; but, from the jealouſy of ſome of the other profeſſors, and his being a Proteſtant, he received much trouble and vexation, and loſt the profeſſorſhip of which he had a promiſe. He was appointed one of the judges on the Proteſtants' ſide, at the conference held at Fontainebleau, between du Perron biſhop of Evereux, and Philip du Pleſſis Mornay. Having returned to Lyons in May 1600, to haſten the impreſſion of his Athenæus, which was printing there, he unluckily incurred the diſpleaſure of his great friend M. de Vicq (who had all along entertained him and his whole family in his houſe when they were in that city) by refuſing to accompany him into Switzerland. Caſaubon was afraid of loſing, in the mean time, the place of library-keeper to the French king, of which he had a promiſe, and which from the librarian's illneſs was likely to become ſoon vacant. Returning to Paris with his wife and family, the September following, he was well received by the king and by many perſons of diſtinction, and read private lectures. At the ſame time he publiſhed ſeveral of the ancients (D), and made ſuch proficiency in learning Arabic, that he undertook to compile a dictionary of it, and tranſlated ſome books of that language into Latin. The uneaſineſs he received at Paris made him deſirous of leaving it; but Henry IV. augmented his penſion with 200 crowns; and in the end of 1603, Caſaubon came into poſſeſſion of the place of the king's library-keeper, vacant by the death of Goſſelin. He wrote in 1607, on occaſion of the famous diſpute between Pope Paul V. and the republic of Venice, a treatiſe "De "libertate eccleſiaſtica," containing a vindication of the rights of ſovereigns againſt the encroachments of the church of Rome: but theſe differences being adjuſted while the book was printing, the king cauſed it to be ſuppreſſed. However, Caſaubon having ſent the ſheets as they were printed to ſome of his friends, a few copies were by that

(p) Viz. "Hiſtoriæ Auguſtæ ſcrip-"tores cum commentario, Paris, 1603, "1620. Leiden, 1670." "Diatriba "ad Dionis Chryſoſtomi orationes, Pa-"ris, 1604." "Perſii ſatyræ cum "commentariis, Paris, 1605." Theſe notes upon Perſius are the lectures he had formerly read at Geneva. They were enlarged in the edition of 1647. Joſeph Scaliger uſed to ſay of them, that the ſauce was better than the fiſh. "De ſatyrica Græcorum poeſi & Ro-"manorum ſatyra, libri duo, Paris, "1605." "Gregorii Nyſſeni epiſtola "ad Euſtathiam, Ambroſiam, & Ba-"ſiliſſam, Græce & Latinè, cum no-"tis, 1606." A complete liſt of his works may be ſeen in the Biographia Britannica.

means preſerved. By order of the king, who was deſirous of gaining him over to the Catholic religion, he had, in 1609, a conference with cardinal du Perron, upon the controverted points; but it had no effect upon Caſaubon, who died a Proteſtant.

This year he publiſhed at Paris his edition of Polybius, under the title "Polybii opera, Græcè & Latinè, ex verſione Iſaaci Caſauboni. Accedit Æneas Tacticus de toleranda obſidione, Græcè & Latinè." The Latin verſion of theſe two authors was done by Caſaubon, who intended to write a commentary on them; but went no further than the firſt book of Polybius, being hindered by death. The great Thuanus and Fronto-Ducæus the jeſuit were ſo pleaſed with this Latin verſion, that they ſaid it was not eaſy to determine, whether Caſaubon had tranſlated Polybius, or Polybius Caſaubon. Prefixed to it is a dedication to his majeſty, which paſſes for a maſter-piece of the kind: indeed Caſaubon had a talent for ſuch pieces, as well as for prefaces. In the former he praiſed without low ſervility, and in a manner very remote from flattery; in the latter he laid open the deſign and excellencies of the book he publiſhed, without oſtentation, and with an air of modeſty. So that he may ſerve as a model for ſuch performances, which ought ſo much the leſs to be neglected, as they firſt offer themſelves to the reader's view, and are deſigned to prejudice him in favour of the book itſelf. Caſaubon expected a conſiderable preſent from the king for this dedication; but his religion, as he informs us himſelf, prevented him from receiving any thing: to which Mr. Bernard adds, that Henry IV. being no great ſcholar, did not know the value of the preſent. In 1610, he received two very ſenſible blows: one by the murder of Henry IV. which deprived him of all hopes of keeping his place of librarian: the other, the converſion of his eldeſt ſon to Popery. The loſs of the king, his patron and protector, made him reſolve to come over into England, whither he had often been invited by James I. He arrived in this country October 1610. The king took great pleaſure in converſing with him, admitted him ſeveral times to eat at his own table, and made him a preſent of 150l. to enable him to viſit the univerſities of Oxford and Cambridge. January 3, 1611, Caſaubon was made a denizen; and the 19th, the king granted him a penſion of 300l. as alſo two prebends, one at Canterbury, and the other at Weſtminſter. His majeſty likewiſe wrote to the queen regent of France, deſiring that he might be permitted to ſtay longer in England than

Gen. Dict.

Nouvelles de Repub. des lettres.

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ſhe had at firſt allowed him. Caſaubon did not long enjoy theſe great advantages. A powerful diſorder, occaſioned by his having a double bladder, cut him off July 1, 1614, in the 55th year of his age. He was buried in Weſtminſter-abbey, where there is a monument erected to his memory. He had 20 children by his wife.

CASAUBON (Meric), ſon of the preceding, was born at Geneva, Auguſt 14, 1599. His firſt education he received at Sedan. Coming to England with his father, he was in 1614 ſent to Chriſt-church, Oxford, and ſoon after elected a ſtudent of that houſe, and took both his degrees in arts. In 1621 he publiſhed a defence of his father, againſt the calumnies of certain Roman Catholics. This piece made him known to king James, and procured him a conſiderable reputation abroad. Three years after he publiſhed another vindication of his father. About this time he was collated by Dr. Lancelot Andrews, biſhop of Wincheſter, to the rectory of Bledon in Somerſetſhire; and, June 14, 1628, he took the degree of B. D. He had now formed the deſign of continuing his father's "Exercitations againſt Baronius's "Annals," but was diverted by ſome accidents. And when he reſumed it afterwards, under the patronage of archbiſhop Laud, his great friend, the civil wars broke out; and he was ſo much involved in the diſtreſſes of the times, that, having no fixed habitation, he was forced to ſell a good part of his books: and in the end, after about 20 years ſufferings, being grown old and infirm, he was forced wholly to lay aſide his undertaking. June 19, 1628, he was made prebendary of Canterbury, through the intereſt of biſhop Laud. In 1631, he publiſhed at London, "Optati libri vii. de ſchiſ-"mate Donatiſtarum, with notes and amendments;" and in 1634, a tranſlation into Engliſh of "Antoninus's Medi-"tations." The ſame year, biſhop Laud, who was become an archbiſhop, collated him in October to the vicarage of Minſter, in the iſle of Thanet; and the ſame month he was inducted into the vicarage of Monkton in that iſland. Auguſt, 1636, he was created D. D. by order of Charles I. In 1638, he publiſhed "A Treatiſe of Uſe and Cuſtom." This is the whole title; but as the author himſelf has done in another of his pieces, there might be added, "in Things "natural, civil, and divine." The occaſion of this treatiſe, he tells us, was his being at that time much troubled, and as he thought injured, by what in the law of this realm goes under the name of cuſtom, to him before little known.

Wood, Ath. vol. II. col. 485.

Gen. Dict.

About 1644, during the heat of the civil wars, he was deprived of his preferments, fined, and imprisoned. In 1649, his intimate acquaintance Mr. Greaves, of Gray's-Inn, brought him a message, that Oliver Cromwell, then lieutenant-general of the parliament forces, desired to confer with him about matters of moment: but Casaubon's wife being lately dead, and not, as he said, buried, he desired to be excused. Greaves coming again, Dr. Casaubon, uneasy lest some evil should follow, asked him the occasion of the message; Greaves refused to tell it, and went away a second time. However, he returned again, and told Casaubon, that the lieutenant-general purposed to promote him, and to employ his pen in writing a history of the late war, in which he desired that matters of fact might be impartially represented. Casaubon returned his thanks for the honour intended him, but declared, that he was unfit in several respects for such a task; and that, how impartial soever he might be, his subject would force him to make many reflections ungrateful to his lordship. Notwithstanding this answer, Cromwell, sensible of his worth, ordered three or four hundred pounds to be paid to him by a bookseller in London, whose name was Cromwell, on demand, without requiring from him any acknowledgement of his benefactor. But this offer he rejected, though his circumstances were then mean. At the same time it was proposed by Mr. Greaves, who belonged to the library at St. James's, that if Casaubon would gratify Cromwell in the request above-mentioned, all his father's books, which were then in the royal library, having been purchased by king James, should be restored to him; and a pension of 300l. a year paid to the family as long as the youngest son of Dr. Casaubon should live; but this was likewise refused. Not long after, an offer was made him, by the ambassador of Christina queen of Sweden, of the government of one, or the inspection of all the universities of that kingdom, with a considerable salary for himself, and a settlement of 300l. a year upon his eldest son during life: but having resolved to spend the remainder of his life in England, he declined this proposal.

Wood. Gen. Dict. Biog. Brit.

Biog. Brit.

At the restoration of Charles II. he recovered all his spiritual preferments, and continued writing books (A) till his

(A) See a list of them in the General Dictionary. Among other pieces, he published "A true and faithful "relation, of what passed for many "years, between Dr. John Dee and "some spirits, &c. with a long preface to confirm the truth of the relation with regard to spirits. London, 1659."

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death, which happened July 4, 1671, in his 72d year. Wood tells us, that he was skilled in various parts of literature, though not very accurately; but that his chief talent lay in critical learning, in which he was probably assisted by his father's papers. He was eminent for piety, charity to the poor, a courteous and affable disposition. He ascribed to Des Cartes's philosophy the little inclination which people had, in his time, for the study of polite literature. He had several children, but none of them made any figure in the learned world. Hist. & ant. Oxon. lib. ii. p. 282. Gen. Dict.

CASIMIR (MATTHIAS SARBIEWSKI), a Jesuit of Poland, and excellent Latin poet, was born in 1597; and is, says Baillet, an exception to a general rule of Aristotle and other ancients, which teaches us to expect nothing ingenious and delicate from the climates of the North. The odes, epodes, and epigrams of this poet have not been thought inferior to some productions of the finest wits of ancient Greece and Rome; and Grotius, D. Heinsius, and others, have not scrupled to affirm, that he is not only equal, but sometimes superior, even to Horace himself. Rapin has not gone so high: he allows him to have a great deal of fire and sublimity in his compositions, but declares him wanting in point of purity. Others, who have owned his "vivida vis "animi," his great force of genius, have criticised him as too extravagant and strained in his expressions; and all, I think, say, that his epigrams are much inferior to his odes. Menage, though he was not insensible of Casimir's high merit, has yet been a little severe upon what he calls his vanity. The poor father, in an ode to pope Urban VIII. has, according to the usual privilege of poets, boldly proclaimed the immortality of his productions; and says, that Horace shall not go to heaven alone, but that he also will attend him, and be a companion of his immortality. Jugemens des Sçavans, tom. v. p. 169. Paris, 1622. Reflex. sur la poetique. Observ. sur le 2 livre des poesies de Malherbe, p. 116. Paris, 1723.

"Non solus olim præpes Horatius
"Ibit biformis per liquidum æthera
"Vates; olorinive late
"Cantibus, Æoliove terras
"Temnet volatu. Me quoque desides
"Tranare nimbos, me zephyris super
"Impune pendere, & sereno
"Calliope dedit ire cœlo, &c."

But, says Baillet, ought Menage to have taken occasion from this to say, that even those, who make a profession of humility,

humility, are as full of pride as ever they can hold; and to lay it down as a general character, which will ſuit all poets of the religious order?

Mean while Caſimir was not ſo attached to Horace, but that he had a very great regard for Virgil; and he had actually begun to imitate him alſo in an epic poem, called "the "Leſciade," which he had divided into twelve books. But before he had made any great progreſs in this work, he had the misfortune to die, in the vigour of his age, at Warſaw, April 2, 1640: ſince which there have been many editions of his poems.

Biog. Brit. and Anecdotes of Bowyer, by Nichols.

CASLON (WILLIAM), eminent in an art of the greateſt conſequence to literature, the art of letter-founding, was born in 1692, in that part of the town of Hales Owen which is ſituated in Shropſhire. Though he juſtly attained the character of being the Coryphæus in that employment, he was not brought up to the buſineſs; and it is obſerved by Mr. Mores, that this handy-work is ſo concealed among the artificers of it, that he could not diſcover that any one had taught it to another; but every perſon who had uſed it had learned it of his own genuine inclination. Mr. Caſlon ſerved a regular apprenticeſhip to an engraver of ornaments on gun-barrels, and after the expiration of his term, carried on this trade in Vine-ſtreet, near the Minories. He did not, however, ſolely confine his ingenuity to that inſtrument, but employed himſelf likewiſe in making tools for the book-binders, and for the chaſing of ſilver plate. Whilſt he was engaged in this buſineſs, the elder Mr. Bowyer accidentally ſaw, in a bookſeller's ſhop, the lettering of a book uncommonly neat; and enquiring who the artiſt was by whom the letters were made, was hence induced to ſeek an acquaintance with Mr. Caſlon. Not long after, Mr. Bowyer took Mr. Caſlon to Mr. James's foundery, in Bartholomew Cloſe. Caſlon had never before that time ſeen any part of the buſineſs; and being aſked by his friend, if he thought he could undertake to cut types, he requeſted a ſingle day to conſider the matter, and then replied, that he had no doubt but he could. Upon this anſwer, Mr. Bowyer, Mr. Bettenham, and Mr. Watts had ſuch a confidence in his abilities, that they lent him 500l. to begin the undertaking, and he applied himſelf to it with equal aſſiduity and ſucceſs. In 1720, the ſociety for promoting Chriſtian knowledge, in conſequence of a repreſentation from Mr. Solomon Negri, a native of Damaſcus in Syria, who was well ſkilled in the Oriental

Oriental tongues, and had been profeſſor of Arabic in places of note, deemed it expedient to print, for the uſe of the Eaſtern churches, the New Teſtament and Pſalter in the Arabic language. Theſe were intended for the benefit of the poor Chriſtians in Paleſtine, Syria, Meſopotamia, Arabia, and Egypt, the conſtitution of which countries did not permit the exerciſe of the art of printing. Upon this occaſion, Mr. Caſlon was pitched upon to cut the fount; in his ſpecimens of which he diſtinguiſhed it by the name of Engliſh Arabic. After he had finiſhed this fount, he cut the letters of his own name in Pica Roman, and placed them at the bottom of one of the Arabic ſpecimens. The name being ſeen by Mr. Palmer, (the reputed author of a "Hiſtory of Printing," which was, in fact, written by Pſalmanazar) he adviſed our artiſt to cut the whole fount of Pica. This was accordingly done, and the performance exceeded the letter of the other founders of the time. But Mr. Palmer, whoſe circumſtances required credit with thoſe whoſe buſineſs would have been hurt by Mr. Caſlon's ſuperior execution, repented of the advice he had given him, and endeavoured to diſcourage him from any farther progreſs. Mr. Caſlon, being juſtly diſguſted at ſuch treatment, applied to Mr. Bowyer, under whoſe inſpection he cut, in 1722, the beautiful fount of Engliſh which was uſed in printing Selden's works, and the Coptic types that were made uſe of for Dr. Wilkins's edition of the "Pentateuch." Under the farther encouragement of Mr. Bowyer, Mr. Bettenham, and Mr. Watts, he proceeded with vigour in his employment; and Mr. Bowyer was always acknowledged by him to be his maſter, from whom he had learned his art. In this art he arrived at length to ſuch perfection, that he not only freed us from the neceſſity of importing types from Holland, but in the beauty and elegance of thoſe made by him, he ſo far exceeded the productions of the beſt artificers, that his workmanſhip was frequently exported to the Continent. Indeed, it may with great juſtice and confidence be aſſerted, that a more beautiful ſpecimen than his is not to be found in any part of the world. Mr. Caſlon's firſt foundery was in a ſmall houſe in Helmet-row, Old-ſtreet. He afterwards removed into Ironmonger-row; and about 1735 into Chiſwell-ſtreet, where his foundery became, in proceſs of time, the moſt capital one that exiſts in this or in foreign countries. Having acquired opulence in the courſe of his employment, he was put into the commiſſion of the peace for the county of Middleſex. Towards the latter end

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of his life, his eldeſt ſon William being in partnerſhip with him, he retired, in a great meaſure, from the active execution of buſineſs. His laſt country reſidence was at Bethnal-green, where he died Jan. 23, 1766, aged 74. He was interred in the church-yard of St. Luke, Middleſex, in which pariſh all his different founderies were ſituated, and where they are ſtill carried on by his family. Mr. Caſlon was univerſally eſteemed as a firſt-rate artiſt, a tender maſter, and an honeſt, friendly, and benevolent man: and Sir John Hawkins has particularly celebrated his hoſpitality, his ſocial qualities, and his love of muſic.

Hiſtory of muſic, vol. V. p. 127, 128.

CASSINI (JOHANNES DOMINICUS), an excellent aſtronomer, was born of noble parents, at a town in Piedmont in Italy, June 8, 1635. After he had laid a proper foundation in his ſtudies at home, he was ſent to continue them in a college of jeſuits at Genoa. He had an uncommon turn for Latin poetry, which he exerciſed ſo very early, that poems of his were publiſhed when he was but 11 years old. At length he happened upon books of aſtronomy, which he read, and obſerved upon with great eagerneſs; and felt in himſelf a ſtrong propenſity to proceed farther in that ſcience. He purſued the bent of his inclinations, and in a ſhort time made ſo amazing a progreſs, that, in 1650, the ſenate of Bologne invited him to be their public mathematical profeſſor. He was not more than 15 years of age, when he went to Bologne, where he taught mathematics, and made obſervations upon the heavens, with great aſſiduity and diligence. In 1652, a comet appeared at Bologne, which he obſerved with great accuracy; and diſcovered, that comets were not bodies accidentally generated in the heavenly regions, as had uſually been ſuppoſed, but of the ſame nature, and probably governed by the ſame laws, as the planets. The ſame year he ſolved an aſtronomical problem, which Kepler and Bullialdus had given up as inſolvable; it was, to determine geometrically the apogee and eccentricity of a planet from its true and mean place. In 1653, when a church of Bologne was repaired and enlarged, he obtained leave of the ſenate to correct and ſettle a meridian line, which had been drawn by an aſtronomer in 1575. Theſe were prodigious things for one who had not yet attained his 20th year. In 1657, he attended, as an aſſiſtant, a nobleman, who was ſent to Rome to compoſe ſome differences, which had ariſen between Bologne and Ferrara, from the inundations of the Po; and ſhewed ſo much ſkill and judgment

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in the management of that affair, that in 1663, Marius Chigi, brother of Pope Alexander VII. appointed him inſpector-general of the fortifications of the caſtle of Urbino; and he had afterwards committed to him the care of all the rivers in the eccleſiaſtical ſtate.

Mean while he did not neglect his aſtronomical ſtudies, but cultivated them with great care. He diſcovered many new things in Mars and Venus, eſpecially the revolution of Mars round his own axis: but his principal point in view was to ſettle an accurate theory of Jupiter's ſatellites, which after much labour and watching he happily effected, and publiſhed it at Rome, among other aſtronomical pieces, in 1666. Picard, the French aſtronomer, getting Caſſini's tables of Jupiter's ſatellites, found them ſo very exact, that he conceived the higheſt opinion of his ſkill; and from that time his fame increaſed ſo faſt in France, that Lewis XIV. deſired to have him a member of the academy. Caſſini however could not leave his ſtation, without leave of his ſuperiors; and therefore Lewis requeſted of Pope Clement IX. and of the ſenate of Bologne, that Caſſini might be permitted to come into France. Leave was granted for ſix years; and he came to Paris in the beginning of 1669, where he was immediately made the king's aſtronomer. When this term was near expiring, the Pope and the ſenate of Bologne inſiſted upon his return, on pain of forfeiting his revenues and emoluments, which had hitherto been remitted to him; but the miniſter Colbert prevailed on him to ſtay, and he was naturalized in the latter end of 1673, in which ſame year he alſo took a wife.

The royal obſervatory of Paris had been finiſhed ſome time. The occaſion of its being built was this: in 1638, the famous Marin Merſennus was the author and inſtitutor of a ſociety, where ſeveral ingenious and learned men met together to talk upon phyſical and aſtronomical ſubjects; among whom were Gaſſendus, Des Cartes, Monmour, Thevenot, Bullialdus, our countryman Hobbes, &c. and this ſociety was kept up by a ſucceſſion of ſuch men for many years. At length Lewis XIV. conſidering, that a number of ſuch men, acting in a body, would ſucceed abundantly better in the promotion of ſcience, than if they acted ſeparately, each in his particular art or province, eſtabliſhed under the direction of Colbert, in 1666, the royal academy of ſciences: and for the advancement of aſtronomy in particular, erected the royal obſervatory at Paris, and furniſhed it with all kinds of inſtruments, that were neceſſary to make obſervations.

obſervations. The foundation of this noble pile was laid in 1667, and the building completed in 1670. Caſſini was appointed to be the firſt inhabiter of the obſervatory; and he took poſſeſſion of it Sept. 1671, when he ſet himſelf in good earneſt to the buſineſs of his profeſſion. In 1672, he endeavoured to determine the parallax of Mars and the ſun, by comparing ſome obſervations which he made at Paris, with ſome which were made at the ſame time in America. In 1677, he demonſtrated the diurnal revolution of Jupiter round his axis, to be performed in 9 hours and 58 minutes, from the motion of a ſpot in one of his larger belts. In 1684, he diſcovered four ſatellites of Saturn, beſides that which Huygens had found out. In 1693, he publiſhed a new edition of his "Tables of Jupiter's ſatellites," corrected by later obſervations. In 1695, he took a journey to Bologne, to examine the meridian line, which he had fixed there in 1655; and he ſhewed, in the preſence of eminent mathematicians, that it had not varied in the leaſt, during that 40 years. In 1700, he continued the meridian line through France, which Picard had begun, to the extremeſt ſouthern part of that country.

After Caſſini had inhabited the royal obſervatory for more than 40 years, and done great honour to himſelf and his royal maſter by many excellent and uſeful diſcoveries, which he publiſhed from time to time, but which it would be too tedious for us to enumerate here, he died Sept. 14, 1712, and was ſucceeded by his only ſon John James Caſſini.

CASSIODORUS (MARCUS AURELIUS), a man of eminence in many reſpects, and called by way of diſtinction "the "ſenator," was born in Italy, ſomething later than 463. He had as liberal an education as the growing barbariſm of his times afforded; and ſoon recommended himſelf by his eloquence, his learning, and his wiſdom, to Theodoric king of the Goths in Italy. Theodoric firſt made him governor of Sicily; and when he had ſufficiently proved his abilities and prudence in the adminiſtration of that province, admitted him afterwards, about 490, to his cabinet councils, and appointed him to be his ſecretary. Henceforward he had all the places and honours at his command, which Theodoric had to beſtow; and, after running through all the employments of the government, was raiſed to the conſulate, which he adminiſtered alone, in 514. He was continued in the ſame degree of confidence and favour by Athalaric, who ſucceeded Theodoric, about 524; but afterwards, in 537, being

ing diſcarded from all his offices by king Vitiges, he renounced a ſecular life, and retired into a monaſtery of his own founding in the extreme parts of Calabria. Here he led the life of a man of letters, a philoſopher, and a chriſtian. He entertained himſelf with forming and improving ſeveral curioſities in the mechanical way, ſuch as ſun-dials, water hour-glaſſes, perpetual lamps, &c. He collected a very noble and curious library, which he enlarged and improved by ſeveral books of his own compoſing. About 556 he wrote two books, "De divinis lectionibus;" and afterwards a book "De orthographia," in the preface to which he tells us, that he was then in his 93d year. There are extant of his 12 books of letters; ten of which he wrote as ſecretary of ſtate, in the name of the kings Theodoric and Athalaric, and two in his own. He compoſed alſo 12 books "De rebus geſtis Gothorum," which are only extant in the abridgment of Jornandes; though it has been ſurmiſed, that a manuſcript of Caſſiodorus is ſtill remaining in ſome of the libraries in France. He wrote alſo a commentary upon the Pſalms, and ſeveral other pieces theological and critical. Father Simon has ſpoken of him thus: "There is no need," ſays he, "of examining Caſſiodorus's Commentaries on the "Pſalms, which is almoſt but an abridgment of St. Auſtin's "Commentaries, as he owns in his preface. But beſides "theſe Commentaries, we have an excellent treatiſe of this "author's, intituled 'De inſtitutione ad divinas lectiones,' "which ſhews, that he underſtood the criticiſm of the "Scriptures, and that he had marked out what were the "beſt things of this nature in the ancient doctors of the "church.—In the ſame book Caſſiodorus gives many uſe"ful rules for the criticiſm of the Scriptures; and he takes "particular notice of thoſe fathers, who have made com"mentaries upon the Bible, &c."

Cave, Hiſt. liter. tom. I. p. 502. Oxon. 1740.

Hiſt. Crit. du V. T. l. iii. c. 10

Upon the whole, Caſſiodorus was in all views a very extraordinary man; and we think, that thoſe have done him no more than juſtice, who have conſidered him as a ſtar, which ſhone out amidſt the darkneſs of a barbarous age. When he died, we cannot preciſely determine; but there is great reaſon to think, that, whenever it was, he could not be leſs than 100 years old. His works have been collected and printed ſeveral times; but the beſt edition is that of Rohan, 1679, in two volumes folio, with the notes and diſſertations of John Garretus, a Benedictine monk.

CASTALIO

CASTALIO (SEBASTIAN), was born at Chatillon, on
Moreri. the Rhone, in 1515. Calvin conceived such an esteem and friendship for him, during the stay he made at Strasbourg, in 1540 and 1541, that he lodged him some days at his house, and procured him a regent's place in the college of Geneva. Castalio, after continuing in this office near three years, was forced to quit it in 1544, on account of some peculiar opinions which he held concerning Solomon's Song and Christ's descent into hell. He retired to Basil, where he was made Greek professor, and died in that place, Dec.
Bayle. 29, 1563. He incurred the high displeasure of Calvin and Theodore Beza, who loaded him with foul language, for differing from them concerning predestination, and the punishment of heretics.

Writers are agreed as to his poverty: nobody denies that he had a great deal of difficulty to get bread for himself and his children, which were not few, for he left behind him four
Ibid. sons and as many daughters. Some authors say he was a minister, but there is reason to believe they are mistaken. If he had kept within the bounds of his profession, he would have done more service to the commonwealth of learning, and secured himself from a thousand uneasinesses: but instead of that, he set up for a devotee and a casuist, and meddled with the most delicate and obscure questions in divinity. He should have left them to those they belonged to by virtue of their office; or, if he must needs thrust himself into such sort of business, he should have applied to himself Esop's advice, "You ought, said he to Solon, either not to approach "kings, or else to say nothing to them but what they shall "like." His works are very considerable, on account both of their quality and their number. He discovered great knowledge of the Latin, Greek, and Hebrew languages. In 1545, he printed at Basil "Four Books of Dialogues, "containing the principal histories of the Bible," in elegant Latin, so that youth might thereby make a proficiency in piety, and in the Latin tongue at the same time. He published, in 1546, "A Translation of the Sibylline Verses into "Latin heroic Verse," and of "the Books of Moses into "Latin Prose, with Notes." This was followed, in 1547, by his "Latin Version of the Psalms of David, and of all the "other Songs found in Scripture." In 1548, he printed a Greek poem "on the Life of John the Baptist," and a "Paraphrase of the Prophecy of Jonas, in Latin Verse." He translated some passages of Homer, and some books of Xenophon and St. Cyril. He also turned into Latin several

treatises

treatiſes of the famous Ochinus, particularly the "Thirty "Dialogues," ſome of which ſeem to favour polygamy. He advanced ſome ſingular notions in his notes on the books of Moſes; as for inſtance, that the bodies of malefactors ought not to be left on the gibbets; and that they ought not to be puniſhed with death but with ſlavery. His reaſon for theſe opinions was, that the political laws of Moſes bind all nations. His "Notes on the Epiſtle to the Romans" were condemned by the church of Baſil, becauſe they oppoſed the doctrine of predeſtination and efficacious grace. His principal work is "a Latin and French Tranſlation of the Scrip-"tures," which is differently ſpoken of by writers. He began his Latin tranſlation at Geneva in 1542, and finiſhed it at Baſil in 1550. It was printed at Baſil in 1551, and dedicated by the author to Edward VI. king of England. He publiſhed a ſecond edition of it in 1554, and another in 1556. The edition of 1573 is moſt eſteemed. The French verſion was dedicated to Henry II. of France, and printed at Baſil in 1555. The fault which has been moſt generally condemned in his Latin tranſlation, is the affectation of uſing only claſſical terms. He is accuſed, but without juſt ground, of having run into the other extreme in his French tranſlation; that is, of having made uſe of low and vulgar terms. Some people are very unfortunate, they can never avoid cenſure; if any other than Caſtalio (ſays Bayle) had made this tranſlation of the Scriptures, ſcarce any fault would have been found with the ſtyle. Bayle.

CASTELL (EDMUND), a divine of the laſt century, who deſerves to be recorded as a remarkable example of literary generoſity, joined to literary induſtry, was born, in 1606, at Hatley in Cambridgeſhire. After going through a courſe of grammatical education, he became a member, 1621, of Emanuel college, Cambridge, where he continued many years. Afterwards, he removed to St. John's college for the convenience of the library there, which was of great ſervice to him in compiling his grand work, his "Lexicon "Heptaglotton." In due courſe, he took the ſeveral degrees of B. and M. A. and of B. and D. D. and the fame of his learning occaſioned his being choſen F. R. S. His "Lexicon Heptaglotton" coſt him the aſſiduous labour of 17 years. The unwearied diligence which he employed in this undertaking, injured his health, and impaired his conſtitution. Beſides this, the work was the entire ruin of his fortune; for he ſpent upon it upwards of 12,000l. The truth Biog. Brit. Granger, and Origin of Printing by Nichols; enlarged by new communications.

of the fact is positively asserted by Mr. Hearne, whose authority for it was a letter which he had under Dr. Castell's own hand. Hearne pathetically and justly complains, that our author should meet with so "very poor a reward" for his incredible and indeed Herculean labours. His ecclesiastical preferments were, first, the small vicarage of Hatfield Peverell, in Essex, and afterwards the rectory of Wodeham Walter, in the same county; and in 1663 (A) he became rector of Higham Gobion, in Bedfordshire. The Doctor, in 1666, having wasted his patrimony, and incurred heavy debts, was reduced to extreme distress; when, probably in consideration of his learned labours, and disinterested generosity, the royal favour began to smile upon him. In that year, he was made king's chaplain, and Arabic professor at Cambridge; and, in 1668, he obtained a prebend of Canterbury. In the next year, he published his "Lexicon "Heptaglotton;" but the publication procured him no compensation for his large expences, and his indefatigable diligence. The copies of the book lay almost entirely unsold upon his hands. In 1673, he told a friend, "he had at "least 1000 copies left; and found none that regarded the work "or author, of those that once fed him with better promises."

Orig'n of Printing, p. 300.

Dr. Castell's industry and liberality were not confined to his Lexicon. He was eminently assistant to Dr. Walton, in the celebrated edition of the "Polyglott Bible." This is acknowledged by Walton, who, after complimenting our author's erudition and modesty, mentions the diligence he employed upon the Samaritan, the Syriac, the Arabic, and the Ethiopic versions; his having given a Latin translation of the Canticles, under the last version; and his adding to all of them learned notes. These acknowledgements, however, were by no means equal to Castell's merit and services; for he translated several books of the New Testament, and the Syriac version of Job where it differs from the Arabic. Greater justice ought, likewise, to have been done to his generosity. Dr. Walton mentions the gratuities which he bestowed on the learned men who assisted him in his undertaking. But he forgot to mention that Castell not only spent his whole gratuity upon the work, but 1000l. besides; partly from his own private fortune, and partly from money which he had solicited from others. We know of nothing farther published by Dr. Castell, excepting a thin 4to. pamphlet, in 1660, intituled, "Sol An-

(A) The bond for payment of his tenths is dated May 25, 1663; but there is some reason to think that he had the rectory two years earlier.

"gliæ Oriens Auſpiciis Caroli II. Regum Glorioſiſſimi," and adorned with an admirable head of that monarch. From a letter of our author's, which is ſtill extant, and was written in 1674, it appears, that the many diſcouragements he had met with, had not extinguiſhed his ardour for the promotion of Oriental literature (B). The ſame letter ſhews, that, in his application to the learned languages, he had forgotten the cultivation of his native tongue; and that even his orthography did not keep pace with the improvements of the time. Dr. Caſtell died at Higham Gobion, in 1685, being about 79 years of age. His Oriental manuſcripts, 38 in number, 19 in Hebrew 13 in Arabic, and 6 in Ethiopic, to all which the effigies of the Doctor were affixed, and his name inſcribed in them, were bequeathed by him to the public library of the univerſity of Cambridge. To Emanuel college, in the ſame univerſity, Dr. Caſtell bequeathed 111 printed books; to St. John's college a ſilver tankard, weighing 26 ounces, value 7l. on condition his name ſhould be inſcribed on it; and to Dr. Henry Compton, biſhop of London, (to whom he acknowledges the higheſt obligations) 100 copies of the "Heptaglott Lexicon," with all his Bibles and other Oriental parts of Holy Scripture, in number 52 (C). The reſt of his books were ſold by auction at Cambridge in June 1680 (D). It is ſuppoſed, that about 500 of his Lexicons were unſold at the time of his death. Theſe were placed by Mrs. Criſp, Dr. Caſtell's niece and executrix, in a room of one of her tenants houſes at Martin, in Surry, where, for many years, they lay at the mercy of the rats, who made ſuch havock among them, that when they came into the poſſeſſion of this lady's executors, ſcarcely one complete volume could be formed out of the remainder, and the whole load of learned rags ſold only for 7l. Dr. Caſtell was buried in

The original receipts for theſe legacies are in the hands of Mr. Nichols.

(B) Written to Dr. Spencer, and preſerved in the manuſcript library at Lambeth. It is printed in the Biog. Brit. from a copy communicated by Dr. Ducarel to Mr. Nichols.

(C) The legacy to the biſhop of London was appraiſed by Mr. Edward Millington (the bookſeller) at 24l. 10

(D) The catalogue was publiſhed in 4to. under the title of "BIBLIOTHECA CASTELLIANA: ſive, Catalogus variorum librorum plurimis facultatibus inſignium, R. doct. V. Edm. Caſtelli, D. D. nuperrimè linguæ Arabicæ Profeſſoris in Academia Cantab. quos ingenti ſumptu & ſummâ diligentiâ ex ultimis Europæ partibus ſibi procuravit. Quorum auctio habenda eſt (in gratiam & commodum eruditorum Academ. Cantab.) Ædibus Rob. Skyrings, apud inſignem Aquilæ & Infantis, ex adverſo Eccleſiæ S. Benedicti, Cantab. 30 die Junii, 1686. Per Edwardum Millingtonum, Bibliopolam Lond. Catalogues are given to all Gentlemen Scholars, &c. at the place of ſale in Cambridge, and at Mr. William Miller's, at the Acorn, in St. Paul's Church-yard in London, 1686."

the church of Higham Gobion, where, in his life-time, he erected a monument, being a tablet of black marble in a white ſtone frame, on which there is an inſcription, that, neither by its Latinity nor by its execution, reflects much honour on his taſte (E).

(E) It is preſerved in the "Origin of Printing," p. 292.

CASTELVETRO (LEWIS), an Italian critic, famous for his parts, but more famous for his ſpleen and ill-nature, was born at Modena in 1505. Being deſpiſed for his poverty by the ignorant part of mankind, and hated for his knowledge by the learned, ſays Moreri, he left his own country, and went into Germany, where he reſided at the court of the emperor Maximilian II. After ſix years abſence he returned to Modena, and diſtinguiſhed himſelf chiefly by his "Commentary upon Ariſtotle's Poetics;" where, Rapin aſſures us, he always made it a rule to find ſomething to except againſt in the text of Ariſtotle. He attacked his contemporary and rival in polite literature, Hannibal Caro, as we have obſerved under his article; and the quarrel did not end without many ſatirical pieces written on both ſides in verſe and proſe. Caſtelvetro however was aſſiſted here by his friends: for though he knew how to lay down rules for writing poetry, yet he was not the leaſt of a poet himſelf. This critic at length fell under the cognizance of the inquiſition at Rome, by which he was accuſed of paying too much deference to the new opinions, and not enough to the old. This topic for cavilling, he had probably picked up in his travels into Germany, where Lutheraniſm was eſtabliſhed; and we ſuppoſe it had infected his converſation and writings. He had a mind to be tried at a diſtance, as he then was, before a council; but the Pope acquainted the cardinal of Mantua his legate, that ſince Caſtelvetro had been accuſed before the inquiſition at Rome, it was neceſſary for him to appear there, under the character of a perſon accuſed. Upon the Pope's aſſuring him of high honours if he was found innocent, and of clemency if guilty, he appeared before the inquiſition, and was examined in October 1560: but finding himſelf embarraſſed by the queſtions put to him, and eſpecially in regard to a book of Melanchthon, which he had tranſlated into Italian, he durſt not truſt the Pope any longer, but fled. He went to Baſil in Switzerland, where he purſued the ſtudy of the belles lettres to the time of his death; and this happened Feb. 20, 1571.

Dict. hiſt.

Preface to his Reflexſur l'art poetique.

Thuanus, ad ann. 1571. p. 821. Dutch edit.

We learn from the Menagiana, that Caſtelvetro's houſe being on fire at Lyons, he cried out *al poetica*, "Save my Po-"eties!" which ſhews, that he conſidered this work as the beſt of his performances. Indeed it ought to be ſo, if what is ſaid be true, that it coſt him half his life in compoſing. His other pieces are inferior to his Poetics; and his poſthumous works want the greateſt part of that perfection, which, if he had lived to correct them, he would probably have given them.

CASTIGLIONE (BALTHAZAR), an eminent Italian nobleman, was deſcended from an illuſtrious and ancient family, and born in his own villa at Caſatico, in the duchy of Mantua, Dec. 6, 1478. As ſoon as he was arrived to a proper age, he had maſters appointed him, under whom he acquired a knowledge of the Greek and Latin tongues: in the latter of which he was inſtructed by Demetrius Chalcondylas of Conſtantinople, who then reſided at Milan. He likewiſe applied himſelf to the ſtudy of painting, ſculpture, and architecture, as appears from the book he wrote in favour of thoſe arts; and he made ſo great a progreſs in them, that Raphael Urbin and Buonaroti, though incomparable artiſts, never thought their works perfect, unleſs they had the approbation of Caſtiglione. This is evident from a letter of the former preſerved in the collection of Bernardino Pino; which, as it is curious and entertaining, and not long, we will here inſert for the reader's amuſement. Vol. XI. p. 400.

"To the count Balthazar Caſtiglione.

"My good lord, I have made deſigns in ſeveral different "manners upon your lordſhip's invention, and I gave ſatiſ-"faction to all, if all are not my flatterers; but I cannot "ſatisfy my own judgement, becauſe I am fearful of not "ſatisfying yours. I herewith ſend them to you: let your "lordſhip pleaſe to make choice of any of them, if any of "them deſerve the honour of your choice. His holineſs, in "doing me honour, has laid an heavy burden upon my "ſhoulders: which is, the charge of building St. Peter's. "I hope, however, not to ſink under it: and the rather, be-"cauſe the model which I have made pleaſes his holineſs, "and is commended by many of fine taſte. But I raiſe "myſelf to a ſtill higher ambition: I would fain find out "the fine forms of the antique buildings. I don't know "whether I am attempting to ſoar like Icarus: Vitruvius "gives me great delight, but not what is ſufficient. Con-

"cerning my Galatea, I ſhould account myſelf a great maſter "indeed, if it had half the beauties your letter mentions: but "I ſee in your expreſſion the love your honour bears me; "and give me leave to ſay, that to paint a very beautiful "woman, I ought to have before me thoſe that are the moſt "ſo: with this condition, that your lordſhip might aſſiſt me "in chuſing out the greateſt beauty. But as I am under a "double want both of good judgement and fine women, I "am forced to go by a certain idea, which I form in my "own mind. Whether this has any excellence of art in it, "I cannot determine; but 'tis what I labour at. I wait "your lordſhip's commands.

"From Rome. Raphael d'Urbino."

When Caſtiglione was 18 years of age, he went into military ſervice under Lewis Sforza duke of Milan; but his father dying ſoon after, and ſome diſaſtrous circumſtances overtaking that ſtate, he was obliged to quit the camp, and return to Mantua. He engaged a ſecond time in the ſervice of the duke, and diſtinguiſhed himſelf greatly by his bravery and conduct: but returning ſoon after, and being deſirous to ſee other courts, particularly that of Rome, he went thither at the very time that Julius II. obtained the popedom. His fame was not unknown to this pope; and the high opinion he had of his abilities and merit made him write to Guido Ubaldo duke of Urbino his couſin, that if he would ſend him to the court of Rome in his own name, with the character of a public miniſter, he ſhould take it as a ſingular obligation. Caſtiglione was 26 years of age; and Guido Ubaldo ſent him embaſſador to pope Julius, to accommodate affairs of the higheſt importance. He was ſent upon a ſecond embaſſy to Lewis XII. of France, and upon a third to Henry VII. of England; whither he went to be inveſted with the noble order of the garter for the duke his maſter. On his arrival in England, he was received with all the marks of honour and eſteem; being met at the port where he landed by the earl of Huntingdon, who was then lord of the bedchamber, accompanied by many other lords, and a king at arms. After he had diſpatched his buſineſs here, and was returned home, to gratify the importunities of Alfonſo Arioſto his particular friend, he began his celebrated work, "The Courtier;" which in a ſmall ſpace of time he completed at Rome, in March 1516. From this work we may perceive how intimate he was with the Greek and Latin authors, having here gleaned together the firſt flowers of their

their wit, and treaſured up, as it were, in a ſingle cabinet, the richeſt jewels of antiquity. The book has been univerſally well received both in Italy and abroad, often reprinted, and tranſlated into ſeveral languages. It is full of moral and political inſtructions; and, if we ſeek the Italian tongue in its perfection, it is ſaid, that it can no where be found better than here.

Caſtiglione was highly eſteemed and favoured by the duke Franciſco Moria, who conſtituted him his firſt miniſter of ſtate, as well in civil as military affairs; and for his ſervices, particularly at the ſiege of Mirandola, at which pope Julius was preſent, made him a free gift of the caſtle of Nuvolara, in the county of Peſaro, with the moſt ample privileges to himſelf, and to his heirs and ſucceſſors for ever. This was in 1513. Not long after Leo X. confirmed it to him by two briefs; the one written to him by Peter Bembus, and dated March 14, 1514, the other by Jacomus Sadolet, in May following. Having now reached his 36th year, he married a noble lady, who was the daughter of the famous Bentivoglio, and very remarkable for her wit and beauty. She brought him a ſon and two daughters, and then died; having lived no more than four years with him. The epitaph he made on her, may ſerve for a ſpecimen of his ſkill in this ſort of compoſition.

" Non ego nunc vivo, conjux dulciſſima; vitam
" Corpore namque tuo fata meam abſtulerunt:
" Sed vivam, tumulo cum tecum condar in iſto,
" Jungenturque tuis oſſibus oſſa mea.

" Hippolitæ Tourellæ, quæ in ambiguo reliquit,
" Utrum pulchrior, caſtior, an doctior fuerit,
" Primos juventæ annos vix ingreſſæ,
" Balthaſſar Caſtilione inſatiabiliter mœrens poſuit.
" Anno Dom. MDXX."

A little before this misfortune, the marquis of Mantua ſent him to Leo X. as his embaſſador; and after the death of Leo, he continued at Rome in that capacity under Hadrian VI. and Clement VII. Clement ſent him to the emperor Charles V's court in quality of legate; where affairs were to be tranſacted of the higheſt importance, not only to the pontifical ſee, but to all Italy. He went into Spain Oct. 1524; and in his negociations and tranſactions not only anſwered the pope's expectations, but alſo acquired the good-

will of the emperor, by whom he was ſoon received as a favourite counſellor and friend, as well as an ambaſſador. Among other marks of affection, which the emperor ſhewed Caſtiglione, this was a ſingular one; that being then at war with Francis I. of France, he always deſired him to be preſent at the military councils of that war; and, when it was ſuppoſed that the war would be ended by a ſingle combat between Charles V. and Francis I. with only three knights attending them, the emperor pitched upon Caſtiglione to be one of the number. He alſo made him a free denizen of Spain; and ſoon after nominated him to the biſhopric of Avila. And becauſe this happened at the juncture of the ſacking of Rome, ſome took occaſion to reflect upon Caſtiglione, as if he had neglected the affairs of the court of Rome, for the ſake of gratifying the inclinations of the emperor. This was indeed the current opinion at Rome: but Caſtiglione defended himſelf from the imputation in his letter to Clement VII. It is probable that there was no real grounds for it, ſince Clement himſelf does not appear to have given the leaſt credit to it. Paul Jovius ſays, that if Caſtiglione had lived, the pope intended to have made him a cardinal: and after his death, in two of his holineſs's briefs both of condolence to his mother, there are the ſtrongeſt expreſſions of his unblemiſhed fidelity and devotion to the ſee of Rome. However, the very imputation affected Caſtiglione ſo ſenſibly, that it was ſuppoſed in ſome meaſure to have contributed to his death. His conſtitution was already impaired with the continual fatigues, civil as well as military, in which he had always been engaged; and falling at length ſick at Toledo, he died Feb. 2, 1529. The emperor, who was then at Toledo, was extremely grieved, and commanded all the prelates and lords of his court to attend his corpſe to the principal church there; and the funeral offices were celebrated by the archbiſhop, with ſuch ſolemnity and pomp, as was never permitted to any one before, the princes of the blood excepted. Sixteen months after, his body was removed by his mother from Toledo to Mantua, and interred in a church of her own building; where a very fine and ſumptuous monument was raiſed, and a Latin epitaph inſcribed, which was written by cardinal Bembus. As the epitaph is merely hiſtorical, and therefore not admitting of any peculiar elegance, we ſhall content ourſelves with giving it only in a tranſlation.

To

To the memory of
Balthazar Caſtiglione, of Mantua,
A gentleman adorned with all the accompliſhments of nature,
With more of art,
Well read in the Greek tongue,
In Latin and Tuſcan a poet:
For his military virtues
Preſented with the town of Nuvolara in Peſaro.
Having diſcharged himſelf of two embaſſies, to Britain and Rome,
And being in his third to Spain,
Employed on the affairs of pope Clement VII.
Having writ four books
Of inſtructions for the education of a courtier,
Laſtly, having been nominated by the emperor Charles V.
To the biſhopriek of Avila,
He died at Toledo,
Leaving a name well known throughout the world.
He lived fifty years, two months, and a day.
Aloyſia Gonzaga, an unhappy ſurvivor,
Erected this to her deſerving ſon.
A. D. MDXXIX.

Beſides his incomparable book, "The Courtier," he compoſed many Latin and Tuſcan poems; which with ſome of his letters are placed at the end of the Engliſh verſion of "The Courtier," publiſhed at London in 1727. This verſion was made by A. P. Caſtiglione, a gentleman of the ſame family, who lived here in England, under the patronage of Edmund Gibſon, biſhop of London. The Italian is printed with it; and before the whole is prefixed the life of the author, to which the reader is indebted for the account here given.

CASTILE (ALPHONSUS X. OF), who has commonly been called "The Wiſe," was born in 1203, and is now more famous for having been an aſtronomer, than a king. He ſucceeded his father Ferdinand III. in 1252; but had not the good fortune to be happy in his reign, though he was a prince of uncommonly great qualities. The firſt ſource of his troubles proceeded from his having no children by Yolante, daughter of the king of Arragon, whom he married in 1246; and whom therefore he reſolved to divorce, under a pretence of barrenneſs, and to look for another in the court of Denmark. Accordingly the princeſs of Den-

mark

mark arrived in 1254; but the queen proved at laſt with child, and continued to breed, till ſhe had brought him nine children; upon which the affair of the divorce was at an end. Though this prince had not the art of making himſelf beloved by his ſubjects, nor by the neighbouring kings, yet his reputation was very great in foreign countries. His knowledge, parts, eloquence, and politics made a noiſe there; which induced ſome of the electors, in 1258, to confer the imperial crown on him. But as he neglected to ſupport his party by his preſence, the empire was given to Rodolphus, in ſpite of all the oppoſition of his embaſſadors. Mean while his great qualities, and reputation abroad, could not ſecure him from plots and diſturbances at home: and at laſt his own ſon Sanchez appeared at the head of a rebellion againſt him, and involved the kingdom in a civil war, which did not end till the death of Alphonſus. May not this inſtance among many others help to cure the impatience of thoſe, who happen to labour under a want of iſſue; and who, amidſt their diſcontent, are ever and anon ready to cry out, "Give me children, or I die?" If Sanchez had not been born, Alphonſus might have continued, for aught we know, in the quiet poſſeſſion of his kingdom, and have gone peaceably to his grave.

But let us conſider Alphonſus in that part of his character, for the ſake of which we have given him a place in theſe memoirs; we mean, as an aſtronomer and man of letters. He underſtood aſtronomy, philoſophy, and hiſtory, as if he had been only a man of letters; and compoſed books upon the motions of the heavens, and on the hiſtory of Spain, which are highly commended. "What can be more ſurpri-
"ſing," ſays Mariana, "than that a prince, educated in a
"camp, and handling arms from his childhood, ſhould have
"ſuch a knowledge of the ſtars, of philoſophy, and the
"tranſactions of the world, as men of leiſure can ſcarcely
"acquire in their retirements? There are extant ſome books
"of Alphonſus on the motions of the ſtars, and the hiſtory
"of Spain, written with great ſkill and incredible care."
In his aſtronomical purſuits he diſcovered, that the tables of Ptolemy were extremely full of errors; and conceived thereupon a reſolution to correct them. For this purpoſe he aſſembled a number of aſtronomers at Toledo, where a plan was projected for the forming of new tables. Theſe tables were drawn up chiefly by the ſkill and pains of Rabbi Iſaac Hazan, a learned Jew; and they were called Alphonſine tables, in honour of Alphonſus, who was at vaſt expences

History of Spain, b. xiii. c. 9.

about them. But their dearneſs did not conſiſt altogether in the great ſums of money he laid out upon them, but in their cauſing him to loſe the empire of Germany: for it is doubtleſs to this that Mariana alludes in the following paſſage: "Alphonſus," ſays that hiſtorian, "had a ſublime "genius, but was careleſs and negligent; had proud ears, "a petulant tongue, and was better ſkilled in literary than "civil affairs: and thus, while he was contemplating the "heavens and obſerving the ſtars, loſt the earth." He fixed the epoch of thoſe tables to May 30, 1232; which was the day of his acceſſion to the throne. We muſt not forget a memorable ſaying of Alphonſus, which has been recorded for its boldneſs and impiety: it is, "that if he had been of "God's privy council, when he made the world, he could "have adviſed him better." Mariana however ſays only in general, that Alphonſus was ſo bold as to blame the works of Providence, and the conſtruction of our bodies; and he tells us, that this ſtory of him reſted only upon a vulgar tradition. Obſerve the Jeſuit's words, for they are curious: "Emanuel, the uncle of Sanchez, in his own name, and "in the name of other nobles, deprived Alphonſus of his "kingdom by a public ſentence: which that prince merited, "for daring ſeverely and boldly to cenſure the works of di-"vine providence, and the conſtruction of the human body, "as tradition ſays he did. Heaven moſt juſtly puniſhed the "folly of his tongue." Though the ſilence of ſuch an hiſtorian as Mariana, in regard to Ptolemy's ſyſtem, ought to be of ſome weight, yet we cannot think it improbable, that if Alphonſus did paſs ſo bold a cenſure on any part of the univerſe, it was on the celeſtial ſphere. For, beſides that he ſtudied nothing more, it is certain, that at that time aſtronomers explained the motions of the heavens by intricate and confuſed hypotheſes, which did no honour to God, nor anſwered in any wiſe the idea of an able workman. So that if, from conſidering that multitude of ſpheres of which Ptolemy's ſyſtem is compoſed, and thoſe many eccentric circles and epicycles with which it is embarraſſed, we ſuppoſe Alphonſus to have ſaid, "That if God had aſked his "advice when he made the world, he would have given him "better council," the boldneſs and impiety of the cenſure will be greatly diminiſhed.

Hiſt. of Spain, b. xiii. c. 20.

Ibid. b. xiv. c. 5.

Alphonſus died in 1284. Mariana tells us, that he was the firſt king of Caſtile, who permitted all the public acts to be drawn up in the vulgar tongue; and who cauſed the Scriptures to be tranſlated into it. A code or body of laws,

begun

begun in his father's reign, was finiſhed by his care. No regard was paid to his will in the diſpoſal of his kingdom. Sanchez kept poſſeſſion of the throne, while his nephews, the ſons of his elder brother Ferdinand who was deceaſed, could ſcarce enjoy their liberty. Iolante their grandmother was fled with them to the court of the king of Arragon, leſt Sanchez ſhould form any deſign againſt their lives. "It
Dict. art. Alphonſus. "were to be wiſhed, ſays Bayle, for the honour of learn-
"ing, that a prince, who was ſo adorned with it, had go-
"verned his people more fortunately, and more wiſely."

CASTRUCCIO (CASTRACANI), a famous Italian general, was born, nobody knows how, at Lucca in Florence, in 1284; for he was taken up one morning by ſurprize in a vineyard, where he had been laid and covered with leaves. He was found by Dianora, a widow lady, and ſiſter of Antonio, a canon of St. Michael in Lucca, who was deſcended from the illuſtrious family of the Caſtracani. Antonio being a prieſt, and Dianora having no children, they determined to bring him up, chriſtened him Caſtruccio, by the name of their father, and educated him as carefully as if he had been their own. Antonio deſigned him for a prieſt, and accordingly trained him to letters; but Caſtruccio was ſcarcely 14 years old, when he began to neglect his books, and to devote himſelf to military ſports, to wreſtling, running, and other violent exerciſe, which very well ſuited his great ſtrength of body. At that time the two great factions, the Guelfs and Ghibilins, ſhared all Italy between them, divided the Popes and the emperors, and engaged in their different intereſts, not only the members of the ſame town, but even the members of the ſame family. Franciſco, a conſiderable man on the ſide of the Ghibilins, obſerving one day in the market-place the uncommon ſpirit and qualities of Caſtruccio, prevailed with Antonio to let him turn ſoldier. This was entirely to the inclination and taſte of Caſtruccio, who preſently became accompliſhed in every thing which could adorn his profeſſion. He was 18 years old, when the faction of the Guelfs drove the Ghibilins out of Paria, and was then made a lieutenant of a company of foot by Franciſco Guinigi, of whom the prince of Milan had ſolicited ſuccours. The firſt campaign this new lieutenant made, he gave ſuch proofs of his courage and conduct, as ſpread his fame all over Lombardy; and Guinigi conceived ſuch an opinion of, and had ſo much confidence in him, that, dying ſoon after, he committed the care of his ſon, and the management

nagement of his eſtate to him. So great a truſt and adminiſtration made Caſtruccio more conſiderable than before; but then they created him many enemies, and loſt him ſome friends: for, knowing him to be of an high and enterpriſing ſpirit, many began to fancy his views were to empire, and to oppreſs the liberty of his country. He went on ſtill to diſtinguiſh himſelf by military exploits, and at laſt raiſed ſo much jealouſy and envy in his chief commander, that he was impriſoned by ſtratagem, with a view of being put to death. But the people of Lucca ſoon releaſed him from the inconveniencies of a priſon; and, in a ſhort time after, ſolemnly choſe him their ſovereign prince. There was not then, either in Lombardy or Tuſcany, any of the Ghibilins, but looked upon Caſtruccio as the true head of their faction. Thoſe who were baniſhed their country upon that account, fled to him for protection, and promiſed unanimouſly, that if he could reſtore them to their eſtates, they would ſerve him ſo effectually, that the ſovereignty of their country ſhould be his reward. Flattered by theſe promiſes, and encouraged by the ſtrength of his forces, he entertained a deſign of making himſelf maſter of Tuſcany; and to give more reputation to his affairs, he entered into a league with the prince of Milan. He kept his army conſtantly on foot, and employed it as ſuited beſt with his own deſigns. For the ſervices he did the Pope, he was made ſenator of Rome, with more than ordinary ceremony. The day of his promotion, he came forth in a habit ſuitable to his dignity, but enriched with a delicate embroidery, and with two devices artificially wrought in, one before, the other behind. The former was in theſe words, "He is as it pleaſes God;" the latter, "And ſhall be what God will have him." While Caſtruccio was at Rome, news was brought him, which obliged him to return in all haſte to Lucca. The Florentines were making war upon him, and had already done him ſome damage; and conſpiracies were forming againſt him, as an uſurper, at Piſa and in ſeveral places. But Caſtruccio fought his way through them all; and the ſupreme authority of Tuſcany was juſt falling into his hands, when fortune, jealous as it were of his glory, put a period to his progreſs and his life. An army of 30,000 foot and 10,000 horſe appeared againſt him in May 1328. He deſtroyed 22,000 of them, with the loſs of not quite 1600 of his own men. He was returning from the field of battle, but happened to halt a little, for the ſake of thanking and careſſing his ſoldiers as they paſſed. Fired with an action as fatiguing

tiguing as glorious, and covered with ſweat, a north wind blew upon him; and affected him ſo, that he fell immediately into a fit of an ague. At firſt he neglected it, believing himſelf ſufficiently hardened againſt ſuch attacks; but the fit increaſing, and with it the fever, his phyſicians gave him over, and he died in a few days. He was in his 44th year; and from the time he came to appear firſt in the world, he always, as well in his good as bad fortune, expreſſed the ſame ſteadineſs and equality of ſpirit. As he left ſeveral monuments of his good fortune behind him, ſo he was not aſhamed to leave ſome memorials of his adverſity. Thus, when he was delivered from the impriſonment above-mentioned, he cauſed the irons with which he was loaded, to be hung in the moſt public room of his palace, where they were to be ſeen many years after.

Machiavel, who has written the life of Caſtruccio, and from whom we have extracted this account of him, ſays, that he was not only an extraordinary man in his own age, but would have been ſo in any other. He was tall and well-made, of a noble aſpect, and ſo winning an addreſs, that all men went away from him ſatisfied. His hair was inclining to red; and he wore it above his ears. Wherever he went, ſnow, hail, or rain, his head was always uncovered. He had all the qualities that make a man great: was grateful to his friends, terrible to his enemies, juſt with his ſubjects, crafty with ſtrangers: and, where fraud would do the buſineſs, he never had recourſe to force. No man was more forward to encounter dangers, no man more careful to eſcape them. He had a ſtrange preſence of mind, and often made repartees with great ſmartneſs. Some of them are recorded, which diſcover a ſingular turn of humour; and for a ſpecimen we will mention three or four of them.

Paſſing one day through a ſtreet, where there was a houſe of bad fame, he ſurprized a young man, who was juſt coming out, and who upon ſeeing him was all over bluſhes and confuſion. "Friend, ſays Caſtruccio, you ſhould not be "aſhamed when you come out, but when you go in."

One aſking a favour of him, with a thouſand impertinent and ſuperfluous words, "Hark you friend, ſays he, when "you would have any thing with me for the future, ſend "another man to aſk it."

Another great talker, having tired him with a tedious diſcourſe, excuſed himſelf at laſt, by ſaying, that he was afraid he had been troubleſome: "No indeed, replied he, for I did "not mind one word you ſaid."

He

He was forced to put a citizen of Lucca to death, who had formerly been a great inſtrument of his advancement; and being reproached by ſomebody for dealing ſo ſeverely with an old friend: "No, ſays he, you are miſtaken, it "was with a new foe."

One of his courtiers, having an ambition to regale him, made a ball, and invited him to it. Caſtruccio came, entertained himſelf among the ladies, danced, and did other things, which did not ſeem to comport with the dignity of his rank. One of his friends intimating, that ſuch freedoms might diminiſh from the reverence that ſhould be paid him: "I thank you, ſir, ſays he, for your caution; but he, who "is reckoned wiſe all the day, will never be reckoned a fool "at night."

CATHARINE, a female ſaint of the church of Rome, was born at Sienne in Tuſcany, in 1347; and, when ſhe was turned ſeven years old, became a nun of the third order of St. Dominic. She was of ſuch an heavenly make, and made ſo prodigious an advancement in piety and devotion, that ſhe is reported to have ſeen a multitude of viſions, and to have wrought as many miracles, when ſhe was not near grown up a woman. The monks have ſaid even higher things ſtill of her; as, that ſhe converſed face to face with Chriſt, nay, that ſhe was actually married to him in form. It is no wonder therefore that ſo heaven-born a maid ſhould be able to bring about ſuch puny events, as the reconciliation of Gregory XI. to the Florentines at Avignon, in 1376, even though he had gone ſo far as to excommunicate them; or that ſhe ſhould gain ſo much upon this Pope in 1377, as to make him paſs immediately to Rome, and re-eſtabliſh the pontifical ſeat there, 70 years after Pope Clement V. had removed it to France. But the miracles this lady wrought, and the viſions ſhe ſaw, would not have entitled her to a place in theſe memoirs, if ſhe had not been the author of ſome literary productions. "Dialogues upon the Providence "of God," written by her in Latin, were printed at Ingolſtadt, in 1583; as was the ſame year, at the ſame place, "An "Oration upon the Annunciation of the Bleſſed Virgin." But this was written in Italian, as were alſo "364 letters to "Popes, cardinals, kings, and princes," publiſhed at Venice in 1506. Beſides theſe, there came out at Cologne, in 1553, a Book of her "Revelations;" for we find in the bull of her canonization, as well as in the Roman breviary, that ſhe had the gift of propheſy, and an abundance of revelations

lations vouchſafed unto her, as a teſtimony to the church of her tranſcendent piety and goodneſs. She died April 30, 1380, aged only 33, and was canonized by Pope Pius II. in 1461.

There is alſo another Catharine, who was ſainted by Pope Clement VII. and has edified the world by a book of her "Revelations;" which, it ſeems, were committed to writing in 1438, but not publiſhed till at Bologne in 1511. She was born at that place in 1413; and, at 14, admitted into a convent at Ferrara, where ſhe made her profeſſion in 1432. The inhabitants of Bologne afterwards beſought her to come and preſide over a nunnery juſt founded among them, and there ſhe died in 1463. Beſides her book of "Revelations," ſhe wrote ſome pieces in Latin and Italian.

CATO (MARCUS PORTIUS), commonly called the Cenſor, was one of the greateſt men among the ancients, and born at Tuſculum in the year of Rome 519; that is, about the year 232 before Chriſt. He began to bear arms at 17 years of age, and ſhewed not only much courage, but alſo a great contempt of the pleaſures, and even of the conveniencies of life. He had but one horſe for himſelf and his baggage; and he looked after and dreſſed him himſelf. "What
Epiſt. 87. "an honour was it to that age, ſays Seneca, to ſee a man, "who had triumphed as a general, and enjoyed the dignity "of a cenſor, and, what is more than both theſe, to ſee "Cato contented with one horſe, and even not requiring a "whole one to himſelf? for his baggage hanging down on "each ſide took up part of him. Who would not prefer "that honeſt gelding, rubbed down by Cato himſelf, to all "the ſleek nags, fine genets, and ſmooth ambling horſes "in the world:" He was a man of extraordinary ſobriety, and no bodily exerciſe ſeemed unworthy of him. At his return from his campaigns, he betook himſelf to plough his ground: not that he had not ſlaves enough to do it, but it was his inclination. He dreſſed alſo like his ſlaves, and then ſat down at table with them, eating of the ſame bread, and
Plutarch. in vit. Catonis. drinking of the ſame wine. He did not in the mean while neglect to cultivate his mind, eſpecially in regard to ſpeaking well; a talent very neceſſary to him, ſince he pleaded many cauſes in the neighbouring towns, which he always did gratis.

Valerius Flaccus, who had a country-ſeat near Cato, was very deſirous to ſee a young man, of whom he had heard ſo many remarkable things; and finding that it was a good plant,

plant, which only wanted to be cultivated and tranſplanted into better ground, he perſuaded him to come to Rome. Cato ſoon made himſelf eſteemed in that city; and having ſo powerful and officious a patron as Valerius Flaccus, quickly raiſed himſelf. He was firſt of all elected military tribune; afterwards they made him queſtor; in the year of Rome 558, he was advanced to be conſul, and in 569 choſen cenſor. No man was ever better qualified than he for the office of cenſor, nor did better diſcharge the duties of it. He made uſe of his ſeverity, eloquence, and exemplary life, to give a check to the luxury and growing vices of the Romans; which gave occaſion to ſay, that he was not leſs ſerviceable to the republic of Rome, by making war againſt immorality, than Scipio by his victories over his enemies. It was well known, that he would exerciſe the cenſorſhip with the utmoſt rigour, which was one reaſon why the patricians oppoſed him when he ſtood for that office; but the ſame reaſon induced the people to prefer him to all his competitors. The inſcription of the ſtatue erected for him was a glorious teſtimony of his behaviour in that office. "The people, "ſays Plutarch, did like his cenſorſhip wondrous well; "for, ſetting up a ſtatue for him, in the temple of the god- "deſs of health, they put an inſcription under it, not of "his warlike feats and triumphs, but ſuch a one as ſigni- "fied, that this was Cato the cenſor, who by his good diſci- "pline and ordinances reclaimed the Roman common- "wealth, when it was declining and tumbling into vice." In vit.

Cato lived a very long life, and preſerved great ſtrength of body and mind to the laſt. Being a man of a vigorous conſtitution, he wanted women in his old age; and, becauſe he could not conceal his keeping a concubine ſo much as he deſired, he married again. "Having loſt his wife, "ſays Plutarch, he married his ſon to the daughter of Pau- "lus Emilius, who was ſiſter to the ſecond Scipio Africa- "nus; ſo that now being a widower himſelf, he made uſe "of a young ſervant maid, who came privately to him. But "the houſe being very little, and a daughter-in-law alſo in "it, the intrigue was quickly diſcovered: for the young "wench one day paſſing by a little too boldly to Cato's "bed-chamber, the youth, his ſon, though he ſaid nothing, "ſeemed to look a little grim upon her. The old man "ſoon perceived it troubleſome, yet ſaid nothing; but with- "out finding the leaſt fault went, as his cuſtom was, with "his uſual company to the market. Among the reſt was "one Salonius, a clerk of his, to whom he called aloud,

" and aſked him, whether he had married his daughter? " the concluſion of which was, that Cato deſired to have
In vit. " that maid, and the match was quickly made up." Cato had a ſon by this ſecond venture, to whom, from his mother, he gave the ſurname of Salonius. This Cato Salonius was the father of Marcus Cato, the father of Cato of Utica, who therefore was the great grandſon of Cato the cenſor. The ſeverity however of the cenſor could not ſecure him from the ill effects of this new wife's pride and turbulent ſpirit, though ſhe was a woman of mean extraction; and St. Jerome, deſigning to prove that thoſe who marry a poor wife to be quiet at home do not obtain their end, al-
Adverſ. Jovinian. l. i. ledges the example of Cato the cenſor.

He wrote ſeveral works: " A Roman hiſtory," and a book " concerning the Art of War," which are not extant. He compoſed a book upon agriculture, and was very particular in the deſcription of that art. It is extant, and written in good old Latin. He wrote alſo ſomething concerning rhetoric, and was probably the firſt of the Romans who wrote upon that ſubject. He is memorable for having had at firſt an averſion to the Greeks, and to the ſtudies that were moſt in vogue among them. Plutarch, after having ſaid that Cato was diſpleaſed to ſee the three philoſophers, deputed by the Athenians, ſo well received and approved at Rome, and had adviſed the ſenate to ſend them home immediately; ſays, " That he did not do this out of any anger to Car-
" neades, but becauſe he wholly deſpiſed philoſophy, and out
" of a kind of pride, ſcoffed at the Greek muſes and litera-
" ture: for indeed he would frequently ſay, that Socrates
" was a prating ſeditious fellow. And to fright his ſon from
" any thing that was Greek, he uſed a much harſher tone
" than was uſual towards one of his age; pronouncing, as
" it were, with the voice of an oracle, that the Romans
" would preſently be deſtroyed, when they once came to be
Ibid. " infected with Greek." Nevertheleſs, it is certain, that Cato himſelf afterwards ſtudied it.

We ſhould entertain a very wrong notion of Cato, ſhould we imagine, as from what has been ſaid, we might, that auſterity was the only ingredient in his ſpeeches and converſations; for he knew how to intermix them with agreeable ſtrokes of raillery, and had many humourous ſayings. Take one of them with Balzac's paraphraſe and prologue. " The very cenſors, ſays that writer, though ſadneſs ſeemed
" to be one of the functions of their office, did not altoge-
" ther lay aſide raillery. They were not always bent upon

" ſeverity; and the firſt Cato, that troubleſome and intole-
" rable honeſt man, ceaſed ſometimes to be troubleſome and
" intolerable. He had ſome glimpſes of mirth, and ſome
" intervals of good humour. He dropped now and then
" ſome words that were not unpleaſant; and you may, ma-
" dam, judge of the reſt by this. He had married a very
" handſome wife; and hiſtory tells us, that ſhe was ex-
" tremely afraid of thunder, and loved her huſband well.
" Thoſe two paſſions prompting her to the ſame thing, ſhe
" always pitched upon her huſband as a ſanctuary againſt
" thunder; and threw herſelf into his arms at the firſt noiſe
" ſhe fancied ſhe heard in the ſky. Cato, who was well
" pleaſed with the ſtorm, and very willing to be careſſed,
" could not conceal his joy. He revealed that domeſtic
" ſecret to his friends, and told them one day, ſpeaking of
" his wife, that ſhe had found out a way to make him
" love bad weather; and that he never was ſo happy, as
" when Jupiter was angry." It is worth obſerving, that Cato made this ſpeech during his cenſorſhip, when he degraded the ſenator Manlius, who would probably have been conſul the year after, only for giving a kiſs to his wife in the day-time, in the preſence of his daughter: a piece of ſeverity, for which he has been condemned by both ancients and moderns.

Balzac, diſcours à madame la marquiſe de Rambouillet, p. 49. of his Ouvres diverſes.

Cato's was in the main a very fine character, yet there appear to have been ſome blemiſhes in it. Plutarch charges him with poſſeſſing an extravagant deſire of gain; and it is certain, that his eagerneſs to improve his eſtate, and increaſe his revenues, made him guilty of uſury in no ſmall degree. A ſaying of his to a nobleman, whom he ſaw coming out of a bawdy houſe, which Horace has preſerved, ſeems to favour of a looſe morality: " Go there, brave youth, and
" quench the generous flame;" meaning, that it was better to have recourſe to the ſtews, than to debauch the citizens wives. However, ſome perhaps may excuſe him here thinking, that of two evils he did right to recommend the leaſt. Upon the whole, he was a great citizen; an excellent orator, a profound civilian, and a right honeſt worthy man. He died in the year of Rome 604, at 85 years of age.

CATROU (FRANCIS), a very diſtinguiſhed Jeſuit, was born at Paris in 1659. He was the author of ſome very conſiderable works; as, 1. " A General Hiſtory of the
" Empire of the Mogul." 2. " An Hiſtory of the Fana-
" ticiſm

" ticiſm of ſome Proteſtant Religions; of Anabaptiſm, of " Davidiſm, and of Quakeriſm." 3. " A Tranſlation of " Virgil, with notes critical and hiſtorical." 4. " A Ro- " man Hiſtory," which has been tranſlated into ſeveral languages, and is reckoned his capital work. The notes are chiefly father Rouillé's, who alſo continued it; though it was finiſhed by Routh, another Jeſuit. Catrou was alſo concerned in the " Journal de Trevoux." He died in 1737. All his writings are in French.

CATULLUS (CAIUS VALERIUS), a Roman poet, born at Verona ante Chr. 86, was deſcended from a good family; and his father was familiarly acquainted with Julius Cæſar, who lodged at his houſe. The beauty and elegance of his verſes eaſily procured him the attention and friendſhip of the fine wits who were then at Rome, whither he was carried in his youth by Manlius, a nobleman, to whom he has inſcribed ſeveral of his poems. Here he ſoon diſcovered the vivacity of his genius, and ſo diſtinguiſhed himſelf by his pleaſantry and wit, that he became univerſally eſteemed, and gained even Cicero for his patron. It is believed, that he gave the name of Leſbia to the moſt famous of his miſtreſſes, in honour to Sappho, who was of the iſland of Leſbos, and whoſe verſes pleaſed him wonderfully. The true name of that miſtreſs was ſuppoſed to be Clodia, ſiſter of Clodius, the great enemy of Cicero. He is far from imitating our modern poets, who uſually complain of the coyneſs and inſenſibility of the fair ones; but ſpeaks of his Leſbia as a woman, who aſked him, how many kiſſes would ſatisfy him? to which he anſwered, that he deſired as many, as there are grains of ſand in the deſarts of Libya, and ſtars in the heavens. As fine a genius as this poet was, he was, as many fine geniuſes have ſince been, poor. His merit, it is true, recommended him to the greateſt men of his time, as Plancus, Calvus, Cinna, &c. and he travelled into Bithynia with Memmius, who had obtained the government of that province after his prætorſhip: but it is plain from ſome of his epigrams, that he did not make his fortune by it. He died in the flower of his age, and the height of his reputation, when he was about 30 years old; at which time Virgil was ſent to purſue his ſtudies at Cremona.

Though the great talent of this poet lay in the epigrammatic way, yet ſome have pretended, that he equally excelled in all other kinds of poetry. Martial's veneration for him

him was such, that he has not scrupled to put him on a level with Virgil:

" Tantum magna suo debet Verona Catullo,
" Quantum parva suo Mantua Virgilio."

And in this he has been followed by Paul Jovius and Barthius among the moderns. What remains of his works, is not sufficient to support this high opinion of him. At the same time it must be considered in his behalf, that Lucretius was the only poet, whose verse had any tolerable elegance or harmony in it, when he wrote: and his poem probably was not seen by our author, or at least but a little before his death, since it was not published till some time after Lucretius's decease. Catullus's writings got him the name of " the " learned" amongst the ancients, for which we have the authority of Aulus Gellius, Apuleius, and both the Plinys; but we have no compositions of his remaining, nor any lights from antiquity, which enable us to explain the reason of it. Among others that Catullus inveighed against, and lashed in his Iambics (for he was uncommonly satirical) none suffered more severely than Julius Cæsar, under the name of Mamurra: which, however, only furnished Cæsar with an opportunity of shewing his moderation and humanity. For after Catullus, by repeated invectives, had given sufficient occasion to Cæsar to resent such usage, especially from one whose father had been his familiar friend; Cæsar, instead of expressing any uneasiness, generously invited the poet to supper with him, and there treated him with so much affability and good-nature, that Catullus was perfectly ashamed at what he had done, and resolved to make him amends for the future. Sextus Quintus, as one observes upon this story, " was not of so generous and forgiving a temper. Upon " his being made pope, the statue of Pasquin was one night " dressed in a very dirty shirt, with an excuse written under " it, that he was forced to wear foul linen, because his laun- " dress was made a princess. This was a reflection upon " the pope's sister, who, before the promotion of her bro- " ther, was in those mean circumstances that Pasquin repre- " sented her. As this Pasquinade made a great noise in " Rome, the pope offered a considerable sum of money to " any person who should discover the author of it. The " author, relying upon his holiness's generosity, as also on " some private overtures which he had received from him, " made the discovery himself: upon which the pope gave " him the reward he had promised, but at the same time, Spectator, vol. I. No. 23.

" to diſable the ſatiriſt for the future, ordered his tongue to " be cut out, and both his hands to be chopped off."

I muſt not leave Catullus, without taking notice, that he has been very much cenſured for the wantonneſs and obſcenities to be met with in his writings; and many have on that account concluded that he was a debauchée. That he was of a gay amorous temper, may eaſily be imagined, as indeed it appears very plainly from many of his poems: but to infer from thence, that he was an abandoned profligate, is not only abſurd, but what he himſelf has in a manner cautioned us not to do.

" Nam caſtum eſſe decet pium poetam
" Ipſum: verſiculos nihil neceſſe eſt:
" Qui tum denique habent ſalem & leporem,
" Si ſint molliculi & parum pudici." Lyric. xvii.

And we learn from Pliny the younger, that theſe were the ſentiments of the times: for ſpeaking of ſome hendecaſyllables, which he ſent to his friend Paternus, he ſays, " Ex Lib. iv. ep. 14. " quibus tamen ſi nonnulla tibi paulo petulantiora videbuntur, erit eruditionis tuæ cogitare, ſummos illos & graviſſimos viros, qui talia ſcripſerunt, non modo non laſcivia " rerum, ſed ne nudis quidem verbis abſtinuiſſe: quæ nos " refugimus, non quia ſeveriores, ſed quia timidiores ſumus. " Scimus alioqui hujus opuſculi illam eſſe veriſſimam legem, " quam Catullus expreſſit:" and then he ſubjoins the foregoing verſes. Bayle, who was under a neceſſity of defending himſelf from a charge of a ſimilar nature, expreſſes himſelf thus: " He would be laughed at who ſhould go about " to prove, that Boccace was not a man of probity, be- " cauſe he wrote the Decameron: or conclude, that the " queen of Navarre, ſiſter to Francis the firſt, was not a " princeſs of admirable virtue, whoſe praiſes reſounded every " where, becauſe ſhe wrote ſome novels of gallantry.—In Dict. tom. V. " ſuch books, adds he, wiſe men know how to diſtinguiſh " between the perſon of the author and his writings."

CATZ (JAMES), penſionary of Holland, keeper of the great ſeals there, and ſtadtholder of the Fiefs, was born in Zeland, 1577. He was an ingenious poet, as well as a dextrous politician. He diveſted himſelf, however, at length of all employments, for the ſake of cultivating poetry and letters; nor was he drawn afterwards from his retirement, but at the reiterated application of the ſtates, who, in the critical ſeaſon of Cromwell's protectorate, ſent him embaſſador

fador into England. Upon his return, he retired to one of his country-houſes, where he died in 1660. His poems have been printed in all forms, the Hollanders highly valuing them; and the laſt edition of his works was, 1726, in two vol. folio.

CAVE (Dr. WILLIAM), a learned divine, was born in 1637, and educated in St. John's college at Cambridge. He was ſucceſſively miniſter of Haſely in Oxfordſhire, great Alhallows, and of Iſlington near London. He became chaplain to Charles II. and in 1684 was inſtalled canon of Windſor. He was the author of ſome large and learned works, relating to eccleſiaſtical antiquity. He compoſed a very uſeful work, intituled, "The Hiſtory of the Lives, Acts, "Deaths, and Martyrdoms of thoſe, who were contem-"porary with the Apoſtles, and of the principal Fathers "within the three firſt centuries of the church;" which went in a ſhort time through three or four editions. Here the Engliſh reader had an opportunity of acquainting himſelf with ſome of the principal and moſt important circumſtances, which attended the Chriſtian religion, while it was making its way to an eſtabliſhment under Conſtantine the Great. In 1688, he publiſhed a work of a more extenſive nature, called, "Hiſtoria Literaria, &c." in which he gives an exact account of all who had written upon Chriſtianity, either for or againſt it, from Chriſt to the 14th century; mentions the times they lived in, the books they wrote, and the doctrines they maintained; and alſo enumerates the councils that were called in every age of the church. This and the former work, gave occaſion to a controverſy which enſued, and was very warmly agitated, between Cave and Le Clerc, who was then writing his "Bibliotheque Univer-"ſelle" in Holland. Le Clerc charged Cave with two unfair proceedings. 1. That, inſtead of writing the lives of the fathers, he had written their panegyrics; 2. That he had forcibly drawn Euſebius, who was, as he imagined, plainly enough an Arian, over to the ſide of the orthodox, and made a Trinitarian of him. Theſe were the points debated; and a great deal of good learning, as well as good ſenſe, relating to eccleſiaſtical antiquity, and the authority of the fathers, was produced on both ſides: but which of the two had the better in the diſpute, is not a point to be determined here; unleſs we may juſt be permitted to ſay, but without any intention to diminiſh from the value of Cave's work, that he did not entirely clear himſelf of the charge.

Cave died in 1713, and was buried at Iſlington, where we find an inſcription over him, of which an exact copy (A) has been given to us by the Rev. George Strahan, the preſent vicar of that pariſh.

This Life, written by Dr. Johnſon in the year 1754, and reviſed by him in 1781, is here inſerted by his permiſſion.

CAVE (EDWARD), was born at Newton in Warwickſhire, Feb. 29, 1691. His father (Joſeph) was the younger ſon of Mr. Edward Cave, of Cave's in the Hole, a lone houſe, on the Street-Road in the ſame county, which took its name from the occupier; but having concurred with his elder brother in cutting off the intail of a ſmall hereditary eſtate, by which act it was loſt from the family, he was reduced to follow in Rugby the trade of a ſhoe-maker. He was a man of good reputation in his narrow circle, and remarkable for ſtrength and ruſtic intrepidity. He lived to a great age, and was in his latter years ſupported by his ſon.

It was fortunate for Edward Cave, that having a diſpoſition to literary attainments, he was not cut off by the poverty of his parents from opportunities of cultivating his faculties. The ſchool of Rugby, in which he had, by the rules of its foundation, a right to be inſtructed, was then in high reputation, under the Rev. Mr. Holyock, to whoſe care moſt of the neighbouring families, even of the higheſt rank, entruſted their ſons. He had judgment to diſcover, and, for ſome time, generoſity to encourage the genius of young Cave; and was ſo well pleaſed with his quick progreſs in the ſchool, that he declared his reſolution to breed him for the univerſity, and recommend him as a ſervitor to ſome of his ſcholars of high rank. But proſperity which depends upon the caprice of others, is of ſhort duration. Cave's ſuperiority in literature, exalted him to an invidious familiarity with boys who were far above him in rank and expectations; and, as in unequal aſſociations it always happens, whatever unlucky prank was played, was imputed to Cave. When any miſchief, great or ſmall, was done, though

(A) Juxta hoic
Ad imum Pulpiti Gradum
Conditur quod claudi potuit
Gulielmi Cave S. Th. Pr.
Canonici Windeſorienſis,
Caroli II. à Sacris Domeſticis,
Hujus Eccleſiæ per XXVIII Annos
Vicarii.
Natus eſt Decemb. XXX. An.
MDCXXXVII.
Obiit Aug. IV. Ann. MDCCXIII.

IV Filiis & Filiabus eodem
Circiter loco ex Auſtrali
Latere conditis acceſſit tandem
Anna (Gualt. Stonehouſe
S. T. B. Filia Unica) Mater
Pientiſſima, Conjux Chariſſima:
quæ quidem obiit Jan. X. MDCXCI.
Quiſquis es, Viator, Homo cum ſis,
Oſſa noſtra ne violes, depoſiti Cineres
quieſcant in Pace, abi Mortalitatis
Memor,
nec te incautum rapiat Suprema Dies.

perhaps

perhaps others boaſted of the ſtratagem when it was ſucceſsful, yet upon detection or miſcarriage, the fault was ſure to fall upon poor Cave.

At laſt, his miſtreſs by ſome inviſible means loſt a favourite cock; Cave was with little examination ſtigmatized as the thief or murderer; not becauſe he was more apparently criminal than others, but becauſe he was more eaſily reached by vindictive juſtice. From that time Mr. Holyock withdrew his kindneſs viſibly from him, and treated him with harſhneſs, which the crime, in its utmoſt aggravation, could ſcarcely deſerve; and which ſurely he would have forborn, had he conſidered how hardly the habitual influence of birth and fortune is reſiſted; and how frequently men, not wholly without ſenſe of virtue, are betrayed to acts more atrocious than the robbery of a hen-rooſt, by a deſire of pleaſing their ſuperiors.

Thoſe reflections his maſter never made, or made without effect; for under pretence that Cave obſtructed the diſcipline of the ſchool, by ſelling clandeſtine aſſiſtance, and ſupplying exerciſes to idlers, he was oppreſſed with unreaſonable taſks, that there might be an opportunity of quarrelling with his failure; and when his diligence had ſurmounted them, no regard was paid to the performance. Cave bore this perſecution a-while, and then left the ſchool, and the hope of a literary education, to ſeek ſome other means of gaining a livelihood.

He was firſt placed with a collector of the exciſe. He uſed to recount with ſome pleaſure a journey or two which he rode with him as his clerk, and relate the victories that he gained over the exciſemen in grammatical diſputations. But the inſolence of his miſtreſs, who employed him in ſervile drudgery, quickly diſguſted him, and he went up to London in queſt of more ſuitable employment.

He was recommended to a timber-merchant at the Bankſide, and while he was there on liking, is ſaid to have given hopes of great mercantile abilities; but this place he ſoon left, I know not for what reaſon, and was bound apprentice to Mr. Collins, a printer of ſome reputation, and deputy alderman.

This was a trade for which men were formerly qualified by a literary education, and which was pleaſing to Cave, becauſe it furniſhed ſome employment for his ſcholiaſtic attainments. Here, therefore, he reſolved to ſettle, though his maſter and miſtreſs lived in perpetual diſcord, and their houſe was therefore no comfortable habitation. From the incon-

inconveniences of theſe domeſtic tumults he was ſoon releaſed, having in only two years attained ſo much ſkill in his art, and gained ſo much the confidence of his maſter, that he was ſent without any ſuperintendant to conduct a printing-houſe at Norwich, and publiſh a weekly paper. In this undertaking he met with ſome oppoſition, which produced a public controverſy, and procured young Cave the reputation of a writer.

His maſter died before his apprenticeſhip was expired, and he was not able to bear the perverſeneſs of his miſtreſs. He therefore quitted her houſe upon a ſtipulated allowance, and married a young widow with whom he lived at Bow. When his apprenticeſhip was over, he worked as a journeyman at the printing-houſe of Mr. Barber, a man much diſtinguiſhed and employed by the Tories, whoſe principles had at that time ſo much prevalence with Cave, that he was for ſome years a writer in "Mist's Journal;" which, though he afterwards obtained by his wife's intereſt a ſmall place in the Poſt-office, he for ſome time continued. But as intereſt is powerful, and converſation, however mean, in time perſuaſive, he by degrees inclined to another party, in which, however, he was always moderate, though ſteady and determined.

When he was admitted into the Poſt-office he ſtill continued, at his intervals of attendance, to exerciſe his trade, or to employ himſelf with ſome typographical buſineſs. He corrected the "Gradus ad Parnaſſum;" and was liberally rewarded by the company of Stationers. He wrote an "Account of the Criminals," which had for ſome time a conſiderable ſale; and publiſhed many little pamphlets that accident brought into his hands, of which it would be very difficult to recover the memory. By the correſpondence which his place in the Poſt-office facilitated, he procured country news-papers, and ſold their intelligence to a Journaliſt in London, for a guinea a week.

He was afterwards raiſed to the office of clerk of the franks, in which he acted with great ſpirit and firmneſs; and often ſtopped franks, which were given by Members of Parliament to their friends; becauſe he thought ſuch extenſion of a peculiar right illegal. This raiſed many complaints, and having ſtopped, among others, a frank given to the old ducheſs of Marlborough by Mr. Walter Plummer, he was cited before the houſe, as for breach of privilege, and accuſed, I ſuppoſe very unjuſtly, of opening letters to detect them. He was treated with great harſhneſs and ſeverity, but declining

ing their queſtions by pleading his oath of ſecrecy, was at laſt diſmiſſed. And it muſt be recorded to his honour, that when he was ejected from his office, he did not think himſelf diſcharged from his truſt, but continued to refuſe to his neareſt friends any information about the management of the office.

By this conſtancy of diligence and diverſification of employment, he in time collected a ſum ſufficient for the purchaſe of a ſmall printing-office, and began the "Gentle-"man's Magazine," a periodical pamphlet, of which the ſcheme is known wherever the Engliſh language is ſpoken. To this undertaking he owed the affluence in which he paſſed the laſt 20 years of his life; and the fortune which he left behind him, which though large, had been yet larger, had he not raſhly and wantonly impaired it by innumerable projects, of which I know not that ever one ſucceeded.

"The Gentleman's Magazine," which has now ſubſiſted 52 years, and ſtill continues to enjoy the favour of the world, is one of the moſt ſucceſsful and lucrative pamphlets which literary hiſtory has upon record, and therefore deſerves, in this narrative, particular notice. In the beginning of the year 1785.

Mr. Cave, when he formed the project, was far from expecting the ſucceſs which he found; and others had ſo little proſpect of its conſequence, that though he had for ſeveral years talked of his plan among printers and bookſellers, none of them thought it worth the trial. That they were not reſtrained by their virtue from the execution of another man's deſign, was ſufficiently apparent as ſoon as that deſign began to be gainful; for in a few years a multitude of magazines aroſe, and periſhed; only the London Magazine, ſupported by a powerful aſſociation of bookſellers, and circulated with all the art, and all the cunning of trade, exempted itſelf from the general fate of Cave's invaders, and obtained, though not an equal, yet a conſiderable ſale.

Cave now began to aſpire to popularity; and being a greater lover of poetry than any other art, he ſometimes offered ſubjects for poems, and propoſed prizes for the beſt performers. The firſt prize was 50l. for which, being but newly acquainted with wealth, and thinking the influence of 50l. extremely great, he expected the firſt authors of the kingdom to appear as competitors; and offered the allotment of the prize to the univerſities. But when the time came, no name was ſeen among the writers that had been ever ſeen before; the univerſities and ſeveral private men rejected the province

province of assigning the prize (A). At all this Mr. Cave wondered for a while; but his natural judgement, and a wider acquaintance with the world, soon cured him of his astonishment, as of many other prejudices and errors. Nor have many men been seen raised by accident or industry, to sudden riches, that retained less of the meanness of their former state.

He continued to improve his Magazine, and had the satisfaction of seeing its success proportionate to his diligence, till in 1751 his wife died of an asthma. He seemed not at first much affected by her death, but in a few days lost his sleep and his appetite, which he never recovered; but after having lingered about two years, with many vicissitudes of amendment and relapse, fell by drinking acid liquors into a diarrhœa, and afterwards into a kind of lethargic insensibility, in which one of the last acts of reason which he exerted, was fondly to press the hand that is now writing this little narrative. He died Jan. 10, 1754, having just concluded the 23d annual collection (B).

(A) The determination was left to Dr. Cromwell Mortimer and Dr. Birch; and by the latter the award was made, which may be seen in Gent. Mag. vol. VI. p. 59.

Anecdotes of Bowyer, by Nichols.

(B) Mr. Cave was buried in the church of St. James, Clerkenwell; but the following inscription, from the pen of Dr. Hawkesworth, is placed at Rugby.

Near this place lies
The body of
JOSEPH CAVE,
Late of this parish,
Who departed this life Nov. 18, 1747,
Aged 79 years.
He was placed by Providence in a humble station;
But
Industry abundantly supplied the wants of Nature,
And
Temperance blest him with
Content and Wealth.
As he was an affectionate Father,
He was made happy in the decline of life
By the deserved eminence of his eldest Son
EDWARD CAVE;
Who, without interest, fortune, or connection,
By the native force of his own genius,
Assisted only by a classical education,
Which he received at the Grammar-school
Of this Town,
Planned, executed, and established
A literary work, called
THE
GENTLEMAN'S MAGAZINE,
Whereby he acquir'd an ample fortune,
The whole of which devolved to his Family.
Here also lies
The body of WILLIAM CAVE,
Second Son of the said JOSEPH CAVE,
Who died May 2, 1757, aged 62 years;
And who, having survived his elder Brother
EDWARD CAVE,
Inherited from him a competent estate;
And, in gratitude to his benefactor,
Ordered this monument, to perpetuate His Memory.
He liv'd a Patriarch in his numerous race,
And shew'd in charity a Christian's grace:
Whate'er a friend or parent feels, he knew;
His hand was open, and his heart was true;
In what he gain'd and gave, he taught mankind,
A grateful always is a generous mind.
Here rest his clay! His soul must ever rest,
Who blest'd when living, dying must be blest.

He

He was a man of a large ſtature, not only tall but bulky, and was, when young, of remarkable ſtrength and activity. He was generally healthful, and capable of much labour and long application; but in the latter years of his life was afflicted with the gout, which he endeavoured to cure or alleviate by a total abſtinence both from ſtrong liquors and animal food. From animal food he abſtained about four years, and from ſtrong liquors much longer; but the gout continued unconquered, perhaps unabated.

His reſolution and perſeverance were very uncommon; in whatever he undertook, neither expence nor fatigue were able to repreſs him: but his conſtancy was calm, and, to thoſe who did not know him, appeared faint and languid, but he always went forward though he moved ſlowly.

The ſame chilneſs of mind was obſervable in his converſation: he was watching the minuteſt accent of thoſe whom he diſguſted by ſeeming inattention; and his viſitant was ſurprized when he came a ſecond time, by preparations to execute the ſcheme which he ſuppoſed never to have been heard.

He was, conſiſtently with this general tranquillity of mind, a tenacious maintainer, though not a clamorous demander of his right. In his youth having ſummoned his fellow journeymen to concert meaſures againſt the oppreſſion of their maſters, he mounted a kind of roſtrum, and harangued them ſo efficaciouſly, that they determined to reſiſt all future invaſions; and when the ſtamp officers demanded to ſtamp the laſt half ſheet of the Magazines, Mr. Cave alone defeated their claim, to which the proprietors of the rival Magazines would meanly have ſubmitted.

He was a friend rather eaſy and conſtant, than zealous and active; yet many inſtances might be given, where both his money and his diligence were employed liberally for others. His enmity was in like manner cool and deliberate; but though cool, it was not inſidious, and though deliberate, not pertinacious.

His mental faculties were ſlow. He ſaw little at a time, but that little he ſaw with great exactneſs. He was long in finding the right, but ſeldom failed to find it at laſt. His affections were not eaſily gained, and his opinions not quickly diſcovered. His reſerve, as it might hide his faults, concealed his virtues: but ſuch he was, as they who beſt knew him, have moſt lamented (c).

(c) Beſides the pleaſure we have in adorning our work with a life written by Dr. Johnſon, we think that Edward Cave was otherwiſe worthy of a place in Dr. Kippis, Biog. Brit.

in

in the Biographia; as the inventor of a new ſpecies of publication, which may be conſidered as ſomething of an epocha in the literary hiſtory of this country. The periodical performances before that time were almoſt wholly confined to political tranſactions, and to foreign and domeſtic occurrences. But the monthly magazines have opened a way for every kind of inquiry and information. The intelligence and diſcuſſion contained in them are very extenſive and various; and they have been the means of diffuſing a general habit of reading through the nation, which, in a certain degree, hath enlarged the public underſtanding. Many young authors, who have afterwards riſen to conſiderable eminence in the literary world, have here made their firſt attempts in compoſition. Here, too, are preſerved a multitude of curious and uſeful hints, obſervations, and facts, which otherwiſe might have never appeared; or, if they had appeared in a more evaneſcent form, would have incurred the danger of being loſt. If it were not an invidious taſk, the hiſtory of them would be no incurious or unentertaining ſubject.

CAVENDISH (THOMAS), of Frimly in Suffolk, Eſq; was deſcended from a noble family in Devonſhire; and poſſeſſed of a plentiful eſtate; which he, being a man of more wit than prudence, contrived to waſte a good part of. Hence he took it into his head to repair his ſhattered fortunes, if happily he could, at the expence of the Spaniards. With this view he built two ſhips from the ſtocks, one of 120, the other of 60 tons; and with theſe and a bark of 40 tons, he ſailed from Plymouth July 21, 1586. He firſt made the coaſt of Barbary, then ſteered for Brazil, and entered the Streights of Magellan Jan. 5, 1585, and paſſed them very happily. Then coaſting along Chili and Peru, he took abundance of rich prizes; and continuing his courſe as high as California, there took the St. Anne, which Cavendiſh, in a letter to lord Hunſdon, rightly calls an Acapulco ſhip, though in moſt relations of his voyage, ſhe is ſtyled the admiral of the South ſeas. Her cargo was of immenſe value, which, his ſhips being too ſmall to carry, he was forced to burn; taking out of her, however, as much gold as was worth 60,000l. He then ſteered for the Philippine iſlands, where he ſafely arrived, and proceeded from them to Java Major, which he reached March 1, 1588. He doubled the cape of Good Hope the 1ſt of June, and ſo without any remarkable incident returned ſafe to Plymouth Sept. 9; having ſailed completely round the globe, and brought home an immenſe fortune. This however he quickly waſted, and in 1591 was compelled to think of another voyage, which was far from being ſo ſucceſsful as the former. He left Plymouth Aug. 26, 1591, with three ſtout ſhips and two barks. April 8, 1592, he fell in with the Streights of Magellan, and continued in them to May 15; when, on account of the badneſs of the weather, he determined to return; which accordingly

Camden's annals, p. 552.

cordingly he did to the coaſt of Brazil, and there, it is ſaid, died of grief.

CAVENDISH (Sir William), ſecond ſon of Thomas Cavendiſh of Cavendiſh in Suffolk, clerk of the pipe in the reign of Henry VIII. was born about 1505. He received a liberal education, and had ſettled upon him, by his father, certain lands in Suffolk. Cardinal Wolſey, who was born in Suffolk, took him into his ſplendid family, which conſiſted of one earl, nine barons, and about 1000 knights, gentlemen, and inferior officers. He ſerved the cardinal as gentleman uſher, and was admitted into more intimacy with him than any other ſervant, and therefore would not deſert him in his fall; but was one of the few who ſtuck cloſe to him when he had neither office nor ſalary to beſtow. This ſingular fidelity, joined to his abilities, recommended him to his ſovereign, who received him into his own family and ſervice. In 1540, he was appointed one of the auditors of the court of augmentation, and ſoon after obtained a grant of ſeveral lordſhips in the county of Hertford. In 1546, he was made treaſurer of the chamber to his majeſty, had the honour of knighthood conferred on him, and was ſoon after ſworn of the privy council. He continued to enjoy both theſe honours during 11 years; which time his eſtate was much increaſed by grants from Edward VI. in ſeven different counties; nor does it appear that he was in leſs credit or favour with queen Mary, under whoſe reign he died in 1557. He married three wives. His third and laſt, who ſurvived him, was the widow of Robert Barley, Eſq; and juſtly conſidered as one of the moſt famous women of her time. She was the daughter of John Hardwick of Hardwick, in Derbyſhire, by Elizabeth the daughter of Thomas Leeke, of Loaſland in the ſame county, Eſq; and in proceſs of time became coheireſs of his fortune, by the death of her brother without children." When ſhe was ſcarce 14, ſhe was married to Robert Barley of Barley, in Derbyſhire, Eſq; a young gentleman of a large eſtate, all which he ſettled abſolutely upon her on their marriage; and by his death without iſſue ſhe came into poſſeſſion of it in 1532. After remaining a widow about 12 years ſhe married Cavendiſh, by whom ſhe had Henry Cavendiſh, Eſq; who was poſſeſſed of conſiderable eſtates in Derbyſhire, but ſettled at Tutbury in Staffordſhire; William Cavendiſh the firſt earl of Devonſhire; and Charles Cavendiſh ſettled at Welbeck in Nottinghamſhire, father of William baron Ogle and duke of Newcaſtle;

Biog. Brit.

Kennet's Memoirs of the family of Cavendiſh.

Ibid.

Newcaſtle; and three daughters, Frances, who married Sir Henry Pierpoint of Holm Pierpoint in the county of Nottingham, from whom the dukes of Kingſton are deſcended; Elizabeth, who eſpouſed Charles Stuart earl of Lenox, younger brother to the father of James I.; and Mary. After the death of Sir William Cavendiſh, this wife lady conſenting to become a third time a wife, married Sir William St. Lowe, captain of the guard to queen Elizabeth, who had a large eſtate in Glouceſterſhire; which in articles of marriage ſhe took care ſhould be ſettled on her and her own heirs, in default of iſſue; and accordingly, having no child by him, ſhe lived to enjoy his whole eſtate, excluding as well his brothers who were heirs male, as his own female iſſue by a former lady. In this third widowhood the charms of her wit and beauty captivated the then greateſt ſubject of
Kennet. the realm, George Talbot, earl of Shrewſbury, whom ſhe brought to terms of honour and advantage to herſelf and children; for he not only yielded to a conſiderable jointure, but to an union of families, by taking Mary her youngeſt daughter to be the wife of Gilbert his ſecond ſon, and afterwards his heir; and giving the lady Grace, his youngeſt daughter, to Henry her eldeſt ſon. Nov. 18, 1590, ſhe was a fourth time left, and to death continued, a widow. A change of condition that perhaps never fell to any one woman: to be four times a happy wife; to riſe by every huſband into greater wealth and higher honours; to have an unanimous iſſue by one huſband only; to have all thoſe chil-
Ibid. dren live, and honourably diſpoſed of in her life-time; and, after all, to live 17 years a widow in abſolute power and plenty (A).

Sir William Cavendiſh wrote the life of his old maſter cardinal Wolſey, and therein gives him a very high character;

(A) This counteſs dowager of Shrewſbury built three of the moſt elegant ſeats, that were ever raiſed by one hand within the ſame county, Chatſworth, Hardwick, and Oldcotes. At Hardwick ſhe left the ancient ſeat of her family ſtanding: where her chamber and rooms of ſtate, with her arms and other enſigns, are ſtill remaining. It muſt not be forgotten, that this lady had the honour to be keeper of Mary queen of Scots, committed priſoner to George earl of Shrewſbury for 17 years. The earl's epitaph betrays that he was ſuſpected of familiarity with his royal priſoner, "Quod à malevolis propter "ſuſpectam cum captiva regina fami-"liaritatem ſæpius male audivit," which is not to be imagined true: however, the counteſs carried herſelf to the queen and the earl her huſband, with all becoming reſpect and duty. Full of years and all worldly comforts, ſhe died Feb. 13, 1607, and was buried in Alhallows church in Derby, (where ſhe had founded an hoſpital for 12 poor people) under a fair tomb, which ſhe took care to erect in her own life-time, and whereon a remarkable epitaph was afterwards inſcribed. Kennet's Mem.

affirming, that, in his judgement, he never saw the kingdom in better obedience and quiet, than during the time of his authority, or juſtice better adminiſtered. After this life remained long in manuſcript, it was printed in 1667, and reprinted in 1706, with ſome variation in the title. The original MS. was a few years ago in the hands of the duke of Kingſton, ſuppoſed to be given by the author to his daughter, who married into that family. Biog. Brit.

CAVENDISH (WILLIAM), duke of Newcaſtle, ſon of Sir Charles Cavendiſh, youngeſt ſon of Sir William Cavendiſh, by Catharine daughter of Cuthbert lord Ogle, was born in 1592. He had uncommon abilities, and they were cultivated with much care. He appeared at the court of James I. with the advantages of a graceful perſon and great elegance of manners; and was quickly diſtinguiſhed by the king's favour. In 1610 he was made knight of the Bath, at the creation of Henry prince of Wales; and, in 1620, created baron Ogle, and viſcount Mansfield. In the third year of Charles I. he was created baron Cavendiſh of Bolelover, and earl of Newcaſtle upon Tyne. The favours of his prince drew upon him the envy of Buckingham, which however could not ſupplant him. In 1638, the king choſe him to be governor to the prince of Wales, afterwards Charles II. In 1639, when the king ſet out to command the army which the troubles of the North had forced him to aſſemble, he was entertained by the earl at Welbeck: who alſo not only contributed 10,000l. towards defraying the expence of the expedition, but raiſed a troop of horſe conſiſting of about 200 knights and gentlemen, who ſerved at their own charge, and were commanded by himſelf. He was conſtantly zealous and active in the king's ſervice, till after the battle of Marſton Moor, July 2, 1644; when, ſeeing the king's affairs totally deſperate, he made the beſt of his way to Scarborough, and there, with a few of his principal officers, took ſhipping for Hamburgh, where he arrived July 8. After ſtaying about ſix months at Hamburgh, he went by ſea to Amſterdam, thence to Paris, and from Paris to Antwerp, where he reſided many years in extreme penury, with this aggravation, that his enemies were not only poſſeſſing, but ruining his eſtate. Yet it is ſaid that his ſpirit was unbroken, and that his foreſight preſerved him from deſpair. He had predicted the civil war before it began, and he predicted the reſtoration as an infallible event, even when Cromwell was in the height of his ſucceſs, in a Life written by his duchess, p. 6. Ib. p. 7.

book which he then wrote, and addreſſed to Charles II. called "A Treatiſe on Government and the Intereſt of "Great-Britain with reſpect to the other Powers of "Europe."

He returned with the king at the reſtoration. He was ſoon after conſtituted chief juſtice in eyre of the counties north of Trent, and created earl of Ogle, and duke of Newcaſtle. From this time his life was retired, and he indulged his natural diſpoſition in literary purſuits. Some part of his time he employed in repairing his eſtate; ſome part in breaking and managing horſes, and the reſt in ſtudy and compoſition. He wrote the celebrated "Treatiſe on Horſemanſhip," of which a moſt excellent edition was a few years ago printed in this kingdom. Many poems, except thoſe preſerved among the poetry of his ducheſs, are loſt: and four comedies; "The Country Captain," "Variety," "The humorous "Lovers," and "The triumphant Widow, or Medley of "Humours." "The humorous Lovers" was acted with great applauſe, in 1677, and Shadwell tranſcribed great part of "The triumphant Widow" into his "Bury Fair." As the duke was a ſcholar and a genius, he was the patron of learning and wit. Ben Jonſon was one of his firſt favorites; a poet, Sir William Davenant, was his lieutenant-general; parſon Hudſon, an able divine, was his ſcout-maſter; and Chillingworth his engineer. He died on Chriſtmas day, 1676, in his 84th year. He was twice married, but had iſſue only by his firſt wife Elizabeth, daughter and ſole heireſs of William Baſſet, of Blore in Staffordſhire, Eſq; widow of the Hon. Henry Howard, younger ſon to Thomas earl of Suffolk; by whom he had three ſons, and as many daughters. His ſecond wife was Margaret, daughter of Thomas Lucas, of Colcheſter, Eſq; ſiſter to lord Lucas, and to the famous Sir Charles Lucas, whoſe unfortunate end is well known. She was the conſtant companion of his exile abroad, and of his retirement at home. She was a woman of great wit, and ſome learning; for beſides the life of the duke, and her own, ſhe wrote a great number of folio volumes, and publiſhed 26 plays, in ſeveral of which there are ſcenes and ſongs written by the duke. She lies buried with him in Weſtminſter abbey. The duke's titles deſcended to his ſon Henry, earl of Ogle, who dying without iſſue July 26, 1691, the title of Newcaſtle in the line of Cavendiſh became extinct, he being the laſt heir-male of this family.

CAVENDISH (CHARLES), ſon of the ſecond, and brother to the third earl of Devonſhire, was born at London, May 20, 1620. At 18 he was ſent to travel with a governor. Kennet. He went firſt to Paris. The French army was then before Luxembourg. Curioſity drew him to the camp without the knowledge of his governor, who followed him in great pain, and brought him back to his ſtudies at Paris. The following year he ſpent in Italy, making Naples, Rome, and Venice, the chief places of his reſidence. In the ſpring of 1640 he embarked for Conſtantinople, leaving his governor and Engliſh ſervants behind him, in order that he might learn more from foreigners. He made a long circuit by land through Natolia, then went by ſea to Alexandria; and after viſiting Grand Cairo, returned to England, in May 1641, by the way of Malta, Spain, and France. His inclination leading him to arms, his mother intended to purchaſe for him colonel Goring's regiment of foot in Holland; and on this account he made one campaign in the prince of Orange's army; but returned to England Nov. 1641. The king being ſoon after forced to retire to York, he repaired thither to offer his ſervice: he rode in the king's own troop at the battle of Edgehill, Oct. 23, 1642, and ſo diſtinguiſhed himſelf by his perſonal bravery, that lord Aubigny, who commanded the duke of York's troop, being ſlain, he was preferred to that charge before many others of eminent birth and merit. This gentleman did good ſervice, and performed many other glorious actions: but was killed, in an action with a large body of the enemy's forces under Cromwell, at Gainſborough, July 30, 1643, having refuſed quarter. "He was a "gentleman, (it is juſtly obſerved) ſo furniſhed with all the "interior and politer parts of learning, obtained at home "and abroad, both by reading men and books, as well as "courage, that he was prepared to defend his prince with "his head and hand, by the ſtrongeſt reaſon and moſt gene-"rous valour." Life of Chriſtiane counteſs dowager of Devonſhire. He was well ſkilled in mathematics, as appears from ſome of his papers in the library of Dr. John Moore, biſhop of Ely, given by George I. to the univerſity of Cambridge. Gen. Dict.

CAVENDISH (WILLIAM), the firſt duke of Devonſhire, was born Jan. 25, 1640. He made the tour of Europe, under the care of Dr. Killigrew, afterwards maſter of the Savoy. In 1661, he was choſen to repreſent the county of Derby, and continued a member of the long parliament till its diſſolution. Sept. 21, 1663, he was created M. A. Kennet's Memoirs of the family of Cavendiſh. Biog. Brit. Kennet.

by the special command of the chancellor. In 1665, he went a volunteer on board the fleet under the duke of York. In 1669, he accompanied Mr. Montague in his embassy to France; and being accidentally at the opera in Paris, three officers of the French king's guard, intoxicated with liquor, came upon the stage, and one of them coming up to him with a very insulting question, he gave him a severe blow on the face; upon which they all drew, and pushed hard upon him. He got his back against one of the scenes, and made a stout defence, receiving several wounds; till a sturdy Swiss, belonging to the ambassador Montague, caught him up in his arms, and threw him over the stage into the pit. In his fall, one of his arms catched upon an iron spike, which tore out the flesh. The three assailants were, by the king's command, sent to prison, and not released but by his intercession. In 1677, he distinguished himself in the house of commons, by a vigorous opposition to the measures of the court. The year following, he assiduously promoted an enquiry into the murder of Sir Edmundbury Godfrey, and other particulars of the popish plot; and was one of the committee appointed to draw up articles of impeachment against the treasurer Danby. In the parliament which met in the spring of 1679, he again represented Derby. This year he was chosen one of the king's new privy-council: but soon finding that his attendance at the board would be wholly ineffectual, he, in conjunction with lord Russel and others, desired leave to withdraw. The county of Derby again elected him their representative in that parliament which met Oct. 21, 1680. The articles of impeachment against the chief justice Scroggs, for his arbitrary and illegal proceedings in the court of king's-bench, were carried up by him to the house of lords. When the king declared his resolution not to consent to a bill of exclusion, lord Cavendish made a motion, that a bill might be brought in for the association of all his majesty's Protestant subjects. He was also one of those who openly named the evil counsellors, and promoted the address to his majesty to remove them from all offices, and from his majesty's councils and presence for ever. He shewed the same steadiness and zeal in the next parliament, in which also he represented Derbyshire. When parliaments were laid aside, though he was as obnoxious to the court as any, he was not afraid of meeting and conversing with his noble friends; but he condemned a bold overture which was made at one of those meetings, and declared, with great earnestness, that he would never more go among them. At the lord Russel's

Kennet.

1681.

1683.

trial,

trial, when it was almoſt as criminal to be a witneſs for him as to be his accomplice, he dared to appear to vindicate him in the face of the court. He afterwards ſent him a meſſage by Sir James Forbes, that he would come and change cloaths with him in the priſon, and ſtay there to repreſent him, if he thought he could make his eſcape. Lord Ruſſel was too generous to accept of this propoſal. He proſecuted the immediate murderers of his friend Mr. Thynne, to condign puniſhment, and brought the great abettor of it, count Koningſmark, to his trial, who happened to be acquitted by a jury poſſeſſed, or rather prepared, in favour of him. Lord Cavendiſh had great indignation at the diſcharge of the count, which he thought owing to corruption; and knowing that an appeal to ſingle combat was anciently the laſt reſort in law for convicting a murderer, he obtained the favour of a noble peer to go in his name to count Koningſmark to charge the guilt of blood upon him, and to offer to prove it in the open field: but it ſeems that was a method of trial the count thought fit to decline. Nov. 1684, he became, by the deceaſe of his father, earl of Devonſhire. In the reign of James, he was the ſame man in greater honour, and in greater zeal and concern for his country. He had been very much affronted within the verge of the court by colonel Culpepper; but reſtrained his reſentment at the time, and pardoned him upon condition he ſhould never more appear at Whitehall. But, immediately after the defeat of the duke of Monmouth, the colonel was encouraged to come publicly to court, and was riſing into ſome degree of favour. The earl of Devonſhire meeting him in the king's preſence-chamber, and receiving from him, as he thought, an inſulting look, took him by the noſe, led him out of the room, and gave him ſome diſdainful blows with the head of his cane. For this bold act, he was proſecuted in the king's-bench upon an information, and had an exorbitant fine of 30,000l. impoſed upon him; and, though a peer, was committed to the king's-bench priſon, till he ſhould make payment of it. He was never able to bear any confinement he could break from; and therefore eſcaped, only to go home to his ſeat at Chatſworth. Upon the news of his being there, the ſheriff of Derbyſhire had a precept to apprehend him, and bring him with his poſſe to town. But he invited the ſheriff in, and kept him a priſoner of honour, till he had compounded for his own liberty, by giving bond to pay the full ſum of 30,000l.; but the bond was found among the papers of king James, and given up by king William.

Kennet

Biog. Brit.

He was one of the earlieſt in inviting over the prince of Orange; and James II. upon the firſt alarm from Holland, being jealous of him above any other peer, endeavoured to draw him to court, which the earl evaded. Upon the prince's landing, he appeared in arms for him, and was afterwards received by him with the higheſt marks of affection and eſteem. In the debates of the houſe of lords concerning the throne, he was very zealous for declaring the prince and princeſs of Orange, king and queen of England. Feb. 14, 1688-9, he was admitted one of the privy-council, and not long after, named lord ſteward of their majeſties houſhold; and, April 3, 1689, choſen a knight of the garter. At their majeſties coronation he acted as lord high ſteward of England; and, in the firſt ſeſſion of parliament afterwards, procured a reſolution of the houſe of lords, as to the illegality of the judgment given againſt him in the former reign, and a vote, that no peer ought to be committed for non-payment of a fine to the crown. Jan. 1691, he attended king William to the congreſs at the Hague, where he lived in the utmoſt ſtate and magnificence, and had the honour to entertain ſeveral ſovereign princes at his table, the king himſelf being alſo preſent incognito. May 12, 1694, he was created marquis of Hartington, and duke of Devonſhire; which, with his garter and white ſtaff, the place of lieutenant and cuſtos rotulorum of the county of Derby, and juſticeſhip in eyre, was as much honour as an Engliſh ſubject could enjoy. After the queen's death, when the king's abſence made the appointment of regents neceſſary, he was one of the lords juſtices for ſeven ſucceſſive years; an honour which no other temporal peer enjoyed.

Kennet.

In the caſe of Sir John Fenwick, though he had a conviction of his guilt, yet he was ſo averſe to any extraordinary judicial proceedings, that he oppoſed the bill, as he did likewiſe another bill for the reſumption of the forfeited eſtates in Ireland. At the acceſſion of queen Anne, he was confirmed in all his offices. April, 1705, he attended her majeſty to Cambridge, and was there created LL. D. In 1706, himſelf and his ſon the marquis of Hartington were in the number of Engliſh peers appointed commiſſioners for concluding an union with Scotland; this was the laſt of his public employments. He died Auguſt 18, 1707. He ſeemed to be made for a patriot: his mien and aſpect were engaging and commanding: his addreſs and converſation civil and courteous in the higheſt degree. He judged right in the ſupreme court; and on any important affair his ſpeeches were ſmooth

Ibid.

and

and weighty. As a ſtateſman, his whole deportment came up to his noble birth and his eminent ſtations; nor did he want any of what the world call accompliſhments. He had a great ſkill in languages, and read the Roman authors with great attention: Tacitus was his favourite. He was a true judge of hiſtory, a critic in poetry, and had a fine hand in muſic. He had an elegant taſte in painting, and all politer arts; and in architecture in particular, a genius, ſkill, and experience beyond any one perſon of his age, his houſe at Chatſworth being a monument of beauty and magnificence that perhaps is not exceeded by any palace in Europe. His grace's genius for poetry ſhewed itſelf particularly in two pieces that are publiſhed, and are allowed by the critics to be written with equal ſpirit, dignity, and delicacy. 1. "An "Ode on the Death of Queen Mary." 2. "An alluſion "to the Biſhop of Cambray's Supplement to Homer." He married the lady Mary, daughter of James duke of Ormond, by whom he had three ſons and a daughter. Biog. Brit.

CAUSSIN (NICHOLAS), a French Jeſuit, and confeſſor to Lewis XIII. was born at Troyes in Champagne, 1580; and entered into the order of Jeſuits, when he was 26 years of age. He taught rhetoric in ſeveral of their colleges; and afterwards began to preach, by which he gained very great reputation. He increaſed this reputation by publiſhing books; and in time was preferred to be confeſſor to the king. But he did not diſcharge this office to the ſatisfaction of cardinal Richelieu, though he diſcharged it to the ſatisfaction of every honeſt man; and therefore it is not to be wondered, that he came at length to be removed. A little before his death, he is ſaid to have delivered into the hands of a friend ſome original letters; from ſhort extracts of which, ſince publiſhed, it appears that he fell into diſgrace, becauſe he would not reveal ſome things which he knew by the king's confeſſion; nor even take advice of his ſuperiors, how he was to behave himſelf in the direction of the king's conſcience, when he could not do it without breaking through the laws of confeſſion. There are alſo ſome hints in the ſame extracts, which ſhew, that he did not approve Lewis XIII's conduct towards the queen his mother; and there is a probability that he caballed to get Richelieu removed. If we may believe the abbé Siri in his "Memoirs," this Jeſuit, in his private converſations with the king, inſiſted upon the cardinal's removal, for the four following reaſons: 1. Becauſe Mary de Medicis, the queen mother, was baniſhed; Alegambe, Biblioth. ſcrip. ſocict. jeſ. p. 361.

2. Becauſe he left Lewis only the empty name of king; 3. Becauſe he oppreſſed the nation; 4. Becauſe he powerfully aſſiſted the Proteſtants to the prejudice of the Catholic church. According to this author, he even engaged to maintain theſe four articles againſt the cardinal in the king's preſence; and he offered the cardinal's place to the duke of Angoulême. This plot was the occaſion of his diſgrace, according to the abbé Siri. Others have aſſerted, that the queen mother obliged him to leave Paris, to gratify cardinal Mazarine, whom he had diſpleaſed; and that his diſgrace was occaſioned by his Latin piece, concerning the "Kingdom and Houſe of God," publiſhed in 1650, in which he had freely ſpoken of the qualities with which princes ought to be adorned. But be all this as it will, it is certain, that he was deprived of his employment, and baniſhed to a city of Lower Britany. He got leave to return to Paris after the cardinal's death, and died there in the convent of the Jeſuits, July 1651.

None of his works did him more honour than that which he intituled, "La cour Sainte." It has been printed a great many times, and tranſlated into Latin, Italian, Spaniſh, Portugueze, German, and Engliſh. He publiſhed ſeveral other books both in Latin and French; and his book "De ſacra & profana Eloquentia" is well known by the uſe that has been made of it here in England. There is a ſtrange ſingularity related of father Cauſſin by one of his elogiſts, which we muſt not omit to mention. He had, it is ſaid, a very extraordinary ſympathy with the heavens, eſpecially with the ſun, which he called his ſtar; and which had very remarkable effects both upon his body and mind, according as it was more or leſs diſtant, or as it ſhined bright or was covered with clouds. The effects of the ſun upon him were not tranſient, but appeared conſtantly by the ſparkling of his eyes, and the lively colour of his face, in which there was ſomething that made a very ſtrong impreſſion upon Henry IV. of France. Cauſſin, when very young, attended father Conteri, a famous preacher of his time, to court, and there that king obſerved him very attentively. He had never ſeen him before, nor heard of him; but as ſoon as he perceived him, he went to him, took him by the hand, and treated him with ſo much kindneſs, that Cauſſin was as much aſhamed, as the bye-ſtanders were aſtoniſhed. But the king ſaid, that he had diſtinguiſhed this youth among the croud, and expected that he would ſerve him and his family very faithfully. Then, turning to father Conteri, he ſpoke with a loud

a loud voice, "Father, you have here an attendant, who, "if I am not miſtaken, will become in time one of the "greateſt ornaments of your ſociety." Bayle's Dict Cauſſin.

CAXTON (WILLIAM), the firſt who introduced the art of printing into England (A), was born about the latter end of the reign of Henry IV. (who died in 1412) in the Weald, or woody part of Kent. He was inſtructed at home in reading and writing, in which, conſidering the times, he arrived to conſiderable proficiency. He afterwards attained ſome knowledge of both Latin and French. Being about 15, he was put apprentice to Mr. Robert Large a mercer, who, after having been ſheriff and mayor of London, died in 1441, leaving by will 34 marks to his apprentice William Caxton; a conſiderable legacy in thoſe days, and an early teſtimony of Caxton's good behaviour and integrity. Caxton went abroad to ſettle, the ſame year that his maſter died, and was entruſted by the mercers company to be their agent or factor, in Holland, Zealand, Flanders, &c. In 1464, a commiſſion was granted to him and Richard Whetehill, Eſq; by Edward IV. to continue and confirm the treaty of trade and commerce between his majeſty and Philip duke of Burgundy; or, if they found it neceſſary, to make a new one. They are ſtyled, in the commiſſion, ambaſſadors and ſpecial deputies. A marriage was concluded in July 1468, between the king's ſiſter, lady Margaret of York, and the duke's ſon Charles, he being then duke of Burgundy; and when the lady arrived at the duke's court at Bruges, Caxton appears to have been of her retinue. He was either now one of her houſhold, or held ſome conſtant poſt or office under her; becauſe, as he ſays, he received of her a yearly fee or ſalary, beſides many other good and great benefits. Being more expert than moſt others in penmanſhip and languages, it is highly probable that he was employed by the ducheſs in ſome literary way. As ſoon as he had acquired the myſtery of the new invention of printing, which he did not accompliſh, he ſays himſelf, without great expence, he was employed by her, in tranſlating out of French a large volume, and afterwards in printing it. It appeared under the title of "The Recuyell of the hiſ- Biog. Brit. Ibid.

(A) Since this article was written, it has been proved beyond a doubt, that Corſellis was an earlier printer in England than Caxton. The productions of Corſellis, however, were with types cut in wood; ſo that Caxton may ſtill enjoy the honour of introducing the art in its preſent improved ſtate of fuſile types. Origin of Printing, by Bowyer and Nichols, 1776, 8vo.

"tory

" tory of Troy;" and is the firſt book we now know of, that was printed in the Engliſh tongue. In the title-page we read as follows: " The Recuyell of the hiſtorys of Troye: com-" poſed and drawen out of dyverce bookes of Latyn, into " Frenſhe, by the right venerable perſone, and worſhipfull " man Raoul le Feure, preeſt, and chapelayn unto the right " noble gloryous and myghty prynce in his tyme, Philip " duc of Bourgoyne, of Braband, &c. in the yeare of the " incarnacion of our Lord God a thouſand four hundred " ſixty and foure, and tranſlated and drawen out of the " Frenſhe into Engliſh, by Willyam Caxton mercer of the " cyte of London, at the commandement of the right hye " myghty and vertuoſe princeſs his redoubtyd lady Marga-" rete, by the grace of God ducheſſe of Burgoyne, &c. " which ſayd tranſlation and worke was begonne in Brugis " in the countere of Flaunders, the fyrſt day of Marche, the " year of the incarnacion of our ſaid Lord God, a thouſand " foure hondred ſixty and eight, and ended and fynyſhed in " the holy cyte of Colen, the xix day of Septembre the " yeare of our ſayd Lord God, a thouſand foure hondred " ſixty and enleven." Caxton, then, finiſhed this work in 1471; but it doth not now appear, that the art of printing was practiſed by him in England till about three years after. Dr. Middleton obſerves, that all our writers before the Re-ſtoration, who mention the introduction of the art amongſt us, give him the credit of it, without any contradiction, or variation. The Doctor has alſo taken notice of a paſſage in the end of the third book of Caxton's " Recuyell, or gadry-" ing together of the Hiſtories of Troy," printed without a date in fol. which amounts in a manner to a direct teſtimony of it. " Thus end I this boke, &c. and for as moche as in " wryting of the ſame, my penne is worn, myn hande wery, " and myn eyen demmed with overmoch lokyng on the white " paper—and that age creepeth on me dayly—and alſo be-" cauſe I have promyſid to dyverce gentilmen and to many " frends to addreſſe to hem as haſtely as I might this ſayd " boke, therefor I have practyſed and lerned at my grete " charge and diſpenſe to ordeyne this ſayd boke in prynte af-" ter the maner and forme as ye may here ſee, and is not " wreton with penne and ynke as other bokes ben, to thende " that every man may have them attones, for all the bokes " of this ſtorye, named the Recuyell of the hiſtoryes of " Troyes, thus emprynted as ye here ſee, were begoone in " oon day and alſo finiſh in oon day, &c." By the edition of the " Game of Cheſs," dated in 1474, Caxton appears to have

Diſſertation of the origin of printing in England.

have been then ſettled in England; and this book is allowed by all the typographical antiquaries, to have been the firſt ſpecimen of the art among us; and as ſuch has been ſo valued, that it is ſaid the earl of Pembroke, for a fair copy thereof, which was given him by Mr. Granger, preſented him with a purſe of 40 guineas. The title is as follows. "The Game and Play of the Cheſſe; in which thauctori-"ties, dictes, and ſtoryes of auncient doctours, philoſophers, "poetes, and of other wyſe men ben recounted and applied "unto the moralitie of the publique wele, as well of the "nobles as of the comyn people. Tranſlated out of Frenſh "and emprynted by William Caxton, fynyſhid of the laſt "day of Marche the yere of our Lord God a thouſand foure "hondred and LXXVIII." The next performance of Caxton, of which the date is aſcertained, is "The Dictes and "Sayengis of the Philoſophers, tranſlated out of Frenſh by "Antone erle Ryvyres lord Scerles, emprynted by William "Caxton at Weſtmeſtre 1477." It conſiſts of 75 leaves, and contains the ſayings of Sedechias, Homer, Solon, Hippocrates, Pythagoras, Diogenes, Socrates, Plato, Ariſtotle, Alexander, Ptolemy, Seneca, St. Gregory, Galen, and ſome others. At the end of the tranſlation, there is a remarkable chapter added, of three leaves (which concludes the whole volume) written by William Caxton, or the earl in his name; containing a tranſlation from the French, of thoſe ſarcaſms of Socrates, againſt the fair ſex, which the noble tranſlator of the reſt had purpoſely paſſed over, in the proper places, under the chapter of that philoſopher. Caxton printed ſeveral other pieces, either of his own compoſition, or tranſlated by him. His laſt work was a tranſlation from the French of "The holy Lives of the Fathers Hermits "living in the Deſerts;" and we are informed by Wynkin de Worde, that he finiſhed his life and tranſlation together, on the ſame day in 1491. Dr. Middleton obſerves, that whoever turns over his printed works, muſt contract a reſpect for him, and be convinced that he preſerved the ſame character through life, of an honeſt, modeſt man, greatly induſtrious to do good to his country, to the beſt of his abilities, by ſpreading among the people ſuch books, as he thought uſeful to religion and good manners; which were chiefly tranſlated from the French.

CAYLUS (COUNT DE), a French writer, born at Paris in 1692. He entered young into military ſervice, and diſtinguiſhed himſelf in Catalonia, and at the ſiege of Fribourg.

bourg. After the peace of Raſtad, he went to Italy; then to the Levant; and viſited the famous temple of Diana of Epheſus. He returned to France in 1717, but made ſome voyages afterwards. Become fixed and ſettled, he cultivated muſic and painting; and alſo compoſed ſome works, the chief of which is, "Recueil d'Antiquités Egyptiennes, Etruſques, "Grecques, Romaines, & Gauloiſes." 7 tom. 4to. 1752-67. He died however in 1765, before the laſt part of the work was publiſhed. He was a great friend and protector of learning and the ſciences.

CEBES, the author of a little beautiful Grecian remain, intituled, "A Picture of Human Life." The piece is mentioned by ſome of the ancient writers, by Lucian, D. Laertius, Tertullian, and Suidas: but of Cebes himſelf we have no account, ſave that he is once mentioned by Plato, and once by Xenophon. The former ſays of him, in his "Phædo," that he was a ſagacious inveſtigator of truth, and never aſſented without the moſt convincing reaſons: the latter, in his "Memorabilia," ranks him among the few intimates of Socrates, who excelled the reſt in the innocency of their lives. Cebes's "Tabula" is uſually printed with Epictetus's "Manuale."

CECIL (WILLIAM lord Burleigh), ſon of Richard Cecil, groom of the robes, and yeoman of the wardrobes, was born at Bourn in Lincolnſhire, in 1521; and having been educated at the grammar-ſchool there, ſent to St. John's college in Cambridge: where, in his 20th year, he married a ſiſter of Sir John Cheek, tutor to Edward VI. He removed from Cambridge to Gray's inn, being deſigned for the bar; and, when his firſt wife died, he married a daughter of Sir Anthony Cook, Edward's ſchool-maſter. This lady was well verſed in the Greek and Latin tongues, and both of his wives were deſcended from two of the greateſt ſcholars of the age. His relation to theſe gentlemen rather advanced, than hindered his learning; and he applied himſelf to the law with ſuch induſtry, that he ſoon became eminent in his profeſſion. When the duke of Somerſet was choſen protector to his nephew Edward, he took Cecil into his family, and made him maſter of requeſts, the firſt who bore that title in England; in the 2d year of that king's reign, cuſtos brevium of the court of Common Pleas; in the 3d, cuſtos rotulorum of Lincolnſhire; in the 5th, one of the principal ſecretaries of ſtate. He was alſo knighted, ſworn

of

of the privy council, and made chancellor of the garter. By ſome writers he is charged with ingratitude to this munificent patron, and ſaid to have been concerned in his fall. The duke of Somerſet ſent for him, before he was apprehended, and told him, he doubted of ſome ill meaning againſt him. Cecil replied, if he were not in fault, he might truſt to his innocence: if he were, he had nothing to ſay, but to lament him. When the king died, he was one of the privy counſellors, who declared for lady Jane Grey; yet queen Mary never reſented it farther, than by diſmiſſing him from his offices; and, towards the end of her reign, ſhe often conſulted him. He kept fair with her miniſters, and was much reſpected by cardinal Pole, biſhop Tonſtall, and Sir William Peters, zealous Papiſts, for his great wiſdom. Elizabeth, on her acceſſion, added to her Catholic counſellors eight Proteſtants. Among theſe was Sir William Cecil, whom ſhe admitted again to his place of ſecretary of ſtate, and made him maſter of the court of Wards. He was ſoon after unanimouſly choſen by the univerſity of Cambridge to be their chancellor, which office had been vacant ever ſince the death of cardinal Pole. He was a member of the firſt parliament the queen held, and of all the following parliaments till 1571, when he was created baron of Burleigh. When age and diſtempers began to waſte him, he deſired of her majeſty to lay down his offices; on which ſhe viſited and comforted him, and continued to do ſo during his laſt ſickneſs. But his diſeaſe, old age, was ſuch as no remedies could cure; and, Aug. 1598, he quietly departed this life, in his 78th year. He left one ſon by his firſt, and one by his ſecond wife; which have ſince branched out into two noble families. He held the office of lord high-treaſurer of England 27 years; and though he deteſted to raiſe an eſtate by baſe and corrupt means, yet he increaſed his own and the public treaſury by induſtry and frugality. He ſuffered nothing to be ſpent but for the queen's honour, the defence of her realms, and the relief of her allies. He looked ſtrictly, yet not over rigidly, to the farmers of the public revenues. He uſed to ſay, he never liked that the treaſury ſhould, like the ſpleen, grow too great, whilſt the reſt of the members languiſhed and pined away; and thought nothing for the prince's profit, which is not for his honour.

As to his writings, he is reckoned, by Holliſhed amongſt the hiſtorians of the Engliſh nation. He wrote two poems in Latin, on the death of Margaret Nevil, lady of the bedchamber to queen Catharine. They were printed among

the "Carmina Suffolc. fratrum, 1552." 4to. A Latin poem in memory of Thomas Chaloner, knight. A preface to queen Catharine's book, intituled, "Lamentation of a "Sinner, 1548." 12mo. "Precepts or Directions for the "well-ordering and carriage of a Man's Life, 1637." Harl. Cat. vol. II. p. 755. "Meditations on the Death of "his Lady." "A Meditation on the State of England, "during the Reign of Queen Elizabeth."

He wrote answers to many libels against the queen and government, some of which are said to be extant in print, more in MS. He was supposed to be the author of a thin pamphlet, in defence of the punishments inflicted upon the Roman Catholics, in the reign of queen Elizabeth, intituled, "The Execution of Justice in England, for maintenance of "public and Christian Peace, against certain Stirrers of Se-"ditions and Adherents to the Traytors and Enemies of the "Realm, without any Persecution of them for Questions of "Religion, as is falsely reported, &c. 1583." 2d edition.

He drew up also a great number of pedigrees, some of which are preserved in the library at Lambeth, particularly the genealogies of the kings of England, from William the Conqueror, to Edward IV. of queen Anne Bullen, and of several princely houses in Germany. Walpole's Cat.

A collection of his state papers was published by Haynes, 1740; and a continuation of them by Murdin, 1760.

CEDRENUS (GEORGE), a Grecian monk, lived in the 11th age, and wrote "Annals, or an abridged History, from "the Beginning of the World to the Reign of Isaac Com-"nenus emperor of Constantinople," who succeeded Michael IV. in 1057. This work is no more than an extract from several historians, and chiefly from Georgius Syncellus, whose chronology he has followed from the creation to the reign of Diocletian. Theophanes is another historian he has made use of from Diocletian to Michael Curopalates. The next he borrows from is Thracesius Scylitzes from Curopalates to his own time. In short, Cedrenus's history is patched up from several authors, and that too without any great judgment; so that we shall not pass an improper censure upon it, if we may say, that it is read for the same reason that men use a bad light, rather than none at all. There is an edition of Cedrenus's Annals, printed at Paris in 1647, with the Latin version of Xylander, and the notes of father Goar, a Dominican. Vossius de Latin. Hist.

CELLARIUS

CELLARIUS (CHRISTOPHER), was born, 1638, at Smalcalde, a little town in Franconia. His father was minister of the town, and his mother, Mary Zehners, was daughter of the famous divine, Joachim Zehners. He came of a family in which learning ſeems to have been hereditary. When three years old, he had the misfortune to loſe his father, but his mother took care of his education. He began his ſtudies in the college of Smalcalde, and at 18 was removed to Jena, to finiſh his ſtudies in that univerſity. He ſtaid three years in this place; where he applied to claſſical learning under Boſius, to philoſophy under Beehman, to the Oriental languages under Friſchmuth, and to mathematics under Weigelius. In 1659, he quitted Jena to go to Gieſſen, to ſtudy divinity there under Peter Haberkorn. He afterwards returned to Jena, and took a doctor's degree there in 1666. The year following, he was made profeſſor of Hebrew and moral philoſophy at Weiſſenfels, and he filled this charge for ſeven years. In 1673, he was called to Weymar, to be rector of the college there. He kept this employment three years, and quitted it for another of the ſame kind at Zeits. After two years ſtay here, the college of Merſbourg was offered to him, which he accepted. His learning, his abilities, and his diligence ſoon rendered this college famous, and drew a great number of ſtudents; and the place was ſo agreeable to him, that he determined to end his days here; but Providence diſpoſed of him otherwiſe. For the king of Pruſſia, having founded an univerſity at Hall, in 1693, prevailed upon him to be profeſſor of eloquence and hiſtory in it. Here he compoſed a great part of his works. His great application ſhortened his days, and haſtened on the infirmities of old age. He was a long time afflicted with the ſtone, but never could be perſuaded to ſeek aſſiſtance from medicine. He died, 1707, in his 69th year.

He publiſhed good editions of above 20 Latin and Greek authors; and ſhould we give an exact catalogue of his own works, it would ſhew what a ſurpriſing paſſion he had for ſtudy. Indeed it is ſaid of him, that he would ſpend whole days and nights together in it, without any attention to the care of his health, or the calls of nature. But, although he was a very voluminous writer, yet he publiſhed nothing in haſte; nothing but what was quite correct and finiſhed, and what was likewiſe of great utility. His works relate chiefly to grammar, to geography, to hiſtory, and to the oriental languages. As they are ſo very numerous, we ſhall only ſet down ſome of the moſt conſiderable.

1. "A

1. "A Latin Grammar, in German, 1689." 8vo. 2. "Antibarbarus Latinus, ſive de Latinitate mediæ & infimæ "ætatis, 1677." 12mo. Before he publiſhed this book, Olaus Borrichius had publiſhed, at Copenhagen, a work intituled, "Cogitationes de variis linguæ Latinæ ætatibus, "&c." which Cellarius having not ſeen, and reading afterwards, was the occaſion of his making an addition to his own, under the title of, 3. "Curæ poſteriores de Barbariſ- "mis & Idiotiſmis Sermonis Latini, 1686." 12mo. 4. "Orthographia Latina ex vetuſtis monumentis, hoc eſt "nummis, marmoribus, &c. excerpta digeſta, noviſque ob- "ſervationibus illuſtrata, 1706." 8vo. 5. "Hiſtoria uni- "verſalis breviter ac perſpicue expoſita, in antiquam & me- "dii ævi ac novam diviſa, cum notis perpetuis, 1703." 3 vol. 12mo. 6. "Collectanea Hiſtoriæ Samaritanæ, quot- "quot inveniri potuerunt, 1688." 4to. He had a deſign of writing a complete hiſtory of the Samaritans, but for want of materials was forced to give it up. He collected, however, in this work, what he could find relating to their manners, religion, &c. 7. "Hiſtoria Gentis & Religionis "Samaritanæ ex nova Sichemitarum epiſtola aucta, 1699." 4to. 8. "Grammatica Hebræa in tabulis Synopticis una "cum conſilio 24 horis diſcendi linguam Sanctam." To which he added, "Rabbiniſmus, ſive inſtitutio Grammatica "pro legendis Rabbinorum Scriptis, 1684." 4to. 9. "Ca- "nones de Lingua Sanctæ Idiotiſmis, 1679." 4to. 10. "Sciagraphia Philologiæ Sacræ, cum etymologico radicum "deperditarum ex aliis linguis, Arabicâ præſertim, reſtitu- "tarum, 1678." 4to. 11. "Chaldaiſmus, ſive Gramma- "tica nova linguæ Chaldaicæ, &c. 1685." 4to. 12. "Porta Syriæ, ſive Grammatica Syriaca, 1684." 4to. 13. "Horæ Samaritanæ, &c. 1682." 4to. 14. "Hagoge in "linguam Arabicam, 1686." 4to.

His works in geography are well known, as excellent helps to the underſtanding of ancient authors. For a more particular account of the author and his works, conſult J. G. Walchius's diſcourſe of his life and writings, prefixed to his "Diſſertationes Academicæ," publiſhed at Leipſic, 1712. 8vo.

Life, written by himſelf.

CELLINI (BENVENUTO), a celebrated ſculptor and engraver of Florence, was born in 1500, and intended to be trained to muſic; but, at 15 years of age, bound himſelf, contrary to his father's inclinations, apprentice to a jeweller, and goldſmith, under whom he made ſuch a progreſs, as preſently

preſently to rival the moſt ſkilful in the buſineſs. He had alſo a turn for other arts: he diſcovered an early taſte for drawing and deſigning, which he afterwards cultivated. Nor did he neglect muſic: nay, he muſt have excelled in ſome degree in it; for, aſſiſting at a concert before Clement VII. that Pope took him into his ſervice, in the double capacity of goldſmith and muſician. He applied himſelf alſo to ſeal-engraving, learned to make curious damaſkeenings of ſteel and ſilver on Turkiſh daggers, &c. and was very ingenious in medals and rings. But Cellini excelled in arms, as well as in arts; and Clement VII. valued him as much for his bravery as for his ſkill in his profeſſion. When the duke of Bourbon laid ſiege to Rome, and the city was taken and plundered, the Pope committed the caſtle of St. Angelo to Cellini; who defended it like a man bred to arms, and did not ſuffer it to ſurrender but by capitulation.

Mean while, Cellini was one of thoſe great wits, who may truly be ſaid to have bordered upon madneſs: he was of a deſultory, capricious, unequal humour; and this involved him perpetually in adventures, which were often near being fatal to him. He travelled among the cities of Italy, but chiefly reſided at Rome; where he was ſometimes in favour with the great, and ſometimes out.

He conſorted with all the firſt artiſts in their ſeveral ways, with Michael Angelo, Julio Romano, &c. Finding himſelf at length upon ill terms in Italy, he formed a reſolution of going to France; and, paſſing from Rome through Florence, Bologna, and Venice, he arrived at Padua, where he was moſt kindly received by, and made ſome ſtay with, the famous Pietro Bembo. From Padua he travelled through Swiſſerland, viſited Geneva in his way to Lyons, and, after reſting a few days in this laſt city, arrived ſafe at Paris. He met with a gracious reception from Francis I. who would have taken him into his ſervice; but, conceiving a diſlike to France from a ſudden illneſs he fell into there, he returned to Italy. He was ſcarcely arrived, when, being accuſed of having robbed the Caſtle of St. Angelo of a great treaſure at the time that Rome was ſacked by the Spaniards, he was arreſted and ſent priſoner thither.

Being ſet at liberty, after many hardſhips and difficulties, he entered into the ſervice of the French king, and ſet out with the cardinal of Ferrara for Paris: where when they arrived, being highly diſguſted at the cardinal's propoſing what he thought an inconſiderable ſalary, this wild man goes off abruptly upon a pilgrimage to Jeruſalem. He was, how-

ever, purſued and brought back to the king, who ſettled a handſome ſalary upon him, aſſigned him a houſe to work in at Paris, and granted him ſhortly after a naturalization. But here, getting as uſual into ſcrapes and quarrels, and particularly having offended Madame d'Eſtampes, the king's miſtreſs, he was expoſed to endleſs troubles and perſecutions; with which at length being wearied out, he obtained the king's permiſſion to return to Italy, and went to Florence; where he was kindly received by Coſmo de Medici, the grand duke, and engaged himſelf in his ſervice. Here, again, diſguſted with ſome of the duke's ſervants (for he could not accommodate himſelf to, or agree with, any body) he took a trip to Venice, where he was greatly careſſed by Titian, Sanſovino, and other ingenious artiſts; but, after a ſhort ſtay, returned to Florence, and reſumed his buſineſs.

Lives of Painters and Sculptors.

He died in 1570. Vaſari has given an account of him; and, after ſpeaking of ſome of his principal works, concludes in theſe terms. "Though I might here enlarge upon the "productions of Benvenuto, who always ſhewed himſelf "a man of great ſpirit and vivacity; bold, active, enter-"priſing, and formidable to his enemies; *a man, in ſhort,* "who knew as well how to ſpeak to princes, as to exert "himſelf *in his art; I ſhall add nothing farther, ſince he* "himſelf has written an account of his life and works, and "a treatiſe on goldſmith's work, as well as on caſting ſta-"tues, with more art and eloquence than it is poſſible for "me to imitate."

His life, written in the Tuſcan language, was not publiſhed till 1730, in one volume, 4to; as abounding, we preſume, with perſonal anecdotes and ſtrictures, which would not ſuffer its appearance ſooner: and it was tranſlated hence into Engliſh, and publiſhed in two vols. 8vo, 1771, with this title. "The Life of Benvenuto Cellini, a Florentine "Artiſt: containing a Variety of curious and intereſting "Particulars, relative to Painting, Sculpture, and Archi-"tecture; and the Hiſtory of his own time." There is a good mezzotint of him, in the title-page.

CELSUS (AURELIUS CORNELIUS), a philoſopher and phyſician, who flouriſhed under the reign of Auguſtus and Tiberius. We know but little of him. That he lived at Rome, and ſpent the greateſt part of his days there, we have ſome reaſons to think; but whether he was born in that city, or ever made free of it, muſt remain, as it is, uncertain. He wrote upon ſeveral ſubjects, as we learn from Quintilian:

Quintilian: upon rhetoric, for which he is often quoted and commended by this great maſter; upon the art military; upon agriculture; and we have ſtill extant of his eight books "De medicina," which are written in very fine Latin. There is a paſſage in one of theſe books, which deſerves to be quoted, becauſe it ſhews a generous and enlarged way of thinking in the man: becauſe, too, it is applicable to more profeſſions than one, and may help to cure that obſtinacy and bigotry, which is ſo natural to the pride of the human heart. Hippocrates, as knowing and as ſkilful a phyſician as he was, yet once took a fracture of the ſkull for the natural future, and was afterwards ſo ingenuous as to confeſs his miſtake, and even to leave it upon record. "This, ſays Celſus, was acting like a truly great man. "Little geniuſes, conſcious to themſelves that they have "nothing to ſpare, cannot bear the leaſt diminution of their "prerogative, nor ſuffer themſelves to depart from any "opinion which they have once embraced, how falſe and "pernicious ſoever that opinion may be; while the man of "real abilities is always ready to make a frank acknowledge-"ment of his errors, and eſpecially in a profeſſion where it "is of importance to poſterity to record the truth." Read his own words: "More ſcilicet magnorum virorum, & fi-"duciam magnarum rerum habentium. Nam levia inge-"nia, quia nihil habent, nihil ſibi detrahunt: magno inge-"nio, multaque nihilominus habituro, convenit etiam ſim-"plex veri erroris confeſſio; præcipueque in eo miniſterio, "quod utilitatis cauſa poſteris traditur." Boerhaave tells us, that Celſus is one of the beſt authors of antiquity, for letting us into the true meaning and opinions of Hippocrates; and that without him the writings of this father in phyſic would be often unintelligible, often miſunderſtood by us. Our Mead alſo ſpeaks of him in the higheſt terms; ſays, that he endeavours to imitate not only his ſenſe, but, as often as he can, his language too; and wiſhes that he could have done it oftener: "quo enim auctore," ſays he, "potius uterer, "quam eo, qui ex Græcis tam medicis quam chirurgis "præcipua, quæ ad artem noſtram pertinent, in linguam "Latinam elegantiſſime tranſtulit!" True it is, that he is called by Quintilian, as referred to above, "vir mediocri "ingenio:" but we preſume, this mediocrity only to be meant relatively, and as compared with the great original powers of ſuch men as Homer, Plato, Ariſtotle, &c. who are there enumerated. Quintilian was an able man, and a very great critic; yet, as we may preſume, would have

Inſt. orat. l. xii. cap. xi.

Præfat. ad Monita, &c.

called himſelf, under the ſame point of view, "virum medi-"ocri ingenio." Obſerve how he expreſſes himſelf upon the compariſon: "illis enim hæc invenienda fuerunt, nobis "cognoſcenda ſunt. Tot nos præceptoribus, tot exemplis, "inſtruxit Antiquitas, ut, &c." At leaſt, if this be not Quintilian's meaning, we humbly conceive that he has placed Celſus too low.

The books "de Medicina," have been often printed: the beſt edition is ſuppoſed to be that of Leyden, 1730, in two vols. 8vo.

CELSUS, a celebrated philoſopher of the Epicurean ſect, flouriſhed in the ſecond century under Adrian and Antoninus Pius, and is the ſame with him to whom Lucian has dedicated his "Pſeudamantis." He wrote a famous work againſt the Chriſtian religion, under the title of "A true "Diſcourſe," which was anſwered by Origen in as famous a work, conſiſting of eight books. He promiſed another work, wherein he undertook to teach how men ſhould live, who would follow the rules of philoſophy; and when Origen ſent his anſwer to St. Ambroſe, Ambroſe deſired him to ſend him that other work, if there was any ſuch to be found. But it is not known, whether Celſus made good his promiſe, or ever ſet about that work at all. His "True Diſcourſe" is loſt; but his objections againſt Chriſtianity may be known from the extracts which are preſerved of it in Origen's anſwer. It is agreed on all hands, that he was a moſt ſubtle adverſary, perfectly verſed in all the arts of controverſy, and as learned as he was ingenious: ſo that it is no wonder, if the primitive Chriſtians thought nothing leſs than ſuch a champion as Origen a match for him.

CENSORINUS, a celebrated critic, chronologer, antiquarian, and grammarian, for ſuch Priſcian calls him in his book upon grammar, flouriſhed at Rome in the time of Alexander Severus. This part of his character muſt however ariſe from his book "Concerning Accents," frequently cited by Sidonius Apollinaris, and other things, which are loſt; and not from his "De die natali," which is the only piece remaining of him. This treatiſe was written about the year 238, and dedicated to Quintus Cerellius, a man of Equeſtrian order, of whom he ſpeaks very highly in his 15th chapter. Voſſius, in one place, calls this "a little "book of gold;" and, in another declares it to be "a moſt "learned work, and of the higheſt uſe and importance to "chrono-

De ſcient. Math. c. 34. & De hiſt. Lat. l. 11. c. 3.

" chronologers, ſince it connects and determines with great " exactneſs ſome principal æras in Pagan hiſtory." It is however a work of a miſcellaneous nature, and treats of antiquities as well as chronology. It was printed with the notes of Lindenbrokius at Cambridge, in 1695; there may have been editions of it ſince.

CENTLIVRE (SUSANNAH), a celebrated comic writer, was the daughter of one Freeman of Holbeach in Lincolnſhire. Several gay adventures are related of this lady in her youth; one of which was, that ſhe ſpent ſeveral months in Cambridge, at the chambers of a gentleman of fortune, diſguiſed under a man's habit: ſo that, it ſeems, ſhe had, what the generality of her ſex have not, the benefit of an univerſity education. Afterwards ſhe went to London, where ſhe took care to improve the charms of her perſon and her genius. She learnt French, and read a great deal of poetry; for which ſhe was ſo particularly turned, that, as one of her biographers tells us, ſhe compoſed a ſong before ſhe was ſeven years old. She is the author of 15 plays, and ſeveral little poems, for ſome of which ſhe is ſaid to have received conſiderable preſents from very great perſonages: from prince Eugene a very handſome and weighty gold ſnuff-box, for a poem inſcribed to him at the end of her comedy, called " The perplexed Lovers;" and from the duke d'Aumont the French embaſſador another, for a maſquerade which ſhe addreſſed to him. This duke is ſaid to have aſked her, " whether ſhe had a ſnuff-box?" ſhe told him, " yes, one that prince Eugene had given her." " Oh," ſaid he, " that was a Whig box, now I will give you a Tory " ſnuff-box." Her talent was comedy: particularly the contrivance of plots and incidents. Steele in one of the Tatlers, ſpeaking of her " Buſy Body," recommends it in theſe terms. " The plot and incidents of the play are laid " with that ſubtlety and ſpirit, which is peculiar to females " of wit; and is ſeldom well performed by thoſe of the other " ſex, in whom craft in love is an act of invention, and " not, as with women, the effect of nature and inſtinct." She died Dec. 1, 1723, after being thrice married; and has ſince been mentioned by Pope in the " Dunciad," for having written, as his commentator ſays, a ballad againſt his " Ho- " mer," before he began it. She kept for many years a conſtant correſpondence with many gentlemen of eminence and wit; particularly with Steele, Rowe, Budgell, Sewell, Amhurſt, &c. It is ſaid, ſhe lived in a decent clean manner,

and could ſhew a great many jewels and pieces of plate, which were the produce of her own labour; either purchaſed by the money brought in by her copies, her benefit plays, or were preſents from patrons. This we mention as an extraordinary anecdote of this lady; few other poets having been able to ſhew the like, who have chiefly relied on their pen for ſupport. She died in Spring-garden at the houſe of her huſband Joſeph Centlivre, who had been one of queen Anne's cooks, and had fallen in love with her at Windſor, about 1706, where ſhe acted the part of Alexander the Great; and was buried at the church of St. Martin in the fields.

CERDA (JOHN LEWIS), a Spaniſh Jeſuit, and native of Toledo, was a man of great learning, and, as his brethren have repreſented him, of as great ſimplicity and candor. He diſtinguiſhed himſelf by ſeveral productions; and the fame of his parts and learning was ſo great, that Urban VIII. is ſaid to have had his picture in his cabinet; and, when that pope ſent his nephew cardinal Barberini embaſſador into Spain, it was part of his buſineſs to pay Cerda a viſit, and to aſſure him of the pope's eſteem. This Moreri tells us, and alſo that he entered into the ſociety of Jeſuits in 1574; but does not mention the time of his birth. Cerda's "Commentaries upon Virgil" have been much eſteemed, and uſually read by critics and perſons of taſte in the belles lettres. Baillet ſays, there are ſome good things in them, and ſome very moderate; or rather, he quotes a man who ſays ſo, though it appears to have been his own opinion. His "Commentaries upon the Works of Tertullian" have not been ſo much eſteemed, even by Papiſts. Dupin ſays, they are long and tedious, full of digreſſions and explications of paſſages, which are too clear to need any explaining. There is alſo of Cerda's a volume of "Adverſa Sacra," which was printed in folio at Lyons, in 1626. He died in 1643, aged above 80.

Alegamb. biblioth. ſocict. jeſ. p. 471.

Jugemens des Sçavans, t. XI. p. 410.

Biblioth. des aut. eccleſ. t. I. p. 106.

CERVANTES. See SAAVEDRA.

CHAISE (FATHER DE LA), a Jeſuit of uncommon abilities, and confeſſor to Lewis XIV. was born at Forez in the province of Lyons, about 1626, of an ancient but reduced family. He gave early indications of an excellent wit when he was at ſchool, and performed his philoſophical exerciſes under father de Vaux, who was afterwards advanced

to

to the higheſt employments in his order. When he was arrived at a proper age, he was ordained a prieſt; and became afterwards profeſſor of divinity in the province of Lyons, and rector and provincial of a college there. He ſpent at ſeveral ſeaſons a good deal of time in Paris, where his great addreſs, his wit, and love of letters, made him almoſt univerſally known; and in 1663, the biſhop of Bayeux introduced him to cardinal Mazarine, who ſhewed him many marks of favour, and told him, he would be his friend. And indeed the cardinal was, what miniſters of ſtate ſometimes are not, as good as his word: for in 1665, he preſented La Chaiſe to the king, as a perſon of whoſe great abilities and merit he was well convinced. He afterwards got him admitted into the council of conſcience, which indeed was no leſs than to make him coadjutor to the confeſſor. Nor did La Chaiſe belye the teſtimony which the cardinal had given of him; for he governed himſelf in this poſt, with all the dexterity of a man grown old in buſineſs; and apprehended the management of the king's humour ſo well, that when the cardinal died, he found himſelf able to ſtand upon his own legs. In 1675, he was made confeſſor to the king; and about 10 years after, was the principal adviſer and director of his marriage with Madam de Maintenon. The king was then arrived at an age when confeſſors have more than an ordinary influence: and La Chaiſe found himſelf a miniſter of ſtate, without expecting, and almoſt before he perceived it. He did buſineſs regularly with the king, and immediately ſaw all the lords and all the prelates at his feet. He had made himſelf a maſter in the affairs of the church; which, by the diſputes that often aroſe between the courts of France and Rome, were become affairs of ſtate.

Yet, in ſpite of all his addreſs, and the influence which he had gained over the king, he was ſometimes out of favour with his maſter, and in danger of being diſgraced. Provoked at the ill ſucceſs of the affair concerning the electorate of Cologn in 1689, the king ſhewed his diſpleaſure to the confeſſor, by whoſe councils he had been influenced. La Chaiſe excuſed himſelf, by laying the blame upon the marquis de Louvois; but the king told him with ſome indignation, "that an enterpriſe, ſuggeſted by Jeſuits, had "never ſucceeded; and that it would be better, if they "would confine themſelves to teaching their ſcholars, and "never preſume to meddle in affairs of ſtate." La Chaiſe was very ſolicitous to eſtabliſh an intereſt with Madam de

Maintenon; but does not appear to have done it effectually, till that favourite found herſelf unable, by all her intrigues and contrivances, to remove him from the place of confeſſor. The Jeſuit, it ſeems, had not religion enough for this devout lady. He loved pleaſures, had a taſte for magnificence, and was thought too lukewarm in the care of his maſter's conſcience. He had however virtues, which a perſon leſs pious and devout than Madam de Maintenon would have perceived and acknowledged; and, if he did not poſſeſs the qualities, which were neceſſary for a confeſſor of the very religious, he had all thoſe which were neceſſary for the confeſſor of a king. He died Jan. 1709, and poſſeſſed to the very laſt ſo great a ſhare of favour and eſteem with the king, that his majeſty conſulted him upon his death-bed about the choice of his ſucceſſor.

This Jeſuit and confeſſor was a lover of wit and learning, and, by the confeſſion of his enemies, always patronized it wherever he found it. He poſſeſſed alſo a very great ſhare of both himſelf; and though we do not find that he gave a ſpecimen of either in any literary productions, yet this was a character univerſally allowed him. In 1690, the learned Huetius, biſhop of Avranches, dedicated to him his "Quæſ-"tiones Alnetanæ de Concordia rationis & fidei;" and in the dedication, calls him "virum doctrinæ omnis, ac philo-"ſophiæ imprimis & theologiæ, interioribus ſtudiis ſupra "fidem excultum;" that is, "a man incredibly well verſed "in all parts of learning, of philoſophy and divinity in par-"ticular." A great elogium, and yet very probably a true one! ſince it came from a man who had no ambitious purpoſes to ſerve by flattery and lying; and who, though he had lived ten years in a court, was deemed at that time a very honeſt man.

CHALCONDYLES (DEMETRIUS), a native of Athens, and ſcholar of Theodore Gaza, was one of thoſe Greeks who about the time of the taking of Conſtantinople went into the Weſt. At the invitation of Laurence de Medicis, he profeſſed to teach the Greek language at Florence in 1479; where he had for his rival Angelus Politianus, to whom Laurence had committed the tuition of one of his ſons. After the death of Laurence, Chalcondyles was invited to Milan by Lewis Sforția, which invitation he accepted; either becauſe he was tired of contending with Politian, or becauſe he was hurt with Politian's acknowledged ſuperiority in Latin learning; or perhaps on both theſe accounts.

Hody de Græcis illuſtribus, &c. p. 211.

counts. Here he taught Greek a long time with great reputation; and did not die before 1510, when there is reaſon to think he was above 80 years of age. Among the learned Greeks, whom pope Nicolas V. ſent to Rome to tranſlate the Greek authors into Latin, Chalcondyles was one; from which we may collect, that he probably travelled into the Weſt before the taking of Conſtantinople in 1453, ſince Nicolas died in 1455. He publiſhed a grammar, and ſome other little things; and under his inſpection and care was firſt publiſhed at Florence, in 1499, the "Greek Lexicon" of Suidas. Pierius Valerianus, in his book "De infelici-"tate Literatorum," ſays, that Chalcondyles, though a deſerving man in his moral as well as literary character, led nevertheleſs a very unhappy life; and reckons perpetual baniſhment from his country among the chief of his misfortunes. Others have mentioned domeſtic evils that have attended him. His wife, ſays Gerard Voſſius, though ſhe governed her family well, did not preſerve her character for chaſtity altogether untainted: yet, as he ſays, his children were exactly like him, and had the ſame Grecian caſt in their countenances. His eldeſt ſon Theophilus, though of great abilities and likely to equal his father in learning, yet being of a turbulent diſpoſition, contrived to get himſelf run through the body very early in life. His ſecond ſon Baſilius, ſuperior to either of them, was no ſooner ſettled in Rome, whither he was invited by Leo X. but he fell into a conſumption, and died in a few months, not exceeding his 24th year. And his youngeſt ſon Saleucus died, before he arrived at maturity. He had indeed better luck with a daughter, whom he married to Janus Farrhaſius, who was ordered by Leo X. to come and live at Rome. Among the many eminent men that Chalcondyles had inſtructed in the Greek language, Benedict Jovius, the brother of Paul Jovius the hiſtorian, was one; and Paul tells us, that Benedict never travelled from his own country, but only to Milan, to hear this profeſſor pronounce the Greek language, which he had before learned without the help of a maſter.

De arte Grammat. l. i.

CHALONER (Sir THOMAS), was deſcended from a good family in Wales, and born at London about 1515. He was ſent very young to Cambridge, and from college came up to court. He went ſoon after abroad into Germany with Sir Henry Knevet, embaſſador to the emperor Charles V. whoſe noble and generous ſpirit pleaſed him ſo much, that he attended him in his journies and wars, particularly

Bale deſcrip. Britan. p. 108. Biog. Brit.

cularly in the fatal expedition againſt Algier in 1541; where, being ſhipwrecked, after he had ſwam till his ſtrength failed him, he at length catched hold of a cable, and was ſaved. He returned into England, and was appointed firſt clerk of the council. In the reign of Edward VI. he attended the duke of Somerſet to Scotland, and diſtinguiſhed himſelf ſo remarkably at the battle of Muſſelburgh, that the duke knighted him. In queen Mary's reign his endeavours to ſerve Sir John Cheke had brought him into trouble, if the gratitude of ſome perſons in power, for civilities received from him in king Edward's reign, had not induced them to protect him. At the acceſſion of Elizabeth he was ſent embaſſador to Ferdinand I. emperor of Germany. Afterwards, he was appointed embaſſador in ordinary to the court of Spain, and embarked for that kingdom in 1561: but immediately on his arrival, being a man impatient of injuries, and having been treated at the court of the emperor with the utmoſt reſpect, he preſſed by letters to be called home, for that his coffers had been ſearched; which, however, was agreeable to the cuſtom of the country. But the queen his miſtreſs contented herſelf with letting him know, that it is the duty of an embaſſador to take all things in good part, provided his prince's honour be not directly violated. The important buſineſs of the trade between England and the Low Countries had been ſuſpended for ſome time, no method having been found to engage the governors of the Low Countries to recal the prohibition of Engliſh commodities. Sir Thomas Chaloner, obſerving that the Catholic king's favorite Roderic Gomez was at the head of a faction in direct oppoſition to that of the duke d'Alva, procured ſome of the correſpondents of the latter in Spain, to repreſent to him that the enmity expreſſed by Gomez towards the Engliſh did not at all ariſe, as he gave out, from their being Heretics, and having views different from thoſe of his maſter, but from an apprehenſion that if the intercourſe between England and the Low Countries were revived, it would produce a briſk circulation of money in all the cities in thoſe provinces, and thereby facilitate d'Alva's motions, which he deſired to obſtruct. The duke d'Alva thereupon changed the whole of his conduct, and began to talk much of the old friendſhip between the houſe of Burgundy and the kings of England, affecting a particular regard for the nation; and at length opened a free trade proviſionally, till contrary orders ſhould be received from Spain.

Camden's ann. p. 121. Bale, Script. Britan. p. 708. Biog. Brit. Camden. Ibid. Biog. Brit.

It

It was in this country, at a time when, as himſelf ſays in the preface, he ſpent the winter in a ſtove, and the ſummer in a barn, that he compoſed his work of "The right or-"dering of the Engliſh Republic;" thus endeavouring to diſpel his chagrin by the company of the Muſes. Never-theleſs, being ſeized with a grievous fit of ſickneſs, which endangered his life, he addreſſed his ſovereign in an elegy after Ovid's manner, beſeeching her to permit his return to his native country, before care and ſickneſs forced him upon a longer journey. His petition being granted, he arrived at London in the latter end of 1564. He died Oct. 7, 1565, and was buried in the cathedral of St. Paul, Sir William Cecil, then principal ſecretary of ſtate, being chief mourner. He was author of ſeveral tracts (A). Miſcellanea Chaloner, p. 291. Biog. Brit.

(A) All that can now be diſcovered of his writings are theſe, viz. 1. "A little Dictionary for Chil-"dren," mentioned by Bale, De ſcriptor. p. 168. 2. "The Office of Ser-"vants. Tranſlated from the Latin "of Gilbert Cognatus, 1543." 3. "Moriæ Encomium. Tranſlated from "Eraſmus, and printed 1549." 4. "In Laudem Henrici Octavi, regis "Angliæ præſtantiſſimi, carmen pa-"negyricum." 5. "De Republica "Anglorum Inſtauranda, libri decem, "Londini, 1579." 4to. There is prefixed to this book a copy of Latin verſes by Sir William Cecil, in which he obſerves, that the moſt lively imagination, the moſt ſolid judgement, the quickeſt parts, and the moſt unblemiſhed probity, which are commonly the lot of different men, were yet all united in Sir Thomas Chaloner; juſtly therefore reputed one of the greateſt men of his time. 6. "De Illuſtrium "quorundam encomiis Miſcellanea, "cum Epigrammatis ac Epitaphiis "nonnullis." This collection of panegyrics, epigrams, and epitaphs, is printed with the book before-mentioned. By the encouragement of lord Burleigh, Mr. William Malim, formerly fellow of King's college in Cambridge, and then maſter of St. Paul's ſchool, collected and publiſhed a correct edition of our author's poetical works, and addreſſed it in an epiſtle from St. Paul's ſchool, dated Aug. 1, 1519, to that noble perſon, then lord high-treaſurer. Biog. Brit.

CHALONER (Sir THOMAS), the younger ſon of the preceding, was born in 1559. Being very young at the time of his father's deceaſe, and his mother ſoon after marrying a ſecond huſband, lord treaſurer Burleigh placed him firſt at St. Paul's ſchool, and afterwards removed him to St. Magdalene's college in Oxford. About the year 1580, he viſited ſeveral parts of Europe. In Italy he got acquainted with ſome ingenious men, whom a ſimilarity of manners induced to communicate to him their moſt important diſcoveries in natural philoſophy, for which Chaloner had always a great affection. Some time after his return, he married the daughter of Sir William Fleetwood, recorder of London, by whom he had ſeveral children. In 1591, he had the honour of knighthood conferred upon him. A few years after Biog. Brit. Ibid.

after this, he diſcovered, near his eſtate at Giſborough in Yorkſhire, the firſt alum mines that were ever known to be in this kingdom. In the latter end of queen Elizabeth's reign, he ſoon grew into ſuch credit with king James, that to him the moſt conſiderable perſons in England addreſſed themſelves to be recommended to Elizabeth's ſucceſſor. Auguſt 17, 1603, the king committed to him the care of prince Henry's education. In 1605, when this prince made a viſit to Oxford, Sir Thomas was honoured with the degree of M. A. He was likewiſe employed by queen Anne in her private affairs. He died Nov. 17, 1615. Some years before his death, he married his ſecond wife Judith, daughter to William Blount of London, and by this lady alſo he had children, to whom, according to Wood, he left a conſiderable eſtate, at Steeple Claydon in Bucks. The poſterity of ſome of his younger ſons is ſtill remaining in Yorkſhire, and is poſſeſſed of the family eſtate of Giſborough.

Biog. Brit.

Ath. Oxon. vol. I. col. 398.

CHAMBERLAYNE (EDWARD), was deſcended from an ancient family, and born at Odington in Glouceſterſhire, 1616. He was educated at Glouceſter; became a commoner of St. Edmund-hall in Oxford, in 1634; took both his degrees in arts; and was afterwards appointed rhetoric reader. During the civil war in England, he made the tour of Europe. In 1658, he married the only daughter of Richard Clifford, Eſq; by whom he had nine children. After the Reſtoration he was choſen F. R. S. and, in 1669, attended Charles earl of Carliſle, ſent to Stockholm with the order of the garter to the king of Sweden, as his ſecretary. In 1670, the degree of LL. D. was conferred on him at Cambridge, and two years after he was incorporated in the ſame at Oxford. He was appointed to be tutor to Henry duke of Grafton, one of the natural ſons of Charles II. about 1679; and was afterwards pitched upon to inſtruct prince George of Denmark in the Engliſh tongue. He died at Chelſea in 1703, and was buried in a vault in the church-yard of that pariſh; where a monument was ſoon after erected to his memory, by Walter Harris, M. D. with a Latin inſcription, which informs us, among other things, that Dr. Chamberlayne was ſo deſirous of doing ſervice to all, and even to poſterity, that he ordered ſome of the books he had written to be covered with wax, and buried with him; which may poſſibly be of uſe to future ages.

The ſix books which his monumental inſcription has recorded, are theſe. 1. "The preſent War paralleled; or a "brief

" brief Relation of the five Years civil Wars of Henry III. " King of England, with the Event and Iſſue of that unna- " tural War, and by what Courſe the Kingdom was then " ſettled again; extracted out of the moſt authentic Hiſto- " rians and Records, 1647." It was reprinted in 1660, under this title, " The late War paralleled, or a brief Re- " lation, &c." 2. " England's Wants; or ſeveral Pro- " poſals probably beneficial for England, offered to the Con- " ſideration of both Houſes of Parliament, 1667." 3. " The " converted Preſbyterian: or the Church of England juſti- " fied in ſome Practices, &c. 1668." 4. " Angliæ notitia: " or the preſent State of England; with divers Reflections " upon the ancient State thereof, 1668." The ſecond part was publiſhed 1671, &c. This work has gone through ma- ny editions: that of 1741, now lying before us, is the 34th. 5. " An Academy or College, wherein young Ladies or " Gentlewomen may, at a very moderate Expence, be " educated in the true Proteſtant Religion, and in all vir- " tuous Qualities that may adorn that Sex, &c. 1671." 6. " A Dialogue between an Engliſhman and a Dutchman, " concerning the laſt Dutch War, 1672." He tranſlated out of Italian, Spaniſh, and Portugueze, into Engliſh. 1. " The Riſe and Fall of Count Olivarez the Favourite of " Spain." 2. " The unparalleled Impoſture of Mich. de " Molina, executed at Madrid, 1641." 3. " The Right " and Title of the preſent king of Portugal, Don John the " IV." Theſe three tranſlations were printed at London, 1653.

CHAMBERS (EPHRAIM), author of the ſcientific Dictionary which goes under his name, was born at Milton, in the county of Weſtmorland. His parents were Diſſenters of the Preſbyterian perſuaſion (A); and his education no other than that common one which is intended to qualify a youth for trade and commerce. When he became of a proper age, he was put apprentice to Mr. Senex the globe-maker, a buſineſs which is connected with literature, and eſpecially with aſtronomy and geography. It was during Mr. Chambers's reſidence with this ſkilful mechanic, that he contracted that taſte for ſcience and learning which accompanied him through life, and directed all his purſuits. It was even at this time that he formed the deſign of his grand

Dr. Kippis, in Biog. Brit. and Nichols's Anecdotes of Bowyer.

(A) It has been ſaid in ſome former accounts that they lived at Kendal, and were Quakers; but we are aſſured that the fact is as above ſtated.

work, the "Cyclopædia;" and some of the first articles of it were written behind the counter. Having conceived the idea of so great an undertaking, he justly concluded that the execution of it would not consist with the avocations of trade; and, therefore, he quitted Mr. Senex, and took chambers at Gray's-Inn, where he chiefly resided during the rest of his days. The first edition of the "Cyclopædia," which was the result of many years intense application, appeared in 1728, in two vols. fol. It was published by subscription, the price being 4l. 4s. and the list of subscribers was very respectable. The dedication, which was to the king, is dated October 15, 1727. The reputation that Mr. Chambers acquired by his execution of this undertaking, procured him the honour of being elected F. R. S. Nov. 6, 1729. In less than ten years time, a second edition became necessary; which accordingly was printed, with corrections and additions, in 1738. It having been intended, at first, to give a new work, instead of a new edition, Mr. Chambers had prepared a considerable part of the copy with that view, and more than 20 sheets were actually printed off. The purpose of the proprietors, according to this plan, was to have published a volume in the winter of 1737, and to have proceeded annually in supplying an additional volume, till the whole was compleated. But from this design they were diverted, by the alarm they took at an act then agitated in parliament, in which a clause was contained, obliging the publishers of all improved editions of books to print the improvements separately. The bill, which carried in it the appearance of equity, but which, perhaps, might have created greater obstructions to the cause of literature than a transient view of it could suggest, passed the house of commons, but was rejected in the house of lords. In an advertisement prefixed to the second edition of the "Cyclopædia," Mr. Chambers endeavoured to obviate the complaints of such readers as might have been led to expect (from a paper of his published some time before) a new work, instead of a new edition. Whilst this edition was in agitation, Mr. Bowyer, the learned printer, had conceived some extensive ideas of improving the Dictionary; but the plan, whatever it was, doth not appear to have been reduced to practice. Mr. Clarke of Chichester, writing to his friend Bowyer upon the occasion, said, "Your project of improving and correcting Chambers is a very good one; but alas! who can execute it? You should have as many undertakers, as professions; nay, perhaps, as many antiquaries, as there

"are

From information of Mr. Longman.

Nichols, ubi supra.

" are different branches of ancient learning." Mr. Bowyer had, alſo, a diſpute with Mr. Chambers concerning the title of the work (B). So favourable was the public reception of the ſecond edition of Chambers's Dictionary, that a third was called for in the very next year, 1739; a fourth two years afterwards, in 1741; and a fifth in 1746. This rapid ſale of ſo large and expenſive a work, is not eaſily to be paralleled in the hiſtory of literature: and muſt be conſidered, not only as a ſtriking teſtimony of the general eſtimation in which it is held, but, likewiſe, as a ſtrong proof of its real utility and merit.

Although the " Cyclopædia" was the grand buſineſs of Mr. Chambers's life, and may be regarded as almoſt the ſole foundation of his fame, his attention was not wholly confined to this undertaking. He was concerned in a periodical publication, intituled, " The Literary Magazine," which was begun in 1735. In this work he wrote a variety of articles, and particularly, a review of Morgan's " Moral " Philoſopher." He was engaged, likewiſe, in conjunction with Mr. John Martyn, F. R. S. and profeſſor of botany at Cambridge, in preparing for the preſs a tranſlation and abridgment of the " Philoſophical Hiſtory and Memoirs of " the Royal Academy of Sciences at Paris; or an Abridg- " ment of all the Papers relating to Natural Philoſophy which " have been publiſhed by the Members of that illuſtrious " Society." This undertaking, when compleated, was comprized in five volumes 8vo, which did not appear till 1742, ſome time after our author's deceaſe, when they were publiſhed in the joint names of Mr. Martyn and Mr. Chambers. Mr. Martyn, in a ſubſequent publication, hath paſſed a ſevere cenſure upon the ſhare which his fellow-labourer had in the abridgment of the Pariſian papers. The only work beſides, that we find aſcribed to Mr. Chambers, is a tranſlation of the " Jeſuit's Perſpective," from the French; which was printed in 4to, and hath gone through ſeveral editions. How indefatigable he was in his literary and ſcientific collections, is manifeſt from a circumſtance which uſed to be related by Mr. Airey, who was ſo well known to many perſons by the vivacity of his temper and converſation, and his bold avowal of the principles of infidelity. This gentleman, in the very early part of his life, was five years (from 1728 to 1733) amanuenſis to Mr. Chambers; and, during that time,

(B) See the particulars of this diſpute in the Anecdotes of Bowyer, p. 148, 149; and a defence of Chambers, Biog. Brit. III. 425.

copied nearly 20 folio volumes, ſo large as to comprehend materials, if they had been publiſhed, for printing 30 volumes in the ſame ſize. Mr. Chambers, however, acknowledged, that if they were printed, they would neither be ſold nor read. His cloſe and unremitting attention to his ſtudies at length impaired his health, and obliged him occaſionally to take a lodging at Canonbury-houſe, Iſlington. This not having greatly contributed to his recovery, he made an excurſion to the ſouth of France, but did not reap that benefit from it which he had himſelf hoped, and his friends wiſhed. Returning to England, he died at Canonbury-houſe, and was buried at Weſtminſter; where the following inſcription, written by himſelf, is placed on the north ſide of the Cloyſters of the Abbey:

From Mr. Longman's information.

Multis pervulgatus,
Paucis notus;
Qui vitâm, inter lucem & umbram,
Nec eruditus, nec idiota,
Literis deditus, tranſegit; ſed ut homo
Qui humani nihil à ſe alienum putat.
Vita ſimul, & laboribus functus,
Hic requieſcere voluit,
EPHRAIM CHAMBERS, R. S. S.
Obiit XV Maii, MDCCXL.

Nichols, ubi ſuprà.

The intellectual character of Mr. Chambers was ſagacity and attention. His application was indefatigable, his temper chearful, but ſomewhat haſty and impetuous; and in his religious ſentiments he was no ſlave to the opinions commonly received. His mode of life was reſerved; for he kept little company, and had not many acquaintance. He deſerved, by his literary labours, much more than he acquired; the compenſations of bookſellers to authors being at that time far inferior to what, in certain inſtances, they have lately riſen. This deficiency he ſupplied by œconomy; and in pecuniary matters he was remarkably exact. In his laſt will, made not long before his death, but which was never proved, he declared that he owed no debts, excepting to his taylor for his rocquelaure.

Dr. Kippis in Biog. Brit. who has there given a curious and learned account of the French Encyclopédie.

We have already mentioned that the "Cyclopædia" came to a fifth edition in 1746. After this, whilſt a ſixth edition was in agitation, the proprietors thought that the work might admit of a ſupplement, in two additional folio volumes; this ſupplement, which was publiſhed in the joint names of Mr. Scott and Dr. Hill, though containing a number of valuable articles,

articles, was far from being uniformly conſpicuous for its exact judgment and due ſelection; a ſmall part only of it being executed by Mr. Scott, and Dr. Hill's taſk having been diſcharged with his uſual rapidity. Thus the matter reſted for ſome years, when it occurred to the bookſellers, that it might be advantageous to themſelves, and uſeful to the public, to combine the ſupplement, when properly corrected and abridged, into one alphabet with the original work, and to introduce ſuch farther improvements and additions as the increaſe of knowledge in general, and of philoſophical knowledge in particular, had lately afforded. In this judicious deſign the proprietors firſt engaged Mr. Ruffhead; and afterwards another gentleman, poſſeſſed of great general ingenuity, ability, and learning, but unluckily not maſter of that accurate and extenſive philoſophical ſcience which is peculiarly neceſſary to ſuch an undertaking; who finding himſelf embarraſſed, gave up the deſign, which was at length committed to Dr. Rees. The ſucceſs of the work thus improved, and digeſted into one alphabet, and which is intended to be comprized in four volumes folio, hath exceeded the moſt ſanguine expectations. This laſt and beſt edition of the "Cyclopædia" began to be publiſhed in weekly numbers in 1778, and at the time of writing this article, the third volume was finiſhed. The ſale is at the rate of four or five thouſand numbers in a week, and the demand is continually increaſing. The names, therefore, of Chambers and Rees will be handed down with great reputation to poſterity; the firſt as the original author, and the ſecond as the completer of ſo grand an undertaking.

CHAMIER (DANIEL), an eminent Proteſtant divine, born in Dauphiny, was long miniſter at Montelimart in that province; from whence he removed in 1612, to Montaubon, to be profeſſor of divinity; and was killed at the ſiege of that place by a cannon ball in 1621. He was no leſs diſtinguiſhed among his party as a ſtateſman than as a divine. No man oppoſed the artifices employed by the court to diſtreſs the Proteſtants, with more ſtedfaſtneſs and inflexibility. Varillas ſays, it was he who drew up the edict of Nantz. Though politics took up a great part of his time, he acquired a large fund of extenſive learning, as appears from his writings. His treatiſe "De œcumenico pontifice," and his "Epiſtolæ Jeſuiticæ," are commended by Scaliger. His principal work is his "Panſtratic Catholique," Bayle. Moreri.

" lique," in which the controverſy between the Proteſtants and Roman Catholics is learnedly handled. It was written at the deſire of the ſynod of the reformed churches in France, to confute Bellarmine. The ſynod of Privas, in 1612, ordered him 2000 livres to defray the charges of the impreſſion of the firſt 3 volumes. Though this work makes four large folio volumes, it is not complete; for it wants the controverſy concerning the church. This would have made a fifth volume, which the author's death prevented him from finiſhing. This body of controverſy was printed at Geneva, in 1626, under the care of Turretin profeſſor of divinity. An abridgment of it was publiſhed in the ſame city, 1643, in one volume folio, by Frederic Spanheim the father. His " Corpus theologicum," and his " Epiſtolæ Jeſuiticæ," were printed in a ſmall folio volume, 1693.

De Piles Lives of the Painters.

CHAMPAGNE (PHILIP of), a celebrated painter, was born at Bruſſels in 1602. He diſcovered an inclination to painting from his youth; and owed but little to maſters for the perfection he attained in it, excepting that he learned landſcape from Fouquiere. In all other branches of his art nature was his maſter, and he is ſaid to have followed her very faithfully. At 19 years of age, he ſet off for Italy, taking France in his way; but he proceeded, as it happened, no farther than Paris. He lodged there in the college of Laon, where Pouſſin alſo dwelt; and theſe two painters became very good friends. Du Cheſne, painter to queen Mary of Medicis, was employed about the paintings in the palace of Luxemburg, and ſet Pouſſin and Champagne at work under him. Pouſſin did a few ſmall pieces in the cieling, and Champagne drew ſome ſmall pictures in the queen's apartment. Her majeſty liked them ſo well, that Du Cheſne grew jealous of him; upon which Champagne, who loved peace, returned to Bruſſels, with an intent to go through Germany into Italy. He was ſcarcely got there, when a letter came to him from the abbot of St. Ambroſe, who was ſurveyor of the buildings, to advertiſe him of Du Cheſne's death, and to invite him back to France. He accordingly returned thither, and was preſently made director of the queen's painting, who ſettled on him a yearly penſion of 1200 livres, and allowed him lodgings in the palace of Luxemburg. Being a lover of his buſineſs, he went through a great deal of it. There are a vaſt number of his pieces at Paris, and other parts of the kingdom: and among other places, ſome of his pictures are to be ſeen in the chapter-houſe

houſe of Notre-dame at Paris, and in ſeveral churches in that city; without reckoning an infinity of portraits, which are noted for their likeneſs, as well as for being finiſhed to a very high degree. The queen alſo ordered him to paint the vault of the Carmelites church in the ſuburbs of St. James, where his crucifix is much eſteemed: but the beſt of his works is thought to be his platform or cieling in the king's apartment at Vincennes, made on the ſubject of the peace in 1659. After this he was made rector of the royal academy of painting, which office he exerciſed many years.

He had been a long while famous in his profeſſion, when Le Brun arrived at Paris from Italy; and, though Le Brun was ſoon at the head of the art, and made principal painter to the king, he ſhewed no diſguſt at the preference that was given to his detriment and loſs. There is another inſtance upon record of Champagne's goodneſs of diſpoſition and integrity. Cardinal Richelieu had offered to make his fortune, if he would quit the queen-mother's ſervice; but Champagne refuſed. The cardinal's chief valet de chambre aſſured him farther, that whatever he would aſk, his eminency would grant him: to which Champagne replied, "if the cardinal "could make me a better painter, the only thing I am am-"bitious of, it would be ſomething; but ſince that was im-"poſſible, the only honour he begged of his eminency was the "continuance of his good graces." It is ſaid, the cardinal was highly affected with the integrity of the painter; who, though he refuſed to enter into his ſervice, did not however refuſe to work for him. Among other things he drew his picture, and it is ſuppoſed to be one of the beſt pieces he ever painted.

Champagne died in 1674, having been much beloved by all that knew him, both as a good painter and a good man. He had a ſon and two daughters by his wife, Du Cheſne's daughter, whom he married after her father's death: but two of theſe children dying before him, and the third retiring to a nunnery, for ſhe was a daughter, he left his ſubſtance to John Baptiſte de Champagne, his nephew. John Baptiſte was alſo born at Bruſſels, and bred up in the profeſſion of painting under his uncle; whoſe manner and guſto he always followed, though he ſpent 15 months in Italy. He lived in the moſt friendly and affectionate manner with his uncle, and died profeſſor of the academy of painting at Paris, in 1688, aged 42 years.

CHANDLER (Mrs. MARY), an Engliſh lady, who diſtinguiſhed herſelf by her talent for poetry, was born at Malmeſbury in Wiltſhire, in 1687. Her father was a diſſenting miniſter at Bath, whoſe circumſtances made it neceſſary that ſhe ſhould be brought up to buſineſs; and accordingly ſhe became a milliner. However he took care to train her carefully in the principles of virtue and religion, as, we think, might almoſt be collected from the following lines upon ſolitude, which are to be found among the poems ſhe publiſhed: for they ſeem to have been written from the heart, and breathe a true ſpirit of piety and philoſophy. We give them as a ſpecimen both of her poetry and virtue.

" Sweet ſolitude, the muſes dear delight,
" Serene thy day, and peaceful is thy night.
" Thou nurſe of innocence, fair virtue's friend!
" Silent, tho' rapturous, pleaſures thee attend.
" Earth's verdant ſcenes, the all-ſurrounding ſkies
" Employ my wond'ring thoughts, and feaſt my eyes.
" Nature in ev'ry object points the road,
" Whence contemplation wings my ſoul to God.
" He's all in all. His wiſdom, goodneſs, power,
" Spring in each blade, and bloom in every flower,
" Smile o'er the meads, and bend in every hill,
" Glide in the ſtream, and murmur in the rill:
" All nature moves obedient to his will.
" Heaven ſhakes, earth trembles, and the foreſts nod,
" When awful thunders ſpeak the voice of God."

She was obſerved from her childhood to have a turn for poetry, often entertaining her companions with riddles in verſe; and was extremely fond, at that time of life, of Herbert's poems. In her riper years, ſhe applied herſelf to the ſtudy of the beſt modern poets; and of the ancient ones alſo, as far as tranſlations could aſſiſt her. She is ſaid to have liked Horace better than either Virgil or Homer; becauſe he did not deal ſo much in fable as they, but treated of ſubjects, which lay within the ſphere of nature, and had a relation to common life. Her poem upon the Bath had the full approbation of the public; and ſhe was complimented for it particularly by Pope, with whom ſhe was acquainted. She had the misfortune to be deformed, which determined her to live ſingle; though ſhe had a ſweet countenance, and was ſolicited to marry. In this ſtate ſhe died, after about two years illneſs, Sept. 11, 1745, aged 57.

CHANDLER

CHANDLER (SAMUEL), an eminent diſſenting miniſter, was born at Hungerford in Berkſhire, in 1693, where his father was then paſtor of a congregation of Proteſtant Diſſenters. He early diſcovered a genius for literature, which was carefully cultivated; and being placed under proper maſters, he made a very uncommon progreſs in claſſical learning, and eſpecially in the Greek tongue. As it was intended by his friends to bring him up for the miniſtry, he was ſent to an academy at Bridgewater: but was ſoon removed to Glouceſter, that he might become a pupil to Mr. Samuel Jones, a diſſenting miniſter of great erudition and abilities, who had opened an academy in that city. This academy was ſoon transferred to Tewkſbury, at which place Jones preſided over it for many years with very high and deſerved reputation. Such was the attention of that gentleman to the morals of his pupils, and to their progreſs in literature, and ſuch the ſkill and diſcernment with which he directed their ſtudies, that it was a ſingular advantage to be placed under ſo able and accompliſhed a tutor. Chandler made the proper uſe of ſo happy a ſituation; applying himſelf to his ſtudies with great aſſiduity, and particularly to critical, biblical, and oriental learning. Among the pupils of Mr. Jones were Mr. Joſeph Butler, afterwards biſhop of Durham, and Mr. Thomas Secker, afterwards archbiſhop of Canterbury. With theſe eminent perſons he contracted a friendſhip that continued to the end of their lives, notwithſtanding the different views by which their conduct was afterwards directed, and the different ſituations in which they were placed. Dr. Towers, in Biog. Brit. and Anecdotes of Bowyer, by Nichols.

Mr. Chandler, having finiſhed his academical ſtudies, began to preach about July, 1714; and being ſoon diſtinguiſhed by his talents in the pulpit, he was choſen, in 1716, miniſter of the Preſbyterian congregation at Peckham, near London, in which ſtation he continued ſome years. Here he entered in the matrimonial ſtate, and began to have an increaſing family, when, by the fatal South-ſea ſcheme of 1720, he unfortunately loſt the whole fortune which he had received with his wife. His circumſtances being thereby embarraſſed, and his income as a miniſter being inadequate to his expences, he engaged in the trade of a bookſeller, and kept a ſhop in the Poultry, London, for about two or three years, ſtill continuing to diſcharge the duties of the paſtoral office. It may not be improper to obſerve, that in the earlier part of his life, Mr. Chandler was ſubject to frequent and dangerous fevers; one of which confined him more

than three months, and threatened by its effects to disable him for public service. He was, therefore, advised to confine himself to a vegetable diet, which he accordingly did, and adhered to it for 12 years. This produced so happy an alteration in his constitution, that though he afterwards returned to the usual way of living, he enjoyed an uncommon share of spirits and vigour till 70.

While Mr. Chandler was minister of the congregation at Peckham, some gentlemen, of the several denominations of Dissenters in the city, came to a resolution to set up and support a weekly evening lecture at the Old Jewry, for the winter half year. The subjects to be treated in this lecture were the evidences of natural and revealed religion, and answers to the principal objections against them. Two of the most eminent young ministers among the Dissenters were appointed for the execution of this design, of which Mr. Chandler was one, and Mr. afterwards Dr. Lardner, who is so justly celebrated for his learned writings, was another. But after some time this lecture was dropped, and another of the same kind set up, to be preached by one person only; it being judged that it might be thereby conducted with more consistency of reason, and uniformity of design; and Mr. Chandler was appointed for this service. In the course of this lecture, he preached some sermons on the confirmation which miracles gave to the divine mission of Christ, and the truth of his religion; and vindicated the argument against the objections of Collins, in his "Discourse of the Grounds "and Reasons of the Christian Religion." These sermons, by the advice of a friend, he enlarged and threw into the form of a continued treatise, and published, in 8vo, in 1725, under the following title: "A Vindication of the Christian "Religion, in two parts: I. A Discourse of the Nature "and Use of Miracles. II. An Answer to a late Book, "intituled, A Discourse of the Grounds and Reasons of "the Christian Religion." Having presented a copy of this book to archbishop Wake, his grace expressed his sense of the value of the favour in the following letter, which is too honourable a testimony to Mr. Chandler's merit to be omitted (A). It appears, from the letter, that the archbishop did

(A) "SIR,

"Though I have been hindered by "business, and company extraordinary, "the last week, from finishing your "good book, yet I am come so near "the end of it, that I may venture to "pass my judgement upon it, that it "is a very good one, and such as I "hope will be of service to the end "for which you designed it.

"I think

did not then know that the author was any other than a bookſeller.

Beſides gaining the archbiſhop's approbation, Mr. Chandler's performance conſiderably advanced his reputation in general, and contributed to his receiving an invitation, about the year 1726, to ſettle as a miniſter with the congregation in the Old Jewry, which was one of the moſt reſpectable in London. Here he continued, firſt as aſſiſtant, and afterwards as paſtor, for the ſpace of 40 years, and diſcharged the duties of the miniſterial office with great aſſiduity and ability, being much eſteemed and regarded by his own congregation, and acquiring a diſtinguiſhed reputation both as a preacher and a writer.

In 1727, Mr. Chandler publiſhed "Reflections on the "Conduct of the modern Deiſts, in their late Writings "againſt Chriſtianity: occaſioned chiefly by two Books, "intituled, A Diſcourſe of the Grounds and Reaſons, &c. "and the Scheme of literal Prophecy conſidered: with a "Preface, containing ſome Remarks on Dr. Rogers's Pre"face to his eight Sermons." In this performance he expoſed the unfair methods that were employed by the enemies of Chriſtianity in their attack of it, and the diſingenuity of their reaſoning; and in his preface, he combated ſome ſentiments which had been advanced by Dr. Rogers, Canon Reſidentiary of Wells, and chaplain to the Prince of Wales, to the prejudice of free enquiry, and the right of private judgement. The following year he publiſhed, "A Vindica"tion of the Antiquity and Authority of Daniel's Prophe"cies, and their Application to Jeſus Chriſt; in Anſwer to "the Objections of the Author of the Scheme of literal Pro"phecy conſidered."

"I think you have ſet the notion "of a Miracle upon a clear and ſure "foundation; and by the true diſtinc"tion of our bleſſed Saviour, in con"ſidering him as a Prophet ſent from "God, and as the Meſſiah promiſed "to the Jews, have effectually proved "him, by his doctrine and miracles, "to be the one, and by his accom"pliſhment of the prophecies of the "Old Teſtament, to be the other.

"I cannot but own myſelf to be ſur"prized, to ſee ſo much good learn"ing and juſt reaſoning in a perſon of "your profeſſion; and do think it "pity you ſhould not rather ſpend your "time in writing books, than in ſell"ing them. But I am glad, ſince "your circumſtances oblige you to the "latter, yet you do not wholly omit "the former. As we are all, who "call ourſelves Chriſtians, obliged to "you for this performance, in defence "of our holy religion, ſo I muſt, in "particular, return you my thanks "for the benefit I have received by it; "and own to you that I have, as to "myſelf, been not only uſefully en"tertained, but edified by it. I hope "you will receive your reward from "God for it. It is the hearty wiſh of,

"Sir, your obliged friend,

"WILLIAM CANT."

Lambeth-Houſe, Feb. 14, 1725.

In 1731, he publiſhed in two volumes, 4to, a tranſlation of "The Hiſtory of the Inquiſition, by Philip à Limborch:" to which he prefixed, "A large Introduction, concerning "the Riſe and Progreſs of Perſecution, and the real and "pretended Cauſes of it." This piece was written with great learning and acuteneſs, but was attacked by Dr. Berriman, in a pamphlet, intituled, "Brief Remarks on Mr. "Chandler's Introduction to the Hiſtory of the Inquiſition." Our author publiſhed, in the form of a letter, an anſwer to theſe "Remarks," in which he defended himſelf with great ſpirit. This engaged Dr. Berriman to write "A Review "of his Remarks;" to which Mr. Chandler replied, in "A ſecond Letter to William Berriman, D. D. &c. in "which his Review of his Remarks on the Introduction to "the Hiſtory of the Inquiſition is conſidered, and the Cha-"racters of St. Athanaſius and Martyr Laud, are farther "ſtated and ſupported." This publication was ſoon followed by another, intituled, "A Vindication of a Paſſage of "the Right Reverend the Lord Biſhop of London, in his "ſecond Paſtoral Letter, againſt the Miſrepreſentations of "William Berriman, D. D. in a Letter to his Lordſhip:" and here the controverſy ended. In 1732, our author publiſhed, in 8vo, "The Diſpute better adjuſted about the pro-"per Time of applying for a Repeal of the Corporation and "Teſt acts, by ſhewing that ſome Time is proper; in a "Letter to the Author of the Diſpute adjuſted, viz. the "Right Rev. Dr. Edmund Gibſon, Lord Biſhop of Lon-"don."

Among other learned and uſeful deſigns which Mr. Chandler had formed, he began a "Commentary on the Prophets;" and in 1735, he publiſhed, in 4to, "A Paraphraſe and cri-"tical Commentary on the Prophecy of Joel;" which he dedicated to the Right Honourable Arthur Onſlow, Eſq; ſpeaker of the houſe of commons. He afterwards proceeded a great way in the "Prophecy of Iſaiah;" but before he had completed it, he met with the MS. Lexicon and Lectures of the famous Arabic profeſſor Schultens, who much recommends explaining the difficult words and phraſes of the Hebrew language, by comparing them with the Arabic. With this light before him, Mr. Chandler determined to ſtudy the Hebrew anew, and to drop his commentary till he ſhould thus have ſatisfied himſelf, that he had attained the genuine ſenſe of the Sacred Writings. But this ſuſpenſion of his deſign prevented the completion of it; for engage-

ments

ments of a different kind intervened, and he never finiſhed any other commentary on the prophets.

In 1736, he publiſhed, in 8vo, "The Hiſtory of Perſecution, in four Parts; viz. 1. Amongſt the Heathens. 2. Under the Chriſtian Emperors. 3. Under the Papacy and Inquiſition. 4. Amongſt Proteſtants. With a Preface, containing Remarks on Dr. Rogers's Vindication of the civil Eſtabliſhment of Religion." In 1741, appeared, in 8vo, "A Vindication of the Hiſtory of the Old Teſtament; in Anſwer to the Miſrepreſentations and Calumnies of Thomas Morgan, M. D. and Moral Philoſopher." He likewiſe publiſhed, in oppoſition to the ſame writer, in 1742, "A Defence of the Prime Miniſtry and Character of Joſeph."

In 1744, Mr. Chandler publiſhed, in 8vo, "The Witneſſes of the Reſurrection of Jeſus Chriſt re-examined, and their Teſtimony proved entirely conſiſtent." In 1748, he publiſhed, in 8vo, "The Caſe of Subſcription to explanatory Articles of Faith, as a Qualification for Admiſſion into the Chriſtian Miniſtry, calmly and impartially reviewed; in anſwer to, 1. A late Pamphlet, inſcribed, The Church of England vindicated, in requiring Subſcription from the Clergy to the Thirty-nine Articles. 2. The Rev. Mr. John White's Appendix to his third Letter to a diſſenting Gentleman. To which is added, The Speech of the Rev. John Alphonſo Turretine, previous to the Abolition of all Subſcription at Geneva, tranſlated from a Manuſcript in the French." His writings having procured him a high reputation for learning and abilities, he might eaſily have obtained the degree of D. D. and offers of that kind were made him; but for ſome time he declined the acceptance of a diploma, and, as he once ſaid in the pleaſantneſs of converſation, "becauſe ſo many blockheads had been made doctors." However, upon making a viſit to Scotland, in company with his friend the earl of Finlater and Seafield, he, with great propriety, accepted of this honour, which was conferred upon him without ſolicitation, and with every mark of reſpect, by the two univerſities of Edinburgh and Glaſgow. He had, likewiſe, the honour of being afterwards elected F. R. and A. SS.

On the death of George II. in 1760, Dr. Chandler publiſhed a ſermon on that event, in which he compared that prince to King David. This gave riſe to a pamphlet, which was printed in the year 1761, intituled, "The Hiſtory of the Man after God's own Heart;" wherein the author ventured

ventured to exhibit King David as an example of perfidy, luſt, and cruelty, fit only to be ranked with a Nero or a Caligula; and complained of the inſult that had been offered to the memory of the late Britiſh monarch, by Dr. Chandler's parallel between him and the king of Iſrael. This attack occaſioned Dr. Chandler to publiſh in the following year, "A Review of the Hiſtory of the Man after God's "own Heart; in which the Falſehoods and Miſrepreſenta-"tions of the Hiſtorian are expoſed and corrected." He alſo prepared for the preſs a more elaborate work, which was afterwards publiſhed in two volumes, 8vo, under the following title: "A Critical Hiſtory of the Life of David: in "which the principal Events are ranged in Order of Time: "the chief Objections of Mr. Bayle, and others, againſt "the Character of this Prince, and the Scripture Account "of him, and the Occurrences of his Reign, are examined "and refuted; and the Pſalms which refer to him explain-"ed." As this was the laſt, it was, likewiſe, one of the beſt of Dr. Chandler's productions. The greateſt part of this work was printed off at the time of our author's death, which happened May 8, 1766, aged 73. During the laſt year of his life, he was viſited with frequent returns of a very painful diſorder, which he endured with great reſignation and Chriſtian fortitude. He was interred in the burying-ground at Bunhill-fields, on the 16th of the month; and his funeral was very honourably attended by miniſters and other gentlemen. He expreſsly deſired, by his laſt will, that no delineation of his character might be given in his funeral ſermon, which was preached by Dr. Amory. He had ſeveral children; two ſons and a daughter who died before him, and three daughters who ſurvived him, two of whom are yet living, and both married; one of them to the Rev. Dr. Harwood.

Dr. Towers, uti ſuprà.

Dr. Chandler was a man of very extenſive learning, and eminent abilities; his apprehenſion was quick, and his judgment penetrating; he had a warm and vigorous imagination; he was a very inſtructive and animated preacher; and his talents in the pulpit, and as a writer, procured him very great and general eſteem, not only among the Diſſenters, but among large numbers of the eſtabliſhed Church. He was well known and much reſpected by many perſons of the higheſt rank, and was offered conſiderable preferment in the church; but he ſteadily rejected every propoſition of that kind. He was principally inſtrumental in the eſtabliſhment of the fund for relieving the widows and orphans of poor Proteſtant

Proteſtant diſſenting Miniſters: the plan of it was firſt formed by him; and it was by his intereſt and application to his friends, that many of the ſubſcriptions for its ſupport were procured. Pref. to his Sermons, p. 11.

In 1768, four volumes of our author's ſermons were publiſhed by Dr. Amory, according to his own directions in his laſt will; to which was prefixed a neat engraving of him, from an excellent portrait by Mr. Chamberlin. He alſo expreſſed a deſire to have ſome of his principal pieces re-printed in four volumes, 8vo: propoſals were accordingly publiſhed for that purpoſe, but did not meet with ſufficient encouragement. But in 1777, another work of our author was publiſhed, in one volume, 4to, under the following title: "A "Paraphraſe and Notes on the Epiſtles of St. Paul to the "Galatians and Epheſians, with the doctrinal and practical "Obſervations: together with a critical and practical Com"mentary on the two Epiſtles of St. Paul to the Theſſa"lonians." Dr. Chandler alſo left, in his interleaved Bible, a large number of critical notes, chiefly in Latin, which are now the property of Dr. Kippis, Mr. Farmer, Dr. Price, and Dr. Savage, and which have been intended to be publiſhed; but the deſign has not yet been executed. For a conſiderable number of ſmaller pieces of our author, which were publiſhed in his life-time, we ſhall refer our readers to the Biographia Britannica, vol. III. p. 435.

CHAPELAIN (JOHN), a French poet, and member of the Royal Academy, was born at Paris in 1595; and is often mentioned by Balzac, Menage, and other learned men. He wrote odes, ſonnets, the laſt words of cardinal Richelieu, and other pieces of poetry; and at length diſtinguiſhed himſelf by his heroic poem called "La Pucelle, or France De"livrée." Chapelain ſeems to have ſucceeded to the repu- Baillet, Jugemens des Sçavans, tom. V. p. 278. Paris, 1722.
tation of Malherbe, and after his death was reckoned the prince of the French poets. Gaſſendus, who was his friend, has conſidered him in this light; and ſays, that "the French "muſes have found ſome comfort and reparation for the loſs "they have ſuſtained by the death of Malherbe, in the per"ſon of Chapelain, who has now taken the place of the "defunct, and is become the arbiter of the French lan"guage and poetry." Sorbiere has not ſcrupled to ſay, that In Vit. Peireſc.
Chapelain "reached even Virgil himſelf in heroic poetry; "and adds, that he was a man of great erudition as well as "modeſty." He poſſeſſed this glorious reputation for 30 In Vit. Gaſſend.
years; and, for aught we know, might have poſſeſſed it

even till now, if he had ſuppreſſed the "Pucelle:" but the publication of this poem in 1656 ruined his character, in ſpite of all attempts of his friends to ſupport it. He had employed a great many years about it; his friends gave out prodigious things in its favour; the expectation of the public was raiſed to the utmoſt; and, as is uſual in ſuch caſes, diſappointed. The conſequence of this was, that he was afterwards ſet as much too low in his poetical capacity, as perhaps before he was too high. However, though he is ſaid to have had all the tenderneſs for his "Pucelle," that a father has for an only child, he acted the philoſopher very well upon this occaſion. He bore the outrages, as he thought them, of the poets and critics with great patience; and ſeemed as little ſurpriſed at them, as if he had been prepared to receive them. He contented himſelf with only remonſtrating to theſe gentlemen, that "the good opinion they "had previouſly conceived of the "Pucelle," had not been "inculcated by him; that he had always thought modeſtly "of his own productions; and that the praiſes which had "been beſtowed upon the "Pucelle" before its publication, "had given him the greateſt uneaſineſs, &c." Theſe are Chapelain's own words in his preface to that poem; ſo that Boileau may juſtly be thought too ſevere, if not injurious, when he ſays,

"Lui-même il s'applaudit, & d'un eſprit tranquile
"Prend le pas au Parnaſſe au-deſſus de Virgile."
Sat. IV.

But the wits were all in confederacy againſt it; and there goes a ſtory, that at a tavern in France, where Boileau, Racine, Fontaine, Furetiere, and others uſed to meet, Chapelain's "Pucelle" was always laid upon the table; where the law was, that every man who offended againſt the rules of juſt argumentation or pure expreſſion, ſhould be obliged to read more or fewer lines in it, according to the nature of the offence; with this reſtriction however, that the moſt enormous ſoleciſm ſhould not ſubject the offender to read more than one whole page.

But as merry as theſe gentlemen might make themſelves, Chapelain had his party; and to ſhew that he had, we will make an extract from M. Huet's "Commentarius de rebus "ſuis," which is rather hiſtorical than critical, and therefore fitter for our purpoſe. Chapelain, ſays Huetius, "was a "man who acquired a high reputation among the learned "for his happy cultivation of letters in general; for his poe-

"try

" try in particular; and for the great advances which, as " his friend Gaſſendus teſtifies, he had alſo made in philoſo- " phy and mathematics. I do not mind, ſays he, the baſe " attempts of ſome minute and envious poets, who have " not half his genius, to leſſen his fame by abuſing his " Pu- " celle:" their malignity appears ſufficiently from their for- " wardneſs to judge of a whole work, when only half of " it is publiſhed.—It muſt be owned, that Chapelain has " not been careful enough to adapt himſelf to the taſte of " the age he lives in: which is ſoft, effeminate, impatient " of a long work, and unable to raiſe itſelf to the majeſty " and ſublimity of an epic poem.—I for my part, who have " read through the whole, can ſafely affirm, that if he had " lived in happier times, when a true and manly taſte pre- " vailed, his work muſt have met with all the honour and " applauſe ſo juſtly due to it: on which account I can by " no means aſſent to the judgement of the duke de Montau- " ſieur and M. Conrart, whom Chapelain appointed by will " arbiters of this poem. For, although he had experienced " ſo much unreaſonableneſs in the reception of the firſt part, " yet he had the reſolution to finiſh it; and, after fortify- " ing it againſt his adverſaries with a proper preface, left it " to theſe friends either to be publiſhed or ſuppreſſed, as they " ſhould think moſt for his credit. They thought it fitter " to be ſuppreſſed; in my humble opinion very injuriouſly, " ſince a work complete in all its parts muſt appear to infi- " nitely more advantage, than when viewed only by " halves." Huetius goes on to tell us of the intimacy P. 160, &c. which ſubſiſted between Chapelain and himſelf; and how at Chapelain's requeſt, he inſcribed to him his " Journey into " Switzerland." " Chapelain, ſays he, beſides the com- " mon motives of friendſhip, had a particular reaſon for de- " ſiring this of me; ſpringing from that ſecret enmity which " had formerly ſet him and Menage at variance. I at that " time had addreſſed ſomething to Menage, which ſhewed " the high opinion I had of him, and the value I ſet upon " his friendſhip. This Chapelain enviouſly interpreted, as " giving Menage the preference to him; and therefore did " not bluſh to ſolicit of me, a little too barefacedly, the " ſame teſtimony of regard; upon which I prefixed to my " book the following copy of verſes to him, in commenda- " tion of his talents for poetry, &c."

Chapelain died at Paris Feb. 22, 1674, aged 79. He was one of the king's counſellors; very rich, but very covetous and ſordidly ſtingy. Peliſſon and I, ſays Menage, had been

at

at variance a long time with Chapelain; but, in a fit of humility, he called upon me, and inſiſted, that we ſhould go and offer a reconciliation to him, for that it was his intention, "as much as poſſible, to live in peace with all "men." We went, and I proteſt I ſaw the very ſame billets in the chimney which I had obſerved there 12 years before. He had 50,000 crowns in ready caſh by him; and his ſupreme delight was to have his ſtrong box opened, and the bags taken out, that he might contemplate his treaſure. In this manner were his bags about him when he died: which gave occaſion to a certain academician to ſay, "there's "our friend Chapelain juſt dead, like a miller among his "bags." He had no occaſion therefore to accept of cardinal Richelieu's offer. Being at the height of his reputation, Richelieu, who was fond of being thought a wit as well as a ſtateſman, and was going to publiſh ſomething which he would have paſs for a fine thing, could not deviſe a better expedient than prefixing Chapelain's name to it. "Chapelain, ſays he, lend me your name on this occaſion, "and I'll lend you my purſe on any other."

Menagiana.

Baillet, tom. VI. p. 364.

CHAPELLE (CLAUDE EMANUEL LULLIER), a celebrated French poet, ſo called from the place of his nativity, was born in 1621. He was the natural ſon of Francis Lullier, a man of conſiderable rank and fortune, who was extremely tender of him, and gave him a liberal education. He had the great Gaſſendus for his maſter in philoſophy; but he diſtinguiſhed himſelf chiefly by his fine turn for poetry. There was an uncommon eaſe in all he wrote; and he was excellent in compoſing with double rhymes. We are obliged to him for that ingenious work in verſe and proſe, called "Voyage de Bachaumont." Many of the moſt ſhining parts in Moliere's comedies it is but reaſonable to aſcribe to him: for Moliere conſulted him upon all occaſions, and paid the higheſt deference to his taſte and judgement. He was intimately acquainted with all the wits of his time, and with many perſons of quality, who uſed to ſeek his company: and we learn from one of his own letters to the marquis of Chilly, that he had no ſmall ſhare in the favour of the king. He is ſaid to have been a very pleaſant, but withal a very voluptuous man. There goes a ſtory, that Boileau met him one day; and as he had a great value for Chapelle, ventured to tell him in a very friendly manner, that "his "inordinate love of the bottle would certainly hurt him." Chapelle ſeemed very ſeriouſly affected; but this meeting happening

happening unluckily by a tavern, "come, ſays he, let us "turn in here, and I promiſe to attend with patience to all "that you ſhall ſay." Boileau led the way, in hopes of converting him, but alas! things ended much otherwiſe; for the preacher and the hearer became both ſo intoxicated, that they were obliged to be ſent home in ſeparate coaches. Chapelle died in 1686, and his works were all reprinted with additions at Amſterdam in 1708.

CHAPMAN (GEORGE), born in 1557, was a man highly celebrated in his time for his dramatic writings and poetry. In 1574, he was ſent to one of the univerſities, it is not known which, where he attained a perfect knowledge of the Greek and Latin tongues; to the ſtudy of which he chiefly confined himſelf, without meddling either with logic or philoſophy. After this he went to London, and became acquainted with Shakſpeare, Jonſon, Sidney, Spenſer, and Daniel. Sir Thomas Walſingham was his patron, and after his deceaſe Thomas Walſingham, Eſq; his ſon. He was alſo reſpected by prince Henry, and Robert earl of Somerſet; but the former dying immaturely, and the latter being diſgraced for contriving the death of Overbury, all hopes of preferment ceaſed there. He was encouraged however under the reign of James I. and valued by all his old friends; only it is ſaid, that Ben Jonſon became jealous of him, and endeavoured to ſuppreſs his riſing fame, as Ben, after the death of Shakſpeare, was without a rival. Beſides dramatic pieces, Chapman was the author of many other works. He tranſlated "Homer's Iliad," and dedicated it to prince Henry: it is yet looked upon with ſome reſpect. He tranſlated his "Odyſſey," which was publiſhed in 1614, and dedicated it to the earl of Somerſet. He was thought to have the ſpirit of a poet in him, and was indeed no mean genius: Pope ſomewhere calls him an enthuſiaſt in poetry. He attempted alſo ſome part of "Heſiod," and began a tranſlation of Muſæus's "De Amoribus Herois & Leandri." He died in 1634, aged 77, and was buried at St. Giles's in the Fields: after which a monument was erected over his grave, at the expence and under the direction of his beloved friend Inigo Jones, whereon is engraven, "Georgius Chapman-"nus, poeta Homericus, philoſophus verus (etſi chriſtianus "poeta) pluſquam celebris, &c." He was a man of a reverend aſpect and graceful manner, religious and temperate; qualities, ſays Wood, which ſeldom meet in a poet: and he was ſo highly eſteemed by the clergy, that ſome of them

have

have ſaid, that "as Muſæus, who wrote the lives of Hero "and Leander, had two excellent ſcholars Thamarus and "Hercules, ſo had he in England in the latter end of queen "Elizabeth's reign, two excellent imitators in the ſame ar-"gument and ſubject, namely, Chriſtopher Marlow and Wood, &c. "George Chapman." He wrote 17 dramatic pieces; and among them a maſque, called "The Temple." This was compoſed by him at the requeſt of the gentlemen of the Middle Temple and Lincoln's inn, on the occaſion of the marriage of the princeſs Elizabeth, only daughter of James I. and Frederick V. count palatine of the Rhine, afterwards king of Bohemia: and it was performed before the king at Whitehall in Feb. 1613-14, at the celebration of their nuptials, with a deſcription of their whole ſhew, as they marched from the maſter of the Rolls' houſe to the court, with all their noble conſorts and attendants, invented, faſhioned, and exhibited by the author' friend Inigo Jones.

CHAPPEL (WILLIAM), a very learned and pious divine, biſhop of Cork, Cloyne, and Roſs, in Ireland, was deſcended, as he himſelf tells us, from parents in but narrow circumſtances, and born at Lexington in Nottinghamſhire, Dec. 10, 1512. He was ſent to a grammar-ſchool at Manſfield in the ſame county; and thence, at the age of 17, removed to Chriſt's college in Cambridge; of which, after having taking taken his degrees of B. and M. A. he was elected fellow in 1607. He became as eminent a tutor as any in the univerſity; and was alſo remarkable for his abilities as a diſputant, concerning which there is an anecdote or two preſerved, that are well worth relating. In 1624, king James viſited the univerſity of Cambridge, lodged in Trinity college, and was entertained with a philoſophical act, and other academical performances. At theſe exerciſes Dr. Roberts of Trinity college was reſpondent at St. Mary's; where Chappel as opponent puſhed him ſo hard, that, finding himſelf unable to keep up the diſpute, he fainted. Upon this the king, who valued himſelf much upon his ſkill in ſuch matters, undertook to maintain the queſtion; but with no better ſucceſs than the doctor: for Chappel was ſo much his ſuperior at theſe logical weapons, that his majeſty "openly profeſſed his joy to find a man of great talents ſo "good a ſubject." Many years after this, Sir William St. Leger riding to Cork with the popiſh titular dean of that city, it fell out, that Chappel, then dean of Caſhel, and provoſt of Dublin, accidentally overtook them; upon which

Vita Guilelmi Chappel à ſcipio conſcripta.

Fuller's Worthies, in Nottinghamſhire, p. 317.

Fuller's Hiſt. of Cambridge, p. 164.

Sir

Sir William, who was then preſident of Munſter, propoſed, that the two deans ſhould diſpute, which, though Chappel was not forward to accept, yet he did not any ways decline. But the popiſh dean, with great dexterity and addreſs, extricated him from this difficulty, ſaying, "Excuſe me, Sir; "I don't care to diſpute with one, who is wont to kill his "man." Borlace's Reduction of Ireland, p. 154.

But to return: It is probable, that he would have ſpent his days in college, if he had not received an unexpected offer from Laud, then biſhop of London, of the deanery of Caſhel in Ireland; which preferment, though, as himſelf tells us, he was much diſturbed at Cambridge by the calumnies of ſome who envied his reputation, he was yet very unwilling to accept. For being a man of a quite eaſy temper, he had no inclination to ſtir, nor was at all ambitious of dignities; but he determined at length to accept the offer, went over to Ireland accordingly, and was inſtalled dean of Caſhel, Auguſt 20, 1633. Soon after he was made provoſt of Trinity college in Dublin, by Laud, then archbiſhop of Canterbury, and chancellor of the univerſity of Dublin; who, deſirous of giving a new form to the univerſity, looked upon Chappel as the propereſt perſon to ſettle the eſtabliſhment that was propoſed. Chappel took vaſt pains to decline this charge, the burden of which he thought too heavy for his ſhoulders; and for this purpoſe returned to England in May 1634, but in vain. Upon this he went down to Cambridge, and reſigned his fellowſhip; which to him, as himſelf ſays, was the ſweeteſt of earthly preferments. He alſo viſited his native country; and taking his laſt leave of his ancient and pious mother, he returned to Ireland in Auguſt. He was elected provoſt of Trinity college, and had the care of it immediately committed to him; though he was not ſworn into it till June 5, 1637, on account of the new ſtatutes not being ſooner ſettled and received. The exerciſes of the univerſity were never more ſtrictly looked to, nor the diſcipline better obſerved than in his time; only the lecture for teaching Iriſh was, after his admiſſion, wholly waved. Yet, that he might mix ſomething of the pleaſant with the profitable, and that young minds might not be oppreſſed with too much ſeverity, he inſtituted, as Sir James Ware tells us, among the juniors, a Roman commonwealth, which continued during the Chriſtmas vacation, and in which they had their dictators, conſuls, cenſors, and other officers of ſtate in great ſplendor. And this ſingle circumſtance may ſerve to give us a true idea of the man, who was remark-

Vita Guilelmi Chappel.

Ibid.

Strafford's Letters, vol. I. p. 329.

Vita Guilelmi Chappel.

Sir James Ware's works, vol. I. p. 566.

Borlace, Ib.

Ibid. p. 567.

able for uniting in his diſpoſition two very different qualities, ſweetneſs of temper, and ſeverity of manners.

In 1638, his patrons, the earl of Strafford and the archbiſhop of Canterbury, preferred him to the biſhopries of Cork, Cloyne, and Roſs; and he was conſecrated at St. Patrick's, Dublin, Nov. 11, though he had done all he could to avoid this honour. By the king's command, he continued in his provoſtſhip for ſome time, but at laſt reſigned it July 20, 1640; before which time he had endeavoured to obtain a ſmall biſhopric in England, that he might return to his native country, as he tells us, and die in peace. But his endeavours were fruitleſs; and he was left in Ireland to feel all the fury of the ſtorm, which he had long foreſeen. He was attacked in the houſe of commons with great bitterneſs by the puritan party, and obliged to come to Dublin from Cork, and to put in ſureties for his appearance. June 1641, articles of impeachment were exhibited againſt him to the houſe of peers, conſiſting of 14, though the ſubſtance of them was reduced to two: the firſt, perjury, on a ſuppoſed breach of his oath as provoſt; the ſecond, malice towards the Iriſh, founded on diſcontinuing the Iriſh lecture, during the time of his being provoſt. The proſecution was urged with great violence, and for no other reaſon, but becauſe he had enforced uniformity and ſtrict church diſcipline in the college, in oppoſition to the fanaticiſm of thoſe times. This divine's fate was ſomewhat peculiar; for, though the moſt conſtant and even man alive, yet he was abuſed at Cambridge for being a Puritan, and in Ireland for being a Papiſt. While he laboured under theſe great troubles, he was expoſed to ſtill greater, by the breaking out of the rebellion in the latter end of that year. He was under a kind of confinement at Dublin, on account of the impeachment which was ſtill depending; but at length obtained leave to embark for England, for the ſake of returning thence to Cork, which from Dublin, as things ſtood, he could not ſafely do. He embarked Dec. 26, 1641, and the next day landed at Milford Haven, after a double eſcape, as himſelf phraſes it, from the Iriſh wolves and the Iriſh ſea. He went from Milford Haven to Pembroke, and thence to Tenby, where information was made of him to the mayor, who committed him to gaol Jan. 25. After lying there ſeven weeks, he was ſet at liberty by the intereſt of Sir Hugh Owen, a member of parliament, upon giving bond in 1000l. for his appearance; and March 16 ſet out for Briſtol. Here he learnt, that the ſhip bound from Cork to England, wherein were a great

Lloyd's Memoirs of the loyal Sufferers, p. 607.

Vita Guilielmi Chappel.

Sir James Ware, &c. Ibid.

Lloyd, &c. Ibid.

Vita Guilielmi Chappel.

great part of his effects, was loſt near Minehead; and therein, among other things, periſhed his choice collection of books. After ſuch a ſeries of misfortunes, and the civil confuſions increaſing, he withdrew to his native ſoil, where he ſpent the remainder of his life in retirement and ſtudy; and died at Derby, where he had ſome time reſided, upon Whitſunday, 1649. We know but little of his family; only we learn from the inſcription upon his monument, that "he "had a younger brother, while he lived, named John Chap-"pel, who was alſo a very eminent divine, and born for the "pulpit: but that he went to heaven before him, and his "remains are buried in the church of Mansfield-Woodhouſe." This monument was erected to his memory ſome years after his deceaſe, in the church of Bilſtrop in Nottinghamſhire; where he was buried by the pious care of Dr. Richard Sterne, archbiſhop of York.

He publiſhed the year before his death "Methodus con-"cionandi," that is, "The Method of preaching," which for its uſefulneſs was alſo tranſlated into Engliſh. His "Uſe "of holy Scripture" was printed afterwards in 1653. He left behind him alſo his own life, written by himſelf in Latin, which has been twice printed; firſt from a MS. in the hands of Sir Philip Sydenham, Bart. by Hearne, and a ſecond time by Peck, from a MS. ſtill preſerved in Trinity-hall Cambridge; for the author left two copies of it. Mr. Peck adds, by way of note upon his edition, the following extract of a letter from Mr. Beaupré Bell. "'Tis certain "THE WHOLE DUTY OF MAN was written by one, "who ſuffered by the troubles in Ireland; and ſome lines "in this piece give great grounds to conjecture, that biſhop "Chappel was the author. March 3, 1734." Thus we ſee, this prelate, as well as many other great and good perſons, comes in for part of the credit of that excellent book; yet there is no explicit evidence of his having been the author of it.* It appears indeed to have been written before the death of Charles I. although it was not publiſhed till 1657, and the manner of it is agreeable enough to this prelate's plain and eaſy way of writing; but then there can be no reaſon given why his name ſhould be ſuppreſſed in the title-page, when a poſthumous work of his was actually publiſhed with it but a few years before.

* Johannis Leland Antiquarii Collectanea, vol. v. p. 261. Deſiderata Curioſa, vol. II. lib. xi. p. 1.

CHARDIN (Sir JOHN), a famous voyager, was the ſon of a Proteſtant jeweller at Paris, and born there in 1643; but, it is preſumed, quitted his native country and removed

to London, upon the revocation of the edict of Nantz in 1685. He went to Persia and the East-Indies, and trafficked in jewels. Charles II. king of England, conferred upon him the honour of knighthood. He died at London in 1713. His "Voyages," translated into English, Flemish, and German, have always been much esteemed, as very curious and very true: in this latter circumstance, it is said, very unlike the voyages of Paul Lucas, and many others, who seem to have run about the world for no other purpose, but to collect and propagate ridiculous lies. Chardin gives a very good idea of Persia, its religion, customs, manners; and his description of other oriental countries, which he visited, is no less exact.

Plin. lib. xxxiv. c. 7. CHARES, an ancient statuary, and disciple of Lycippus, who immortalized himself by the Colos of the Sun at Rhodes, which has been reckoned one of the seven wonders of the world. This statue was of brass, and above 100 feet high; and was placed at the entrance of the harbour at Rhodes, with the feet upon two rocks, in such a manner, that ships could pass in full sail betwixt them. Chares employed 12 years upon it; and after standing 46, it was thrown down by an earthquake. Moavius, a caliph of the Saracens, who invaded Rhodes in 667, sold it to a Jew merchant, who is said to have loaded 900 camels with the materials of it.

Biog. Dramat. CHARKE (CHARLOTTE), was youngest daughter of Colley Cibber the player, and afterwards poet laureat. At 8 years old she was put to school, but had an education more suitable to a boy than a girl; and as she grew up followed the same plan, being more frequently in the stable than in the bed-chamber, and mistress of the curry-comb, though ignorant of the needle. Her very amusements all took the same masculine turn; shooting, hunting, riding races, and digging in a garden, being ever her favourite exercises. She also relates an act of her prowess when a meer child, in protecting the house when in expectation of an attack from thieves, by the firing of pistols and blunderbusses out at the windows. All her actions seem to have had a boyish mischievousness in them, and she sometimes appears to have run great risque of ending them with the most fatal consequences. This wildness, however, was put some check to, by her marriage, when very young, with Mr. Richard Charke, an eminent performer on the violin; immediately after which she launched into the billows of a stormy world, where she was, through the

the remainder of her life, buffeted about without ever once reaching a peaceful harbour. Her husband's insatiable passion for women soon gave her just cause of uneasiness, and in a short time appears to have occasioned a separation.

She then applied to the stage, apparently from inclination as well as necessity; and opened with the little part of Mademoiselle in the Provoked Wife, in which she met with all the success she could expect. From this she rose in her second and third attempts to the capital characters of Alicia in Jane Shore, and Andromache in the Distress'd Mother; in which, notwithstanding the remembrance of Mrs. Porter and Mrs. Oldfield, she met with great indulgence from the audience; and being remarkable for reading well, was suffered upon sudden emergencies to read characters of no less importance than those of Cleopatra and queen Elizabeth. She was after this engaged at a good salary and sufficient supply of very considerable parts, at the Haymarket, and after that at Drury-lane. In a word, she seemed well settled, and likely to have made no inglorious figure in theatrical life, had not that ungovernable impetuosity of passions, which ran through all her actions, induced her to quarrel with Fleetwood, the then manager; whom she not only left on a sudden without any notice given, but even vented her spleen against him in public, by a little dramatic farce, called, "The Art of Management;" and though Fleetwood not only forgave that injury, and restored her to her former station, yet she acknowledges that she afterwards very ungratefully left him a second time, without any blame on his part.

Her adventures during the remainder of her life are nothing but one variegated scene of distresses, of a kind which no one can be a stranger to, who has either seen or read the accounts of those most wretched of all human beings, the members of a mere strolling company of actors: we shall therefore be excused the entering into particulars. In 1755 she came to London, where she published the "Narrative of "her own Life:" whether the profits of her book enabled her to subsist for the short remainder of it, without seeking for farther adventures, is uncertain. Death, however, put a period to it, and thereby to one continued course of misery, the evident consequence of folly, imprudence, and absurdity, some time in 1759.

CHARLES XII. (of Sweden), was born June 27, 1682; and set off in the style and with the spirit of Alexander the Great. Voltaire's Life of Charles XII. Dict. des hommes cel. Amst. 1774.

Great. His preceptor aſking him, what he thought of that hero? "I think, ſays Charles, that I ſhould chuſe to be "like him." Ay, but, ſays the tutor, he only lived 34 years: "Oh, anſwered the prince, that is long enough, "when a man has conquered kingdoms." Impatient to reign, he cauſed himſelf to be declared of age at 15; and, at his coronation, he ſnatched the crown from the archbiſhop of Upſal, and put it upon his head himſelf, with an air of grandeur which ſtruck the people.

Frederic IV. king of Denmark, Auguſtus king of Poland, and Peter Czar of Muſcovy, taking advantage of his minority, entered all three into a confederacy againſt this youth. Charles aware of it, though ſcarce 18, attacked them one after another. He haſtened firſt to Denmark, beſieged Copenhagen, forced the Danes into their entrenchments, and cauſed a declaration to be made to king Frederic, that, "if he did not do juſtice to the duke of Hol-"ſtein, his brother-in-law, againſt whom he had commit-"ted hoſtilities, he muſt prepare to ſee Copenhagen deſtroy-"ed, and his kingdom laid waſte by fire and ſword." Theſe menaces brought on the treaty of Frawendal; in which, without any advantages to himſelf, but quite content with humbling his enemy, he demanded and obtained all he wiſhed for his ally.

This war being finiſhed in leſs than ſix weeks, in the courſe of the year 1700, he marched againſt the Ruſſians, who were then beſieging Narva with 100,000 men. He attacked them with 8000, and forced them into their entrenchments. Thirty thouſand were ſlain or drowned, 20,000 aſked for quarter, and the reſt were taken or diſperſed. Charles permitted half the Ruſſian ſoldiers to return without arms, and half to repaſs the river with their arms. He detained none but the commanders in chief, to whom however he returned their arms and their money. Among theſe there was an Aſiatic prince, born at the foot of mount Caucaſus, who was now to live captive amidſt the ice of Sweden; "which, ſays Charles, is juſt the ſame, as if I were ſome "time to be a priſoner among the Crim-Tartars:" words, which the capriciouſneſs of fortune cauſed afterwards to be recollected, when this Swediſh hero was forced to ſeek an aſylum in Turkey. It is to be noted, that Charles had only 1200 killed, and 800 wounded, at the battle of Narva.

The conqueror turned himſelf now, to be revenged upon the king of Poland. He paſſed the river Duna, beat marſhal Stenau, who diſputed the paſſage with him, forced the Saxons

Saxons into their ports, and gained a ſignal victory over them. He haſtened to Courland, which ſurrendered to him, paſſed into Lithuania, made every thing bow down before him, and went to ſupport the intrigues of the cardinal primate of Poland, in order to deprive Auguſtus of the crown. Being maſter of Warſovia, he purſued him, and gained the battle of Cliſsaw, though his enemy oppoſed to him prodigies of valour. He again fell in with the Saxon army commanded by Stenau, beſieged Thorn, and cauſed Staniſlaus to be elected king of Poland. The terror of his arms carried all before them: the Ruſſians were eaſily diſperſed; Auguſtus, reduced to the laſt extremities, ſued for peace; and Charles, dictating the conditions of it, obliged him to renounce his kingdom, and acknowledge Staniſlaus.

This peace was concluded in 1706, and now he might and ought to have been reconciled with the Czar Peter; but he choſe to turn his arms againſt him, apparently with a deſign to dethrone him, as he had dethroned Auguſtus. Peter was aware of it, and ſaid, that "his brother Charles "affected to be Alexander, but would be greatly diſap-"pointed, if he expected to find him Darius." Charles left Saxony in the autumn of 1707, with an army of 43,000 men: the Ruſſians abandoned Grodno at his approach. He drove them before him, paſſed the Boriſthenes, treated with the Coſacks, and came to encamp upon the Dezena; and, after ſeveral advantages, was marching to Moſcow through the deſerts of the Ukraine. But fortune abandoned him at Pultowa, July 1709; where he was beaten by Peter, wounded in the leg, had all his army either deſtroyed or taken priſoners, and forced to ſave himſelf by being carried off in a litter. And, thus reduced to ſeek an aſylum among the Turks, he gained Oczakow, and retired to Bender. All which replaced Auguſtus on the throne of Poland, and immortalized Peter.

The grand ſeignor gave Charles a handſome reception, and appointed him a guard of of 400 Tartars. The king of Sweden's view, in coming to Turkey, was to excite the Porte againſt the Czar Peter: but, not ſucceeding either by menaces or intrigues, he grew in time obſtinate and reſtive, and even braved the grand ſeignor, although he was his priſoner. The Porte wanted much to get rid of their gueſt, and at length was compelled to offer a little violence. Charles entrenched himſelf in his houſe at Bender, and defended himſelf againſt an army with 40 domeſtics, and would not ſurrender till his houſe was on fire. From Bender he was removed to Demotika, where he grew ſulky, and was

reſolved to lie in bed all the time he ſhould be there: and he actually did lie in bed 10 months, feigning to be ſick.

Meanwhile, his misfortunes increaſed daily. His enemies, taking advantage of his abſence, deſtroyed his army; and took from him not only his own conqueſts, but thoſe of his predeceſſors. At length he left Demotika; travelled poſt, with two companions only, through Franconia and Mecklenbourg; and arrived on the 11th day at Stralſund, Nov. 22, 1714. Beſet in this town, he ſaved himſelf in Sweden, now reduced to a moſt deplorable condition. But his misfortunes had not cooled his paſſion for warring: he attacked Norway with an army of 20,000 men: he formed the ſiege of Frederickſhall in Dec. 1718; where, as he was viſiting the works of his engineers by ſtar-light, he was ſtruck upon the head with a ball, and killed upon the ſpot. His death happened on Dec. 11.

Thus periſhed Charles and all his projects: for he was meditating deſigns which would have changed the face of Europe. The Czar was uniting with him to re-eſtabliſh Staniſlaus, and dethrone Auguſtus. He was about to furniſh ſhips to drive the houſe of Hanover from the throne of England, and replace the Pretender in it; and land-forces at the ſame time to attack George I. in his ſtates of Hanover, and eſpecially in Bremen and Verden, which he had taken from Charles. "Charles XII. ſays Monteſquieu, "was not Alexander, but he would have been Alexander's "beſt ſoldier." Henaut obſerves, "that Charles in his "projects had no reliſh for the probable: to furniſh goût to "him, ſucceſs muſt lie beyond the bounds of probability." Doubtleſs, he might be called the Quixote of the North. He carried, as his hiſtorian ſays, all the virtues of the hero to an exceſs, which made them as dangerous and pernicious as the oppoſite vices. His firmneſs was obſtinacy, his liberality profuſion, his courage raſhneſs, his ſeverity cruelty: he was, in his laſt years, leſs a king than a tyrant, and more a ſoldier than an hero. The projects of Alexander, whom he affected to imitate, were not only wiſe, but wiſely executed: whereas Charles, knowing nothing but arms, never regulated any of his movements by policy, according to the exigences of the conjuncture, but ſuffered himſelf to be borne along by a brutal courage, which often led him into difficulties, and at length occaſioned his death. He was a ſingular man, rather than a great man.

As to his perſon, he was tall and of a noble mien, had a fine open forehead, large blue eyes, flaxen hair, fair complexion, an handſome noſe, but little beard, and a laugh not agreeable,

agreeable. His manners were harſh and auſtere, not to ſay ſavage: and, as to religion, he was indifferent towards all, though exterioufly a Lutheran. A few anecdotes will illuſtrate his character. No dangers, however great, made the leaſt impreſſion upon him. When a horſe or two were killed under him at the battle of Narva in 1700, he leaped nimbly upon freſh ones, ſaying, "theſe people find me exer-"ciſe." One day, when he was dictating letters to a ſecretary, a bomb fell through the roof into the next room of the houſe, where they were ſitting. The ſecretary, terrified leſt the houſe ſhould come down upon them, let his pen drop out of his hand: "What is the matter," ſays the king calmly. The ſecretary could only reply, "Ah, Sir, the bomb." "The bomb!" ſays the king, "what has the bomb to do "with what I am dictating to you? Go on."

He preſerved more humanity than is uſually found among conquerors. Once, in the middle of an action, finding a young Swediſh officer wounded and unable to march, he obliged the officer to take his horſe, and continued to command his infantry on foot. The princeſs Lubomirſki, who was very much in the intereſt and good graces of Auguſtus, falling by accident into the hands of one of his officers, he ordered her to be ſet at liberty; ſaying, "that he did not "make war with women." One day, near Leipſic, a peaſant threw himſelf at his feet, with a complaint againſt a grenadier, that he had robbed him of certain eatables provided for himſelf and his family. "Is it true," ſaid Charles ſternly, "that you have robbed this man?" The ſoldier replied, "Sir, I have not done near ſo much harm to this "man, as your majeſty has done to his maſter: for you "have taken from Auguſtus a kingdom, whereas I have "only taken from this poor ſcoundrel a dinner." Charles made the peaſant amends, and pardoned the ſoldier for his firmneſs: "however, my friend," ſays he to him, "you will "do well to recollect, that, if I took a kingdom from Au-"guſtus, I did not take it for myſelf."

Though Charles lived hardily himſelf, a ſoldier did not fear to remonſtrate to him againſt ſome bread, which was very black and mouldy, and which yet was the only proviſion the troops had. Charles called for a piece of it, and calmly eat it up; ſaying, "that it was indeed not good, "but that it might be eaten." From the danger he was in in Poland, when he beat the Saxon troops in 1702, a comedy was exhibited at Marienburg, where the combat was repreſented to the diſadvantage of the Swedes. "Oh," ſays Charles,

hearing of it, "I am far from envying them in this pleaſure. Let them beat me upon the theatres as long as "they will, provided I do but beat them in the field."

Wood's Athen. Ox. vol. II. col. 1112. Hiſt. & Antiq. Oxon. l. ii. p. 337.

CHARLETON (WALTER), a learned phyſician, was ſon of Walter Charleton, rector of Shepton Mallet in Somerſetſhire, and born there Feb. 2, 1619. He was inſtructed in grammar learning by his father, and in 1635 entered at Magdalen-hall, Oxford. He very early applied himſelf to medicine, and had the degree of doctor of that faculty conferred on him Feb. 1642. Soon after, he was made one of the phyſicians in ordinary to Charles I. Upon the decline of that prince's affairs, he removed to London, was admitted into the college of phyſicians, and came into conſiderable practice. In the ſpace of 10 years before the Reſtoration, he wrote and publiſhed ſeveral treatiſes on various ſubjects: the titles of which may be ſeen in the "Bio-

Ath. Oxon. vol. II. col. 1112.

"graphia Britannica." Wood tells us, that he became phyſician in ordinary to Charles II. while in exile, and retained that honour after the king's return. Upon the founding of the Royal Society, he was one of its firſt members. In 1689, he was choſen preſident of the college of phyſi-

Hiſt. of Europe for 1707, p. 517. Biog. Brit.

cians. Soon after, the narrowneſs of his circumſtances obliged him to retire to the iſland of Jerſey. He died in 1707, aged 87.

CHARPENTIER (FRANCIS), dean of the French academy, was born at Paris, Feb. 1620. His early diſcovery of great acuteneſs made his friends deſign him for the bar: but his taſte and humour carried him another way. He preferred the repoſe and ſtillneſs of the cloſet to a noiſy and tumultuous life; and was infinitely more delighted with languages and antiquity, than with the ſtudy of the law. He was made a member of the French academy in 1651, and had the advantage of the beſt converſation for his improvement. When Colbert became miniſter of ſtate, he projected the ſetting up a French Eaſt-India company; and to recommend the deſign more effectually, he thought it proper, that a diſcourſe ſhould be publiſhed upon this ſubject. Accordingly he ordered Charpentier to draw one up, and was ſo pleaſed with his performance, that he kept him in his family, with a deſign to place him in another academy which was then founding, and which was afterwards known by the name of "Inſcriptions and Medals." The learned languages, in which Charpentier was a conſiderable maſter, his

his great knowledge of antiquity, and his exact and critical judgement, made him very ſerviceable in carrying on the buſineſs of this new academy; and it is agreed on all hands, that no perſon of that learned ſociety contributed more than himſelf towards that noble ſeries of medals, which were ſtruck with the moſt conſiderable events that happened in the reign of Lewis XIV. He publiſhed ſeveral works, which were well received. His firſt performance was "The Life "of Socrates," printed in 1650, to which he added a French verſion of "Xenophon's Memorabilia:" in 1658, another French verſion from the ſame author, namely, of his "Cyropedia:" in 1664, "A Diſcourſe of a faithful "Subject concerning the Eſtabliſhment of a French Eaſt-"India Company, addreſſed to all Frenchmen;" and, in 1665, "An Account of this new Eſtabliſhment," which he dedicated to the king. The ſhare he had in a famous diſpute, whether it was proper to have public monumental inſcriptions in Latin or French, put him upon publiſhing a tract in 1676, intituled, "A Defence of the Propriety of "the French Language for the Inſcription of a triumphal "arc:" and this piece was followed by another upon the ſame ſubject in 1683, under the Title of, "The Excellency "of the French Language." Of the firſt of theſe Bayle ſays, that Charpentier "has refuted the objections of his "adverſary with great acuteneſs and ſolidity, and eſtabliſhed "his own opinion upon the firmeſt reaſons, enforced with "the greateſt eloquence and erudition:" and of the laſt, "that it is full of exquiſite erudition, and deſerves to be "read with the greateſt attention."

Peliſſon, Hiſt. de l'Academ.

Nouv. de la Rep. des Lettres de Jan. 1684.

He died April 22, 1702, aged 82. His harangues and diſcourſes, delivered before the academy, or when he was pitched on to make a ſpeech to the king, are extant in the collections of the academy. There are likewiſe of his in print ſeveral poems, ſuch as odes, ſonnets, paraphraſes upon the Pſalms, and many other works, which have not been printed. As to the character of his works, it may be ſaid in general, that wit and judgement, ſtrength and learning, are every where viſible and ſhining in them. There the reader may meet with ſome of the higheſt flights of eloquence, and maſterly ſtrokes of compoſition, which will convince him, that Charpentier did not copy but from the beſt originals.

CHARRON (PETER), was born at Paris in 1541. Bayle. Though his parents were in narrow circumſtances, yet ſeeing ſomething in their ſon, which argued a more than com-

mon capacity, they were particularly attentive to his education. After making a conſiderable proficiency in grammar-learning, he applied to logic, metaphyſics, moral and natural philoſophy. He ſtudied civil and common law at the univerſities of Orleans and Bourges, and commenced doctor
Moreri. in that faculty. Upon his return to Paris, he was admitted an advocate in the court of parliament. He always declared the bar to be the beſt and moſt improving ſchool in the world, and accordlingly attended at all the public hearings for five or ſix years: but foreſeeing that preferment in this way, if ever attained at all, was like to come very ſlow, as he had
Bayle. neither private intereſt, nor relations among the ſolicitors and proctors of the court, nor meanneſs enough to cringe and flatter, and wriggle himſelf into buſineſs, he gave over that employment, and cloſely applied to the ſtudy of divinity. By his ſuperior pulpit eloquence, he ſoon came into high reputation with the greateſt and moſt learned men of his time, inſomuch that the biſhops ſeemed to ſtrive which of
Ibid. them ſhould get him into his dioceſe; making him an offer of being theological canon or divinity lecturer in their churches, and of other dignities and benefices, beſides giving him noble preſents. He was ſucceſſively theologal of Bazas, Aqes, Lethoure, Agen, Cahors, and Condom, canon and ſchoolmaſter in the church of Bourdeaux, and chanter in the
Moreri. church of Condom. Queen Margaret, ducheſs of Bulois, was pleaſed to entertain him for her preacher in ordinary; and the king, though at that time a Proteſtant, frequently did him the honour to be one of his audience. He was alſo retained to the late cardinal d'Armagnac, the Pope's legate at Avignon, who had a great value for him. He never took any degree or title in divinity, but ſatisfied himſelf with deſerving and being capable of the higheſt. After about 18 years abſence from Paris, he reſolved to go and end his days there; but being a great lover of retirement, he obliged himſelf by vow to become a Carthuſian. On his arrival at Paris he communicated his intention to the prior of the order,
Bayle. but was rejected, notwithſtanding his moſt preſſing intreaties. He could not be received on account of his age, being then about 48. He was told that that order required all the vigour of youth to ſupport its auſterities. He next addreſſed himſelf to the Celeſtines at Paris, but with the ſame ſucceſs, and upon the ſame reaſons; whereupon he was aſſured by three learned caſuiſts, that as he was no ways acceſſary to the non-performance of his vow, there lay no manner of obligation upon him from it, and that he might, with a very

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ſafe and good conſcience, continue in the world as a ſecular, without any need of entering into any religious order. He preached a courſe of Lent ſermons at Angers in 1589. Going afterwards to Bourdeaux, he contracted there a very intimate friendſhip with Michael de Montaigne, author of the well known eſſays, from whom he received all poſſible teſtimonies of regard; for among other things Montaigne ordered by his laſt will, that in caſe he ſhould leave no iſſue male of his own, M. Charron ſhould, after his deceaſe, be intituled to bear the coat of arms plain, as they belonged to his noble family. He ſtaid at Bourdeaux from 1589, to 1593; and in that interval compoſed his book, intituled, "Les Trois Verités," "The Three Truths" (A), which he publiſhed in 1594. This work procured him the acquaintance of M. de Sulpice, biſhop and count of Cahors, who ſent for him, and offered him the places of his vicar-general, and canon theologal in his church, which he accepted. He was deputed to the general aſſembly of the clergy in 1595, and was choſen firſt ſecretary to the aſſembly. In 1599, he returned to Cahors, and in that and the following year compoſed eight diſcourſes upon the ſacrament of the Lord's ſupper; and others upon the knowledge and providence of God, the redemption of the world, the communion of ſaints, and likewiſe his books of wiſdom. Whilſt he was thus employed, the biſhop of Condom, to draw him into his dioceſe, preſented him with the chapterſhip in his church; and the theologal chair falling vacant about the ſame time, made him an offer of that too, which Charron accepted, and reſolved to ſettle there. In 1601, he printed at Bourdeaux his books "of Wiſdom," which gave him a great reputation, and made his character generally known. October 1603, he made a journey to Paris, to thank the biſhop of Boulogne, who, in order to have him near himſelf, had offered him the place of theologal canon. This he was diſpoſed to accept of, but the moiſture and coldneſs of the air at Boulogne, and its nearneſs to the ſea, not only made it, he ſaid to a friend, a melancholy and unpleaſant place, but very unwholeſome too; adding, that the ſun was his viſible God, as God was his inviſible ſun. At Paris he be-

Bayle. Ibid. Ibid. Moreri. Bayle. Ibid.

(A) Theſe three truths are the following: 1. That there is a God and a true religion: 2. That of all religions the Chriſtian is the only true one: 3. That of all the Chriſtian communions the Roman Catholic is the only true Church. By the firſt, he combats the Atheiſts: by the ſecond, the Pagans, Jews, and Mahometans: and by the third, the Heretics and Schiſmatics. Bayle.

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gan a new edition of his books "of Wiſdom," of which he lived to ſee but three or four ſheets wrought off; dying Nov. 16, 1603, of an apoplexy. The impreſſion of the new edition of his book "of Wiſdom," with alterations by the author, occaſioned by the offence taken at ſome paſſages in the former, was completed in 1604, by the care of a friend; but as the Bourdeaux edition contained ſome things that were either ſuppreſſed or ſoftened in the ſubſequent one, it was much ſought after by the curious. Hence the booksellers of ſeveral cities reprinted the book after that edition; and this induced a Paris bookſeller to print an edition, to which he ſubjoined all the paſſages of the firſt edition which had been ſtruck out or corrected, and all thoſe which the preſident Jeannin, who was employed by the chancellor to examine the book, judged neceſſary to be changed. This edition appeared in 1707. There have been two tranſlations of it into Engliſh, the laſt and beſt by Geo. Stanhope, D.D. ſometime fellow of King's college in Cambridge, and afterwards dean of Canterbury; which was firſt printed in 1697.

CHASTEL (JOHN), the ſon of a woolen-draper at Paris, attempted to kill Henry IV. of France, Dec. 27, 1594. This prince, having taken a journey to the borders of Artois, was returned to Paris that very day. He was in the chamber of his miſtreſs Gabriella d'Eſtrée, who lived then at the Hotel de Bouchage; and, as he was going to embrace Montigni, he was ſtruck in his under lip with a knife, which broke a tooth in his mouth. John Chaſtel, who gave him that blow, and deſigned to cut his throat, was then but 18 or 19 years old. He had no ſooner given it, but he dropped his knife, and hid himſelf in the crowd. Every body ſtood amazed, being at a loſs to know who the villain was; and he was likely to eſcape. But ſomebody happened to caſt an eye upon him, and he was taken at a venture; the wildneſs of his look, as it is ſaid, betraying him. The king commanded the captain of the guards, who had ſeized him, to let him go; ſaying that he pardoned him: but hearing that he was a diſciple of the Jeſuits, he cried out, "muſt "then the Jeſuits be convicted from my own mouth?" This regicide, being carried to the priſon, called For-l'Eveche, was there examined by the great provoſt or ordinary judge of the king's houſhold, and declared the reaſons that determined him to ſo deſperate an attempt: which he explained more fully the day after, before the officers of the parliament. Being queſtioned about the fact, he confeſſed himſelf puſhed

Bayle, Moreri, &c.

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to it, by being conſcious of having led a ſcandalous and wicked life; that he deſpaired of forgiveneſs; and that it was impoſſible for him to eſcape going to hell, but that he hoped to make his damnation more tolerable by attempting a great action. Being aſked, what that great action was, he anſwered, the murder of the king; not that even this would abſolve him from damnation, but only that it would make his torments more tolerable. Being aſked, whence he had this new theology; he anſwered, from the ſtudy of philoſophy. He was then aſked, whether he had ſtudied philoſophy in the college of the Jeſuits, and whether he was ever in the meditation-chamber, in which are the pictures of ſeveral devils, and a great many ſtrange figures; and in which the Jeſuits introduce the greateſt ſinners, with a pretence to reclaim them from their wicked lives, but in reality to diſturb their minds, and to frighten them by ſuch apparitions into a reſolution to commit bold actions; to which he anſwered, that he had ſtudied two years and a half under father Gueret, and that he had often been in the meditation-chamber. Being aſked who it was that perſuaded him to kill the king? his anſwer was, that he had heard in ſeveral places, that it was lawful to kill the king; and that they who ſaid it, called him a tyrant. Then they aſked him, whether it was not cuſtomary with the Jeſuits to talk of killing the king? to which he replied, that he had heard them ſay, that it was lawful to kill the king: that he was without the pale of the church; and that no one ought to obey him, or acknowledge him for a king, till he had obtained the Pope's approbation. Being again examined in the grand chamber, he made the ſame anſwers, and particularly aſſerted and maintained the following propoſition: viz. that "it was lawful "to kill kings, even the king now reigning, who was no "member of the church, becauſe he was not approved by "the Pope."

He was ſentenced to death by a decree of the parliament Dec. 29, 1594, and ſuffered the ſame day by the light of flambeaux. The ſentence ſets forth a particular account of his ſufferings, and runs in this manner: "The court has "condemned, and does condemn, John Chaſtel to make "honourable amends before the chief door of the church of "Paris, ſtripped to his ſhirt, holding in his hand a lighted "wax taper of two pounds weight, and there to ſay and "declare on his knees, that he had wickedly and treache-"rouſly attempted to commit this moſt inhuman and abo-"minable murder, and had wounded the king in the face

"with

" with a knife; and that, having been taught a falſe and " damnable doctrine, he ſaid on his trial, that it was lawful " to kill the king, and that king Henry IV. now reigning " was not a member of the church, till he had obtained the " Pope's approbation; of which he the ſaid John Chaſtel re- " pents, and for which he begs pardon of God, of the king, " and of the court. This done, he is to be drawn on a " ſledge to la Place de Greve," which anſwers to what we call Tyburn, " and there to have the fleſh of his arms and " thighs torn off with red hot pincers; and his right hand, " in which he is to hold the knife, with which he endeavoured " to commit the murder, cut off; afterwards his body to be " drawn and quartered by four horſes, pulling ſeveral ways, " and his members and corpſe to be thrown into the fire, and " burnt to aſhes, and the aſhes thrown up into the air. The " court has alſo declared, and does declare, all his goods and " chattels forfeited to the king. Before this ſentence be exe- " cuted upon him, he ſhall alſo be put to the rack, and ſuffer " the ordinary and extraordinary torture, to force him to de- " clare his accomplices, and ſome other circumſtances relat- " ing to his trial."

By the ſame decree all the Jeſuits were baniſhed out of France, but this not intirely on account of Chaſtel's crime; which was only here an occaſion of determining a cauſe againſt them, that had been pleaded ſome months before. Peter Chaſtel his father and the Jeſuit Gueret, under whom Chaſtel was then ſtudying philoſophy, were tried Jan. 10 following. The Jeſuit was baniſhed for ever, Peter Chaſtel for nine years out of France, and for ever out of the city and ſuburbs of Paris; upon pain of being hanged and ſtrangled without a trial, if they preſumed to return. The Jeſuit's goods and chattels were forfeited to the king, and Peter Chaſtel was fined 2000 crowns. The court alſo ordered the houſe, in which Peter Chaſtel lived, to be intirely demoliſhed and laid even with the ground; the ſpot on which it ſtood to be applied to the uſe of the public, and that no other houſe ſhall ever be built upon it; but that a high pillar of free-ſtone ſhould be ſet up there for a perpetual monument of that moſt wicked and abominable murder attempted on the king's perſon, and that on the ſaid pillar be engraved an inſcription containing the reaſons for which the houſe was demoliſhed and the pillar erected. This ſentence was executed; but the pillar has ſince been taken down, and a ſpring cauſed to run there inſtead of it.

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CHATTERTON (THOMAS), a moſt aſtoniſhing perſon, and one to whom M. Baillet would certainly have given a place among his "les enfans celebres," was born at Briſtol, Nov. 20, 1752; and educated at a charity-ſchool on St. Auguſtin's Back, where nothing more was taught than reading, writing, and accounts. At 14 years of age, he was articled clerk to an attorney at Briſtol, with whom he continued about three years; yet, though his education was thus confined, he diſcovered an early turn towards poetry and Engliſh antiquities, and particularly towards heraldry. How ſoon he began to be an author is not known. In "The "Town and Country Magazine for March 1769," are two letters, probably from him, as they are dated from Briſtol, and ſubſcribed with his uſual ſignature, D. B. that is, "Dun- "helmus Briſtolienſis." The former contains ſhort extracts from two MSS. "written 300 years ago by one Rowley a "monk," concerning dreſs in the age of Henry II; the latter, "Ethelgar, a Saxon poem," in bombaſt proſe. In the ſame Magazine for May 1769, are three communications from Briſtol, with the ſame ſignature, D. B. one of them intituled, "Obſervations upon Saxon Heraldry, with "drawings of Saxon Atchievements;" and, in the ſubſequent months of 1769 and 1770, there are ſeveral other pieces in the ſame Magazine, which are undoubtedly of his compoſition. Poems by Rowley, 1778, 8vo. Preface.

In April 1770, he left Briſtol, diſguſted with his profeſſion, and irreconcileable to the line of life in which he was placed; and coming to London, in hopes of advancing his fortune by his pen, he ſunk at once from the ſublimity of his views to an abſolute dependance on the patronage of booksellers. Things however ſeem ſoon to have brightened up a little with him; for, May 14, he writes to his mother, in high ſpirits, upon the change in his ſituation, with the following ſarcaſtic reflection upon his former patrons at Briſtol. "As to Mr. ——, Mr. ——, Mr. ——, &c. &c. they "rate literary lumber ſo low, that I believe an author, in "their eſtimation, muſt be poor indeed: but here matters "are otherwiſe. Had Rowley been a Londoner inſtead of "a Briſtowyan, I could have lived by copying his works."

In a letter to his ſiſter, May 30, he informs her, that he is to be employed in writing a voluminous "Hiſtory of "London," to appear in numbers the beginning of next winter. Meanwhile, he had written ſomething in praiſe of Beckford, then lord mayor, which had procured him the honour of being preſented to his lordſhip; and, in the letter

juſt mentioned, he gives the following account of his reception, with certain obſervations upon political writing. "The "lord mayor received me as politely as a citizen could: "but the devil of the matter is, there is no money to be "got on this ſide of the queſtion.—However, he is a poor "author who cannot write on both ſides.—Eſſays on the "patriotic ſide will fetch no more than what the copy is "ſold for. As the patriots themſelves are ſearching for "places, they have no gratuity to ſpare.—On the other "hand, unpopular eſſays will not even be accepted, and "you muſt pay to have them printed: but then you ſeldom "loſe by it, as courtiers are ſo ſenſible of their deficiency "in merit, that they generouſly reward all who know how "to daub them with the appearance of it."

He continued to write inceſſantly in various periodical publications. July 11, he tells his ſiſter, that he had pieces laſt month in ſeveral Magazines; in "The Goſpel Maga-"zine," "The Town and Country," "The Court and "City," "The London," "The Political Regiſter," &c. But all theſe exertions of his genius brought in ſo little profit, that he was ſoon reduced to the extremeſt indigence; ſo that at laſt, oppreſſed with poverty and alſo diſeaſe, in a fit of deſpair he put an end to his exiſtence, Aug. 1770, with a doſe of poiſon. This unfortunate perſon, though certainly a moſt extraordinary genius, ſeems yet to have been a moſt ungracious compoſition. He was violent and impetuous to a ſtrange degree. From the firſt of the above-cited letters to his ſiſter, he appears to have had a portion of ill-humour and ſpleen, more than enough for a lad of 17; and the editor of his "Miſcellanies" records, "that he poſſeſſed all the "vices and irregularities of youth, and that his profligacy "was at leaſt as conſpicuous as his abilities."

Chatterton's Miſcellanies in proſe and verſe, 1778, 8vo. Preface.

In 1777 were publiſhed, in one volume 8vo, "Poems, "ſuppoſed to have been written at Briſtol, by Thomas "Rowley and others, in the 15th century: the greateſt part "now firſt publiſhed from the moſt authentic copies, with "an engraved ſpecimen of one of the MSS. To which "are added a Preface, an introductory Account of the ſe-"veral Pieces, and a Gloſſary." And, in 1778, were publiſhed, in one volume 8vo, "Miſcellanies in Proſe and "Verſe, by Thomas Chatterton, the ſuppoſed author of "the Poems, publiſhed under the names of Rowley, &c." Concerning the authenticity of the Poems under the name of Rowley (that is, whether they were really written by a perſon of that name, or are only, what they are now gene-

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rally believed to be, the forgeries of Chatterton) let us hear the editors of the above works.

The prefacer of Rowley's "Poems" gives this account of them, in the words of Mr. George Catcot of Briſtol, to whom, he ſays, the public is indebted for them. "The firſt "diſcovery of certain MSS. having been depoſited in Red-"clift church above three centuries ago, was made in the "year 1768, at the time of opening the new bridge at "Briſtol; and was owing to a publication in Farley's "Weekly Journal, Oct. 1, containing 'An Account of the "Ceremonies obſerved at the opening of the old Bridge,' "taken, as it was ſaid, from a very ancient MS. This "excited the curioſity of ſome perſons to enquire after the "original. The printer, Mr. Farley, could give no ac-"count of it, or of the perſon who brought the copy; but "after much enquiry it was diſcovered, that this perſon was "a youth between 15 and 16 years of age, whoſe name "was Thomas Chatterton, and whoſe family had been ſex-"tons of Redclift church for near 150 years. His father, "who was now dead, had alſo been maſter of the free-"ſchool in Pile-ſtreet. The young man was at firſt very "unwilling to diſcover from whence he had the original; "but, after many promiſes made to him, was at laſt pre-"vailed on to acknowledge that he had received this, to-"gether with many other MSS. from his father, who had "found them in a large cheſt, in an upper room over the "chapel, on the north-ſide of Redclift church." It is added, that ſoon after this Mr. Catcot commenced an ac-quaintance with Chatterton, and partly as preſents, partly as purchaſes, procured from him copies of many of his MSS. in proſe and verſe: as other copies were diſpoſed of in like manner to others. It is concluded however, that whatever may have been Chatterton's part in this very extraordinary tranſaction, whether he was the author, or only (as he conſtantly aſſerted) the copier of all theſe productions, he appears to have kept the ſecret entirely himſelf, and not to have put it in any one's power to bear certain teſtimony either of his fraud or of his veracity.

This affair, however, hath ſince become the foundation of a moſt mighty controverſy, and the war among the critics hath yet ſcarcely ſubſided. The poems in queſtion, publiſhed in 1777, were republiſhed in 1778, with an "Ap-"pendix, containing ſome obſervations upon their lan-"guage; tending to prove that they were written, not by "any ancient author, but entirely by Chatterton." Mr.

Warton, in the 3d volume of his "History of English Poe-
"try," hath espoused the same side of the question. Mr.
Walpole also obliged the learned world with a "Letter" on
Chatterton from his press at Strawberry-hill, which was
reprinted, by his permission, in "The Gentleman's Maga-
"zine." On the other hand hath appeared, "Observa-
"tions" upon these Poems, "in which their authenticity is
"ascertained," by Jacob Bryant, Esq; 1781;" 2 vol. 8vo.
and another edition of the "Poems, with a Comment, in
"which their Antiquity is considered and defended, by Jere-
"miah Milles, D. D. Dean of Exeter, 1782," 4to. Then
again, in answer to these two works, we have had three
pamphlets immediately after: 1. "Cursory Observations on
"the Poems, and Remarks on the Commentaries of Mr.
"Bryant and Dr. Milles; with a salutary proposal addressed
"to the friends of those gentlemen:" 2. "An Archæolo-
"gical Epistle to Dean Milles, editor of a superb edition of
"Rowley's Poems, &c." 3. "An Enquiry into the Au-
"thenticity of the Poems attributed to Thomas Rowley,
"in which the arguments of the dean of Exeter and Mr.
"Bryant are examined, by Thomas Warton;" and other
pieces in the public prints and Magazines; all preparatory to
the complete settlement of the business in, "A Vindication of
"the Appendix to the Poems called Rowley's, in reply to
"the Answers of the Dean of Exeter, Jacob Bryant, Esq;
"and a third Anonymous Writer. With some further Ob-
"servations upon those Poems, and an Examination of the
"Evidence which has been produced in support of their Au-
"thenticity. By Thomas Tyrwhitt, 1782," 8vo.

Upon the whole, the war between Bentley and Boyle about Phalaris, though waged with a far more hostile spirit, yet doth not seem to have produced greater commotions and disturbances in its day, than the late war about Rowley and Chatterton: and all occasioned by whom? Why, wonderful to say! by a raw, obscure, uneducated stripling, who had not attained to manhood; and of whom might have been predicated as justly as of Marcellus,

"Ostendent terris hunc tantum fata, neque ultra
"Esse sinent."

See Specht's Life of Chaucer, prefixed to his works, Lond. 1602.

CHAUCER (GEOFFREY), one of the greatest, as well as most antient of the English poets, lived in the XIVth century. It is generally agreed, that he was born in London in 1328, the second of Edward III. He was educated

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at Cambridge, where he reſided in his 18th year, when he wrote the "Court of Love," and ſome other pieces. He removed from Cambridge to ſtudy at Oxford, and afterwards travelled into France, Holland, and other countries. Upon his return, he entered himſelf in the Inner-Temple. His diſtinguiſhing accompliſhments, both of body and mind, gained him the friendſhip of many perſons of diſtinction, by whom he was drawn to court, where his firſt employment was in quality of the king's page. In 1367, the king granted him for his good ſervices, by the title of "Dilectus valettus "noſter," an annuity of 20 marks, payable out of the Exchequer, till he could otherwiſe provide for him. Not long after he was made gentleman of the king's privy chamber; and in 1369, the king granted him the further ſum of 20 marks a year, during life. Next year he was made ſhield-bearer to the king. In the number of Chaucer's court-patrons was John of Gaunt duke of Lancaſter, by whom, and alſo his ducheſs Blanche, a lady diſtinguiſhed for her wit and virtue, he was greatly eſteemed. This lady had in her ſervice one Catherine Roxet (daughter of Sir Payn, or Pagan, Roxet, a native of Hainault, and Guien king at arms for that country) who married Sir Hugh Swynford, a knight of Lincoln. This gentleman dying ſoon after their marriage, his lady returned into the duke's family, and was appointed governeſs of his children. She had a ſiſter, whoſe name was Philippa, a great favourite likewiſe with the duke and ducheſs, and by them therefore recommended to Chaucer for a wife. He married her about the year 1360, when he was in the flower of his age, and, as appears from a picture taken of him at that time, one of the handſomeſt perſons about the court. In the 46th year of this prince, Chaucer was alſo commiſſioned, in conjunction with other perſons, to treat with the republic of Genoa. This negociation, it is conjectured, regarded the hiring of ſhips for the king's navy; for in thoſe times, though we made frequently great naval armaments, yet we had but very few ſhips of our own; and this defect was ſupplied by hiring them from the free ſtates, either in Germany or Italy. Upon his return, his majeſty granted him a pitcher of wine daily, in the port of London, to be delivered by the butler of England. Soon after he was made comptroller of the cuſtoms of London, for wool, wool-fells, and hides; with a proviſo, that he ſhould perſonally execute that office, and keep the accounts of it with his own hand. About a year after his nomination to this office, he obtained from the king a grant of the lands

Gen. Dict. Biog. Brit. Gen. Dict. Specht. Gen. Dict. Biog. Brit.

and body of Sir Edmund Staplegate, ſon of Sir Edmund Staplegate of Kent, in ward. His income at this time amounted to 1000l. per annum. In the laſt year of king Edward, he was one of the commiſſioners ſent over to expoſtulate with the French, on their violation of the truce. Richard II. who ſucceeded to the crown in 1377, confirmed the ſame year his grandfather's grant to Chaucer of 20 marks a year, and likewiſe the other grant of a pitcher of wine daily. In the fourth year of Richard II. he procured a confirmation of the grants that had been formerly made to himſelf, and to Philippa his wife. Chaucer had adopted many of Wickliffe's tenets, and exerted himſelf to the utmoſt in 1382, in ſupporting John Camberton, generally ſtiled John of Northampton, mayor of London, who attempted to reform the city, according to the advice given by Wickliffe. This was highly reſented by the clergy. Camberton was taken into cuſtody. Our poet, who was apprized of his danger, made his eſcape out of the kingdom, and ſpent his time in Hainault, France, and Zealand, where he wrote moſt of his books.

His neceſſities forcing him to return to England, he was diſcovered, ſeized, and ſent to priſon. But upon diſcovering all he knew of the late tranſactions in the city, he was diſcharged. This confeſſion brought upon him a heavy load of calumny. To give vent to his ſorrow at this time, he wrote his "Teſtament of Love," in imitation of "Boëthius "de Conſolatione Philoſophiæ." His afflictions received a very conſiderable addition, by the fall of the duke of Lancaſter's credit at court. He now reſolved to quit that buſy ſcene of life which had involved him in ſo many troubles, and accordingly retired to Woodſtock, where he employed part of his time in reviſing and correcting his writings. The duke of Lancaſter's return to favour, and his marrying Catharine Swynford, ſiſter to Chaucer's wife, could not influence our author to quit his retirement, where he publiſhed his admirable "Treatiſe on the Aſtrolabe." The king upon his return to France, where he eſpouſed Iſabel the French king's daughter, who was then very young, and put under the care of the ducheſs of Lancaſter, granted Chaucer an annuity of 20 marks per annum, in lieu of that given him by his grandfather, which poverty had forced him to diſpoſe of for his ſubſiſtence, and in the 21ſt year of his reign granted him his protection for two years. Upon the death of the duke of Lancaſter, he retired to Dunnington caſtle, where he ſpent the laſt two years of his life. Upon the acceſſion of Henry of Lancaſter, the ſon of his brother-in-law,

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to the throne, having accidentally loſt the two laſt grants of an annuity, and of the pipe of wine by king Richard, he obtained a confirmation of them by an exemplification of his former letters patent. The new king alſo granted him, in the firſt year of his reign, an annuity of 40 marks per ann. for the term of his life. He died Oct. 25, 1400, and was buried at Weſtminſter-abbey, in the great ſouth-croſs iſle. By his wife Philippa he had two ſons, Thomas and Lewis, to the latter of whom he addreſſed his "Aſtrolabe." Thomas was ſpeaker of the Houſe of Commons, in the reign of Henry IV. embaſſador to France and Burgundy, and paſſed through ſeveral other public poſts.

Mr. Francis Beaumont, in a letter to Mr. Specht, dated from Leiceſter, June 30, 1597, comparing Chaucer with other poets, tells us, that his "Canterbury Tales contain "in them almoſt the ſame argument that is handled in co- "medies: his ſtyle therein for the moſt part is low and "open, and like unto theirs; but herein they differ. The "comedy writers do all follow and borrow one of another; "as Terence from Plautus and Menander; Plautus from "Menander and Demophilus; Statius and Cæcilius from "Diphilus, Apollodorus, and Philemon; and almoſt all the "laſt comedians from that which was called Antiqua Co- "media.... Chaucer's device of his Canterbury Pilgrimage "is merely his own; his drift is to touch all ſorts of men, "and to diſcover all vices of age; which he doth ſo feel- "ingly, and with ſo true an aim, as he never fails to hit "whatſoever mark he levels at." He afterwards obſerves, "that the poet may rightly be called, the pith and ſinews of "eloquence, and the very life itſelf of all mirth and plea- "ſant writing; beſides one gift he had above other authors, "and that is, by excellency of his deſcriptions to poſſeſs his "readers with a more forcible imagination of ſeeing that "(as it were) done before thier eyes, which they read, than "any other that ever hath written in any tongue."

"As Chaucer is the father of Engliſh poetry," ſays Dryden, "ſo I hold him in the ſame degree of veneration, as "the Grecians held Homer, or the Romans Virgil: he is "a perpetual fountain of good ſenſe, learned in all ſciences, "and therefore ſpeaks properly on all ſubjects; as he knew "what to ſay, ſo he knew alſo when to leave off, a conti- "nence which is practiſed by few writers, and ſcarcely by "any of the ancients, excepting Virgil and Horace. Chau- "cer followed nature every where, but was never ſo bold "to go beyond her: and there is a great difference of

" being *poëta* and *nimis poëta*, if we may believe Catullus; " as much as betwixt a modeſt behaviour and affectation. " The verſe of Chaucer, I confeſs, is not harmonious to " us, but it is like the eloquence of one whom Tacitus com- " mends, it was *auribus iſtius temporis accommodata*: they " who lived with him, and ſome time after him, thought it " muſical, and it continues ſo, even in our judgement, if " compared with the numbers of Lydgate and Gower, his " contemporaries: there is the rude ſweetneſs of a Scotch " tune in it, which is natural and pleaſing, though not per- " fect. It is true, I cannot go ſo far as he who publiſhed " the laſt edition of him; for he would make us believe, the " fault is in our ears, and that there are really ten ſyllables " in a verſe, where we find but nine: but this opinion is " not worth confuting; it is ſo groſs and obvious an error, " that common ſenſe (which is a rule in every thing but mat- " ters of faith and revelation) muſt convince the reader, " that equality of numbers in every verſe, which we call he- " roic, was either not known or not always practiſed in " Chaucer's age: it were an eaſy matter to produce ſome " thouſands of his verſes, which are lame for want of half a " and ſometimes a whole one, and which no pronunciation " can make otherwiſe. We can only ſay, that he lived in " the infancy of our poetry, and that nothing is brought to " perfection at the firſt. We muſt be children before we " grow men. There was Ennius, and in proceſs of time a " Lucillus and a Lucretius, before Virgil and Horace; even " after Chaucer, there was a Spenſer, a Harrington, a Fair- " fax, before Waller and Denham were in being: and our " numbers were in their nonage till theſe laſt appeared."

" He muſt (Dryden afterwards adds) have been a man of " a moſt wonderful comprehenſive nature, becauſe, as it " has been truly obſerved of him, he has taken into the com- " paſs of his Canterbury Tales, the various manners and " humours, as we now call them, of the whole Engliſh na- " tion in his age. Not a ſingle character has eſcaped him. " All his pilgrims are ſeverally diſtinguiſhed from each other, " and not only in their inclinations, but in their phyſiogno- " mies and perſons. Baptiſta Porta could not have deſcribed " their natures better than by the marks which the poet " gives them. The matter and manner of their tales and " of their telling, are ſo ſuited to their different educations, " humours, and callings, that each of them would be im- " proper in any other mouth. Even the grave and ſerious " characters are diſtinguiſhed by their ſeveral ſorts of gravi-

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" ty: their diſcourſes are ſuch as belong to their age, their " calling, and their breeding; ſuch as are becoming of " them, and of them only. Some of his perſons are vi- " cious, and ſome virtuous; ſome are unlearned, or (as " Chaucer calls them) lewd, and ſome are learned. Even " the ribaldry of the low characters is different: the reeve, " the miller, and the cook, are ſeveral men, and diſtin- " guiſhed from each other, as much as the mincing lady, " prioreſs, and the broad ſpeaking gap-tooth'd wife of Bath. " But enough of this: there is ſuch a variety of game ſpring- " ing up before me, that I am diſtracted in my choice, and " know not which to follow. It is ſufficient to ſay, accord- " ing to the proverb, that here is God's plenty. We hear " our forefathers and great grand-dames all before us, as " they were in Chaucer's days: their general characters are " ſtill remaining in mankind, and even in England, though " they are called by other names than thoſe of monks and " friars, of chanons, and lady abbeſſes, and nuns: for " mankind is ever the ſame, and nothing loſt out of nature, " though every thing is altered.—Boccace lived in the ſame " age with Chaucer, had the ſame genius, and followed the " ſame ſtudies: both writ novels, and each of them culti- " vated his mother tongue.—In the ſerious part of poetry " the advantage is wholly on Chaucer's ſide; for though the " Engliſhman has borrowed many tales from the Italian, " yet it appears, that thoſe of Boccace were not generally " of his own making, but taken from authors of former " ages, and by him only modelled; ſo that what was of " invention in either of them, may be judged equal. But " Chaucer has refined on Boccace, and has mended the " ſtories, which he has borrowed, in his way of telling, " though proſe allows more liberty of thought, and the " expreſſion is more eaſy, when unconfined by numbers. " Our countryman carries weight, and yet wins the race at " diſadvantage." His "Canterbury Tales" have been incomparably well publiſhed by Mr. Tyrwhitt.

CHAZELLES (JOHN MATTHEW), a French mathematician and engineer, was born at Lyons in 1657, and educated there in the college of Jeſuits, from whence he removed to Paris in 1675. He firſt made an acquaintance with Du Hamel, ſecretary to the academy of ſciences; who, obſerving his genius to lie ſtrongly towards aſtronomy, preſented him to Caſſini. Caſſini took him with him to the obſervatory, and employed him under him, and Chazelles went to the very bottom of the ſcience. In 1683, the academy Moreri, &c.

demy carried on the great work of the meridian to the north and ſouth, begun in 1670; and Caſſini having the ſouthern quarter aſſigned him, took in the aſſiſtance of Chazelles. In 1684, the duke of Mortemar made uſe of Chazelles to teach him mathematics, and the year after procured him the preferment of hydrography-profeſſor for the galleys of Marſeilles, where he ſet up a ſchool for young pilots, deſigned to ſerve on board the galleys. In 1686, the galleys made four little campaigns, or rather four courſes purely for exerciſe. Chazelles went on board every time with them; kept his ſchool upon the ſea, and ſhewed the practice of what he taught. He likewiſe made a great many geometrical and aſtronomical obſervations, by virtue of which he drew a new map of the coaſt of Provence. In 1687 and 1688, he made two other ſea campaigns, in which he drew a great many plans of ports, roads, towns, and forts, which ſerved for ſomething more than bare curioſities, and were lodged with the miniſters of ſtate. At the beginning of the war which ended with the peace of Ryſwick, ſome marine officers, and Chazelles among the reſt, fancied the galleys might be ſo contrived as to live upon the ocean, that they might ſerve to tow the men of war when the wind failed, or proved contrary; and alſo help to ſecure the coaſt of France upon the ocean. He was ſent to the weſtern coaſts in July 1689, to examine the practicableneſs of this ſcheme; and in 1690, 15 galleys, new-built, ſet ſail from Rochefort, cruiſed as far as Torbay in England, and proved ſerviceable at the deſcent upon Tinmouth. Here he performed the functions of an engineer, and ſhewed as much courage as if he had been bred a ſoldier. The general officers he ſerved under declared, that when they ſent him to take a view of any poſt of the enemy, they could rely entirely upon his intelligence. The galleys, after their expedition, came to the mouth of the Seine into the baſons of Havre de Grace and Honfleur; but here they could not winter, becauſe it was neceſſary to make theſe baſons dry ſeveral times, to prevent the ſtagnating and ſtench of the water. He propoſed the carrying of them to Rohan; and though all the pilots were againſt him, objecting inſuperable difficulties, he was entruſted with the undertaking, and ſucceeded in it. While he was at Rohan, he digeſted into order the obſervations which he had made on the coaſts of the ocean; and here he drew right diſtinct maps, with a portulan to them, viz. a large deſcription of every haven, of the depth, the tides, the dangers and advantages diſcovered, &c. Theſe maps were inſerted in the

"Neptune

"Neptune Françoiſe," publiſhed in 1692, in which year he was engineer at the deſcent at Oneille. In 1693, M. de Pontchartrain, then ſecretary of ſtate for the marine, and afterwards chancellor of France, reſolved to get the "Neptune Françoiſe" carried on to a ſecond volume, which was alſo to take in the Mediterranean. Chazelles deſired that he might have a year's voyage in this ſea, for making aſtronomical obſervations; and, the requeſt being granted, he paſſed by Greece, Egypt, and the other parts of Turkey, with his quadrant and teleſcope in his hand. When he was in Egypt he meaſured the pyramids; and found, that the four ſides of the biggeſt lay preciſely againſt the four quarters of the world. Now as it is highly probable, that this exact poſition to eaſt, weſt, north, and ſouth, was deſigned 3000 years ago by thoſe that raiſed this vaſt ſtructure, it follows, that during ſo long an interval there has been no alteration in the ſituation of the heavens; or, which is what we mean, that the poles of the earth and the meridians have all along continued the ſame. He likewiſe made a report of his voyage in the Levant, and gave the academy all the ſatisfaction they wanted concerning the poſition of Alexandria: upon which he was made a member of the academy in 1695.

Chazelles died Jan. 1710. He was a very extraordinary and uſeful man; and, beſides his great genius and attainments, was alſo remarkable for his moral and religious endowments. Fontenelle, Hiſtoire de l'Academie des Sciences de 1710.

CHEKE (JOHN), deſcended of an ancient family in the Iſle of Wight, was born at Cambridge, June 16, 1514. He was admitted into St. John's college in Cambridge at about the age of 17; and there made great proficiency in the learned languages, particularly the Greek. After taking his degrees in arts, he was choſen Greek lecturer of the univerſity. King Henry having founded about 1540 a profeſſorſhip of the Greek tongue in the univerſity of Cambridge, with a ſtipend of 40l. a year, Cheke was choſen the firſt profeſſor. He was at the ſame time univerſity orator. About 1543, he was incorporated M. A. at Oxford, where he had ſtudied ſome time. In 1544, he was appointed joint tutor for the Latin tongue, with Sir Anthony Cooke, to prince Edward, and one of the canons in the new-founded college at Oxford, now Chriſt-church. Upon the diſſolution of that college in 1545, he got a penſion in room of his canonry. Upon the acceſſion of Edward VI. he obtained an annuity of 100 marks, and a grant of land and manors; Biog. Brit. Ibid. Ibid.

manors; and by virtue of the king's mandamus, was elected provoſt of King's college. In 1549, he was one of the commiſſioners for viſiting the univerſity of Cambridge. He was alſo one of the 32 commiſſioners, appointed to compile a body of eccleſiaſtical law from the old eccleſiaſtical law books. About this time he publiſhed his book, intituled "The Hurt of Sedition." In 1550, he was made chief gentleman of the king's privy chamber, and ſtill continued to be his tutor. In 1551, his majeſty conferred on him the honour of knighthood. The year following, he was made chamberlain of the Exchequer for life: in 1553, clerk of the council, and ſoon after one of the ſecretaries of ſtate and privy counſellor. The ſame year, the king granted to him and his heirs male the honour of clerk in Suffolk, with other lands to the amount of 100l. a year. Having acted as ſecretary to lady Jane Grey and her council, after king Edward's deceaſe, he was upon queen Mary's acceſſion committed to the Tower. In 1554, he obtained the queen's pardon, and was ſet at liberty, after being almoſt ſtripped of a great part of his ſubſtance. The queen granting him afterwards a licence to travel, he went firſt to Baſil, and thence into Italy. Leaving Italy, and not chuſing to return into his own country, he went and ſettled at Straſburgh in Germany, where the Engliſh ſervice was kept up; which he regularly attended. Meanwhile his eſtate in England was confiſcated to the queen's uſe, under pretence, that he did not come home at the expiration of the term granted by his licence. He was now forced to teach Greek at Straſburgh for his ſubſiſtence. In 1556, being inſidiouſly drawn to Bruſſels, he was by order of king Philip way-laid in his return, between that place and Antwerp, ſeized, and conveyed blindfolded in a waggon to the neareſt harbour, where he was put on board a ſhip, under hatches, and brought to the Tower of London. Two of the queen's chaplains were ſent to the Tower to endeavour to reconcile him to the church of Rome, but without ſucceſs; Dr. Feckenham, dean of St. Paul's, came afterwards to offer him the alternative of "either comply or "burn." Sir John could not withſtand this argument. Having made his ſolemn ſubmiſſion to cardinal Pole, the pope's legate, he was by him abſolved, and received into the boſom of the Roman Catholic church. He was afterwards forced to make a public recantation before the queen, and another long one before the whole court. His lands were reſtored to him upon condition of an exchange with the queen for others. Grief, remorſe, and ſhame ſhortening his days,

days, he died Sept. 13, 1557, aged 43. He was author of several books, the titles of which may be seen by the curious in his life, written at large by Strype. He left three sons by his wife, whom he married in 1547. He was reckoned one of the best and most learned men of his age, and a distinguished reviver of polite literature in England.

CHEMNITZ (MARTIN), a Lutheran divine, was born at Britzen, a town in the marquisate of Brandenburg, in 1522. His father was nothing better than a wool-comber, so that, as we may easily imagine, he had many difficulties to struggle through in the course of his education. After having learned the rudiments of literature in a school near home, he went to Magdeburg, where he made some progress in arts and languages. Then he removed to Francfort upon the Oder, to cultivate philosophy under his relation George Sabinus; and then to Wittemberg, where he studied under Philip Melancthon. Afterwards he became a school-master in Prussia; and in 1552, was made librarian to the prince. He now devoted himself wholly to the study of divinity, though he was a considerable mathematician, and skilled particularly in astronomy. After he had continued in the court of Prussia three years, he returned to the university of Wittemberg, and lived in friendship with Melancthon. From thence he removed to Brunswick, where he spent the last 30 years of his life; and where he died in 1586. His works are, "Harmonia Evangeliorum;" "Examen concilii Tri-"dentini;" "A Treatise against the Jesuits," wherein he explained to the Germans the doctrines and policy of those crafty devisers, &c. His "Examination of the Council of "Trent" has always been reckoned a very masterly performance. Melchior Adam, in Vit.

Chemnitz was a man of great parts, learning, judgement, and modesty: and was very much esteemed by the princes of his own communion, who often made use of him in the public affairs of the church. This is what Thuanus says of him in his history of the year 1586: and Protestant writers have not scrupled to rank him next to even Luther himself, for the services he did in promoting the Reformation, and exposing the errors, as well as knaveries, of the church of Rome.

CHESELDEN (WILLIAM), an eminent English surgeon and anatomist, was born at Somerby in Leicestershire, 1688. After a school-education, he was placed about 1703, under Anecdotes of Bowyer, by Nichols, p. 341.

under Cowper, the celebrated anatomiſt, in whoſe houſe he reſided; and ſtudied ſurgery under Mr. Ferne, head ſurgeon of St. Thomas's hoſpital, whom he afterwards ſucceeded for 19 years. In 1711, he was elected F. R. S. So early as the age of 22, he read lectures in anatomy; of which the "Syllabus" was firſt printed in 1711, and afterwards annexed to his "Anatomy of the Human Body," printed firſt in 1713, 8vo. He continued his lectures for 20 years, and during that period obliged the public with many curious and ſingular caſes, which are printed in the "Philoſophical "Tranſactions," the "Memoirs of the Academy of Sur-"gery at Paris," and other valuable repoſitories. His "Oſteography," inſcribed to queen Caroline, was publiſhed by ſubſcription, in a handſome folio, 1733: a peeviſh critique on which work, was printed by Dr. Douglas, in 1735, under the title of "Remarks on that pompous book, The "Oſteography of Mr. Cheſelden." It was animadverted on with more candour by the famous Haller, who, while he pointed out what was amiſs in it, yet paid Mr. Cheſelden all the praiſes he deſerved. Heiſter, alſo, in his "Compendium "of Anatomy," has done juſtice to his merit.

In his ſeveral publications on anatomy, he never failed to introduce ſelect caſes in ſurgery; and to "Le Dran's Opera-"tions in Surgery," which he publiſhed in 1749, he annexed 21 uſeful plates, and a variety of valuable remarks, ſome of which he had made ſo early as while he was a pupil under Mr. Ferne. But what he more particularly attended to, was the operation of cutting for the ſtone. In 1722, he gained ſtriking applauſe in this way; and the year after, publiſhed his "Treatiſe on the high Operation for the Stone." In 1729, he was elected a correſponding member of the Royal Academy of Sciences at Paris; and, almoſt on the inſtitution of the Royal Academy of Surgery in that city, 1732, had the honour of being the firſt foreigner aſſociated to their learned body. In 1728, he immortalized himſelf by giving ſight to a lad near 14 years old, who had been totally blind from his birth, by the cloſure of the iris, without the leaſt opening for light in the pupil: he drew up a particular account of the whole proceſs, and the various obſervations made by the patient, after he had recovered his ſight (A).

His fame was now ſo fully eſtabliſhed, that he was eſteemed the firſt man of his profeſſion. He was elected head ſurgeon of St. Thomas's hoſpital; at St. George's and the

(A) See Phil. Tranſ. Vol. XXXV. p. 451.—or, Abridgment, Vol. VII. p. 493.

Weſtminſter

Weſtminſter infirmary he was choſe conſulting ſurgeon; and was alſo appointed principal ſurgeon to queen Caroline. Having now obtained the utmoſt of his wiſhes, as to fame and fortune, he ſought for that moſt deſirable of bleſſings, a life of tranquillity; and found it, 1737, in the appointment of head ſurgeon to Chelſea hoſpital, which he held to his death. In 1738, Mr. Sharpe dedicated his "Treatiſe on "the Operations of ſurgery" to Mr. Cheſelden; to whom he acknowledges himſelf "chiefly indebted for whatever "knowledge he can pretend to in ſurgery;" calls him "the "ornament of his profeſſion;" and ſays, that "to him "poſterity will be for ever indebted for the ſignal ſervices "he has done to ſurgery."

In the latter end of 1751, he was ſeized with a paralytic ſtroke, from which, to appearance, he was perfectly recovered; when, April 10, 1752, a ſudden ſtroke of appoplexy hurried him to the grave, at the age of 64. He was intimate with Pope, by whom he is often mentioned with honour, as well as affection.

CHESNE (ANDRÉ DU), called the father of French hiſtory, was born in Touraine, 1584; and cruſhed to death by a cart, as he was paſſing from Paris to his country-houſe, in 1640. His labours, for ſuch they may be properly called, conſiſt of, 1. "Une Hiſtoire des Papes," 2 tom. fol. 2. "Une Hiſtoire d'Angleterre," 2 tom. fol. 3. "L'Hiſtoire "des Cardinaux François." 4. "Un Recueil des Hiſto-"riens des France." This laſt was intended to contain 24 volumes in folio; the two firſt of which, from the origin of the nation to Hugh Capet, he publiſhed himſelf. The third and fourth, from Charles Martel to Philip Auguſtus, were in the preſs when he died: and his ſon, Francis du Cheſne, who inherited his induſtry as well as his learning, publiſhed the fifth, from Philip Auguſtus to Philip le Bel. 5. "Hiſ-"toriæ Normannorum Scriptores Antiqui, Paris, 1619," in folio. This collection has been much eſteemed.

CHESTERFIELD (PHILIP, Earl of). See STANHOPE.

CHEVREAU (URBAN), was born at Loudun, a town of Poitou in France, in 1613. His inclination lay ſtrongly for the ſtudy of the Belles Lettres, in which he made ſo conſiderable progreſs, that he obtained a diſtinguiſhed rank among the learned. His application to letters however did not unqualify him for buſineſs; for he was a man of great Moreri, &c.

addreſs

addreſs and knowledge of the world, and on that account advanced to be ſecretary to Chriſtina queen of Sweden. The king of Denmark engaged him alſo at his court. Several German princes entertained him, and among the reſt the elector palatine Charles Lewis, father to the ducheſs of Orleans. He continued for ſome time at this court, ſat at the council-board, and helped to bring over the princeſs juſt mentioned to the Romiſh communion. At his return to Paris, he was made preceptor and afterwards ſecretary to the duke of Maine. Then he retired to Loudun, where he had built an elegant habitation for the repoſe of his old age; and, after ſpending there the laſt 20 years of his life in ſtudy and retirement, he died in 1701, almoſt 88 years of age.

He left a very noble library behind him, and was himſelf the author of ſome works. The firſt work publiſhed by him is a little book, intituled, "Le Tableau de la Fortune;" in which he relates all the conſiderable revolutions that have happened in the world. Many years after he wrote "A "Hiſtory of the World," which has been printed ſeveral times, and tranſlated into ſeveral languages. This, though reckoned his beſt work, is not without its faults. The ſtyle is harſh and unpoliſhed for the moſt part; and he often miſtakes in matters of fact. It may be neceſſary to mention however, that Vertot furniſhed a new corrected edition of this hiſtory, which was printed at Amſterdam after Chevreau's death. In 1697, were printed at the Hague two volumes of his "Oeuvres Melées, or Miſcellaneous Works," conſiſting chiefly of letters in verſe and proſe. He alſo wrote notes upon Petronius and Mailherbe, and was reckoned a very tolerable critic in his day. Laſtly, there was publiſhed in 1700, a collection of his, called "The Chevræana." It is generally ſaid of him, that he was rather a good compiler, than a ſtrong or a fine thinker.

Baillet, Jugemens des Sçavans, &c. tom. II. p. 440.

CHEYNE (GEORGE), an Engliſh phyſician, was born of a good family in Scotland, 1671. He was educated at Edinburgh, under Dr. Pitcairn. He paſſed his youth in cloſe ſtudy and great abſtemiouſneſs; but coming to London when about 30, he changed on a ſudden his whole manner of living. He found the bottle companions, the younger gentry and free-livers, to be the moſt eaſy of acceſs, and ſuſceptible of friendſhip; and being naturally of a chearful temper and lively imagination, ſoon became much careſſed by them, and grew daily in bulk and in friendſhip with theſe gay gentlemen, and their acquaintance.

He continued this courſe not only from liking, but to force a trade, which method he obſerved to ſucceed with ſome others; and by this means his health was, in a few years, brought into great diſtreſs. He grew exceſſively fat, ſhort-breath'd, lethargic, and liſtleſs. He ſwelled to ſuch an enormous ſize, that he exceeded 32 ſtone in weight. Upon ſtepping into his chariot quickly, and with any effort, he was ready to faint away for want of breath, and his face turned black. He was not able to walk up above one pair of ſtairs at a time, without extreme pain and blowing. He laboured, likewiſe, under a nervous and ſcorbutic diſorder to the moſt violent degree; his life was an intolerable burden, and his condition the moſt deplorable.

Having tried all the power of medicine in vain, he reſolved at laſt to uſe a milk and vegetable diet, which removed his complaints. His ſize was reduced to almoſt one third; he recovered his ſtrength, activity, and chearfulneſs, with the free and perfect uſe of his faculties; and by a regular obſervance of his regimen, he reached a mature period; for he died at Bath in his 72d year.

He was fellow of the college of phyſicians at Edinburgh, and of the Royal Society. He favoured the public with ſome writings. 1. "An Eſſay on Health and Long Life." 2. "Tractatus de infirmorum Sanitate tuenda, vitaque producenda, libro ejuſdem Argumenti Anglici editio longe auctior & limatior; huic acceſſit de Natura fibræ ejuſque laxæ ſive reſolutæ Morbis Tractatus nunc primum editus." 3. "An Eſſay of the true Nature and due Method of treating the Gout; together with an Account of the Nature and Quality of Bath Waters, the manner of uſing them, and the Diſeaſes in which they are proper; as alſo of the Nature and Cure of moſt Chronical Diſeaſes." 4. "A new Theory of acute and ſlow continued Fevers; to which is prefixed, an Eſſay concerning the Improvement of the Theory of Medicine." 5. "Philoſophical Principles of Religion Natural and Revealed, in 2 Parts." 6. "Fluxionum Methodus inverſa: ſive Quantitatum fluentium leges generaliores." 7. "The Engliſh Malady; or, a Treatiſe of Nervous Diſeaſes of all Kinds, in 3 Parts."

CHEYNELL (Francis), ſon of John Cheynell a phyſician, was born at Oxford, in 1608; and, after he had been educated in grammar learning, became a member of the univerſity there in 1623. When he had taken the degree of B. A. he was, by the intereſt of his mother, then the wi- Athenæ Oxon.

dow of Abbot biſhop of Saliſbury, elected probationer fellow of Merton college in 1629. Then he went into orders, and officiated in Oxford for ſome time; but when the face of things began to alter in 1640, he took the parliamentarian ſide, and became an enemy to biſhops and eccleſiaſtical ceremonies. He embraced the Covenant, was made one of the aſſembly of divines in 1643, and was frequently appointed to preach before the members of parliament. He was one of thoſe who were ſent to convert the univerſity of Oxford in 1646, was made a viſitor by the parliament in 1647, and the year after took poſſeſſion of the Margaret profeſſorſhip of that univerſity, and of the preſidentſhip of St. John's college. But, being found an improper man for thoſe places, he was forced to retire to the rectory of Petworth in Suſſex, to which he had been preſented about 1643; where he continued an uſeful member of the covenanting party, till the time of the Reſtoration, and then he was turned out of that rich parſonage.

Dr. Cheynell (for he had taken his doctor's degree) was a man of conſiderable parts and learning, and publiſhed a great many ſermons and other works; but now he is chiefly memorable for the connexions he had with the famous Chillingworth. There was ſomething ſo very ſingular in his behaviour to that great man, that we think it may be uſeful as well as entertaining to give a ſhort account of it. In 1643, when Laud was a priſoner in the Tower, there was printed by authority a book of Cheynell's, intituled, "The "Riſe, Growth, and Danger of Socinianiſm." This came out about half a dozen years after Chillingworth's excellent work, called, "The Religion of Proteſtants," &c. and was written, as we are told in the title-page, with a view of detecting a moſt horrid plot, formed by the archbiſhop and his adherents againſt the pure Proteſtant religion. In this book the archbiſhop, Hales of Eton, Chillingworth, and other eminent divines of thoſe times, were ſtrongly charged with Socinianiſm. The year after, 1644, when Chillingworth was dead, there came out another piece of Cheynell's, with this ſtrange title, "Chillingworthi Noviſſima: or, "The Sickneſs, Hereſy, Death, and Burial of William "Chillingworth." This was alſo printed by authority; and is, as the writer of Chillingworth's life truly obſerves, "a moſt ludicrous as well as melancholy inſtance of fanati-
See Maize- "ciſm, or religious madneſs." To this is prefixed a dedi-
aux, p. 315. cation to Dr. Bayly, Dr. Prideaux, Dr. Fell, &c. of the univerſity of Oxford, who had given their imprimatur to Chilling-

Chillingworth's book; in which thoſe divines are abuſed not a little, for giving ſo much countenance to the uſe of reaſon in religious matters, as they had given by their approbation of Chillingworth's book. After the dedication follows the relation itſelf: in which Cheynell gives an account how he came acquainted with this man of reaſon, as he calls Chillingworth; what care he took of him; and how, as his illneſs increaſed, "they remembered him in their prayers, "and prayed heartily that God would be pleaſed to beſtow "ſaving graces as well as excellent gifts upon him; that he "would give him new light and new eyes, that he might "ſee, and acknowledge, and recant his error, that he might "deny his carnal reaſon, and ſubmit to faith:" in all which he is ſuppoſed to have related nothing but what was true. For he is allowed to have been as ſincere, as honeſt, and as charitable, as his religion would ſuffer him to be; and, in the caſe of Chillingworth, while he thought it his duty to conſign his ſoul to the devil, was led by his humanity to take care of his body. Chillingworth at length died; and Cheynell, though he refuſed, as he tells us, to bury his body, yet conceived it very fitting to bury his book. For this purpoſe he met Chillingworth's friends at the grave, with his book in his hand; and, after a ſhort preamble to the people, in which he aſſured them, how "happy it would be for the "kingdom, if this book and all its fellows could be ſo bu-"ried, that they might never riſe more, unleſs it were for a "confutation, Get thee gone, (ſays he) thou curſed book, "which has ſeduced ſo many precious ſouls: get thee gone, "thou corrupt rotten book, earth to earth, and duſt to duſt: "get thee gone into the place of rottenneſs, that thou mayeſt "rot with thy author, and ſee corruption." Des Maizeaux, p. 321—343. Ibid. p. 363.

Cheynell's death happened in 1665, at an obſcure village called Preſton in Suſſex, where he had purchaſed an eſtate, to which he retired upon his being turned out of the living of Petworth; and after what has been related, the reader will not perhaps think what Wood ſays incredible, that he died "in a condition little better than diſtracted." He was married, and left behind him ſeveral ſons. Ath. Oxon.

CHIABRERA (GABRIELO), an Italian poet, was born at Savone, in 1552. He went to ſtudy at Rome, where Aldus Manutius and Muretus gave him their friendſhip, and aided him with their councils. Urban VIII. and the Princes of Italy honoured him with many public marks of their eſteem. In 1624, Urban, himſelf a poet, as well as a

protector of poets, invited him to Rome for the holy year; but Chiabrera excuſed himſelf, on account of old age and infirmities. He died at Savone in 1638, aged 86. As he was one of the greateſt wits, ſo he had another ſingularity, which was, to be one of the ugliеſt men in Italy. He left heroic, dramatic, paſtoral, and lyric poems, which were collected and publiſhed at Rome, 1718, in 8vo, by the abbé Paolucci. The lyric are ſaid to be the moſt eſteemed.

Vita H. Chichele, per Arthur Duck.

CHICHLEY or CHICHELY (HENRY), archbiſhop of Canterbury, was born at Higham Ferrers in Northamptonſhire. After being inſtructed in grammar-learning at Wincheſter ſchool, he afterwards became fellow of New college in Oxford (where he took the degree of LL. D.) and chaplain to Robert Medford, biſhop of Saliſbury, who, about 1402, made him archdeacon of Saliſbury. This preferment he exchanged two years after, for the chancellorſhip of that dioceſe. Henry IV. ſent him to congratulate Gregory XII. on his advancement to the Papacy, who conferred on Chichley the biſhopric of St. David's, which fell vacant during his abſence from England, in 1407. In 1409, he was deputed by the ſynod of London, with two others, to the general council held at Piſa, for healing the ſchiſm of the church. In 1414, upon the death of Arundel, he was tranſlated to the ſee of Canterbury. A ſubſidy being demanded this year of the parliament, the commons addreſſed the king to ſeize the revenues of the clergy, and apply them to the public ſervice. Our archbiſhop adviſed the clergy, in order to ward off this blow, to make a voluntary offer of a large ſubſidy, and to engage the king to aſſert his title to the crown of France; that, being embroiled in a foreign war, his attention might be diverted from domeſtic affairs: which expedient ſucceeded. In 1416, he gave a ſingular proof of his juſtice and ſteadineſs. Lord Strange, with his lady and ſervants, coming to St. Dunſtan's church to veſpers, and meeting Sir John Truſſel there, who had long been at variance with lord Strange, the ſervants of the latter drew their ſwords in the church, wounded Sir John, his ſon, and others, and killed one who had interpoſed. The archbiſhop being informed of the affair, interdicted the church, as being polluted with blood, and publicly excommunicated the authors and accomplices of the crime. And lord Strange and his lady, having, purſuant to a ſummons, appeared before him at St. Paul's, and implored the church's pardon, he impoſed on them this penance, that their ſervants who were

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the immediate offenders, ſhould in their ſhirts and drawers only, and he and his wife with tapers in their hands, walk from St. Paul's to St. Dunſtan's, with which they complied; and when the archbiſhop purified St. Dunſtan's church, lady Strange filled the veſſels with water, and both ſhe and her lord were commanded to offer a pyx and an altar-cloth. In 1421, he called a ſixth ſynod at London, in which a tenth was granted for the ſervice of the king, upon condition that the king's purveyors ſhould not meddle with the goods of the clergy; that the clergy ſhould not be committed to priſon, but for manifeſt theft or murder; that for all other crimes, they ſhould only find ſureties for their appearance at their trial, but ſhould not be impriſoned; and that it ſhould be felony to caſtrate a prieſt. About 1424, he founded in Duck. his native town of Higham Ferrers, in honour of the virgin Mary, St. Thomas of Canterbury, and king Edward the Confeſſor, a college for eight fellows, four clerks, ſix choriſters, and over all a maſter, to pray for the ſouls of the deceaſed. He alſo erected a ſpacious hoſpital, for the poor of that place. The ample revenues wherewith he endowed Ibid. both thoſe foundations, were afterwards augmented by the legacies of his two brothers, aldermen of London. About this time, he oppoſed, with great warmth, the encroachments of the ſee of Rome. In a ſynod which ſat in 1429, he procured a tenth and an half to be granted to the king. The liberal conceſſions of the ſynod were at this time recompenſed with an act of parliament, granting to the clergy the privilege enjoyed by the members of parliament, of being exempted, they and their ſervants, from arreſts during the ſitting of the ſynod. In 1437, he ordered to be built Ibid. a large and ſtately edifice, of a ſquare form, in the north part of the ſuburbs of Oxford, which he deſigned for a college. But when the work was almoſt finiſhed, whether it was that he found fault with the ſtructure, or did not like the ſituation of it, he changed his mind, and gave it to the monks of Bernard, for the reception of novices out of all the convents of that order, to ſtudy the arts and divinity. However, he choſe another place for building a college, very commodious for the ſtudents, in the middle of the town near St. Mary's church; and pulling down the houſes which ſtood there, he laid out a ſquare court. The walls of this new building were finiſhed in 1439, and the workmen had begun to lay the roof. The archbiſhop had purchaſed lands and manors for the perpetual maintenance thereof, and the king upon his application, by his letters patent under the great

ſeal, erected this building into a college, and granted it very large privileges. He alſo gave the founder leave to place in it a warden and fellows, and to make laws and ſtatutes for the government of the ſociety. He went to Oxford next year, and conſecrated the chapel of his college, and made Richard Andrew, LL. D. and chancellor of Canterbury, warden of it. He alſo appointed 20 fellows, being all men ſelected from the whole univerſity, to whom he gave power to elect into their ſociety 20 more: of which number he ordered, that 24 ſhould ſtudy divinity and the liberal ſciences, and the other 16 the civil and canon law. He alſo gave orders to all the members of his foundation, to pray for the ſouls of Henry V. of Thomas duke of Clarence, and of the nobility and common ſoldiers that had been killed in the French war. For which cauſe he ordered his college to be called, "The College of all Souls departed in the Faith." He added alſo two chaplains, ſeveral choriſters and ſervants. There had been begun ſome time before, chiefly by the bounty of the duke of Glouceſter, a large and magnificent ſtructure; the upper part of which was deſigned for a library, and the lower for the public divinity ſchools. To this work the archbiſhop gave a great ſum of money himſelf, and ſolicited
Duck. benefactions from the biſhops and peers, who attended the parliament at Weſtminſter. He alſo gave 200 marks to the public cheſt of the univerſity, which he ordered to be kept by three maſters of arts, two regents, and one non-regent, who were to be choſen yearly, and were bound by an oath to the faithful diſcharge of that truſt: out of which money, the univerſity might borrow for the public uſe five pounds, every particular college five marks, a maſter of arts 40 ſhillings, a licentiate or bachelor two marks, and an undergraduate one, with the condition that every one ſhould depoſit a ſufficient pawn, which, if the money were not repaid within a month, was to be forfeited. Beſides which benefactions, it appeared by his private accounts, that he had allowed yearly ſtipends to ſeveral poor ſtudents. He gave a conſiderable ſum to beautify and adorn the cathedral of Canterbury, and build a ſteeple and a library, which he furniſhed with many valuable books in all kinds of learning:
Ibid. which are all reckoned up in a public inſtrument made by the prior and monks of Canterbury, and deſcribed among the public acts of that church; in which they promiſe on their parts, that his body ſhould be laid in the tomb that he had cauſed to be built on the north ſide of the chancel, and that no one beſide ſhould be ever buried in that place. He

alſo

"also contributed to the building of Croydon church, and Rochester bridge. He died April 12, 1443, having enjoyed the archiepiscopal see 29 years, and was buried in the cathedral of Canterbury (A).

(A) It appears from the MSS. of Bp. Beckynton, preserved in the Lambeth library, that Abp. Chichley, when upwards of 80, petitioned the Pope for leave to resign Canterbury; which the Pope would not agree to. Living to so great an age, it is not surprizing that pictures of him should vary. The portrait in wood, in the Lambeth gallery, appears to be much younger than another in the possession of Mr. Nichols, which last exactly agrees with a representation of him in glass, now (1783) preserved in a window in the Lambeth library.

CHIFFLET (JOHN JAMES), a physician, was born at Besançon, a town of Franche Comte, in 1588. He was descended from a family, which had greatly distinguished itself by literary merit, as well as by the services it had done its country. He was educated at Besançon, and then travelled through several parts of Europe, where he became acquainted with all the men of letters, and in every place made his way into the cabinets of the curious. At his return he applied himself to the practice of physic; but being sent by the town of Besançon, where he had been consul, on an embassy to Elizabeth Clara Eugenia, archduchess of the Low Countries, that princess was so pleased with him, that she prevailed with him to continue with her in quality of physician in ordinary. Afterwards he became physician to Philip IV. of Spain, who honoured him very highly, and treated him with great kindness. Chifflet imagined, that these bounties and honours obliged him to take up arms against all who were at variance with his master; and this induced him to write his book, intituled, "Vindiciæ Hispanicæ," against the French. He wrote several pieces in Latin, which were both ingenious and learned. He died very old, and left a son John Chifflet, who afterwards made a figure in the republic of letters, and particularly for his knowledge of the Hebrew. He had another son, called Julius Chifflet, well skilled in languages and the civil law, and who had the honour to be invited to Madrid by the king of Spain in 1648, where he was made chancellor of the order of the golden fleece. There was also Philip Chifflet canon of Besançon, &c. Laurence and Peter Francis Chifflet, Jesuits, who were all men of high reputation in the learned world.

CHILLINGWORTH (WILLIAM), a divine of the church of England, celebrated for his great parts, and skill

in defending the cauſe of Proteſtants againſt Papiſts, was the ſon of William Chillingworth, citizen, afterwards mayor of Oxford, and born there October 1602. He was baptized on the laſt of that month; Laud, archbiſhop of Canterbury, but then fellow of St. John's college, being his godfather. After he had been educated in grammar-learning at a private ſchool in that city, he was admitted of Trinity college; of which he was choſen ſcholar June 2, 1618, and fellow June 10, 1628; after having taken his degrees of B. A. and M. A. in the regular way. Wood tells us, that "He was "then obſerved to be no drudge at his ſtudy, but being a "man of great parts, would do much in a little time, when "he ſettled to it. He would often walk in the college "grove and contemplate: but when he met with any ſcho- "lar there, he would enter into diſcourſe, and diſpute with "him, purpoſely to facilitate and make the way of wrang- "ling common with him; which was a faſhion uſed in thoſe "days, eſpecially among the diſputing theologiſts, or among "thoſe that ſet themſelves apart purpoſely for divinity." He did not confine his ſtudies to divinity; he applied himſelf with great ſucceſs to mathematics; and, what ſhews the extent of his genius, he was alſo accounted a good poet. Accordingly, Sir John Suckling has mentioned him, in his Seſſion of the poets:

Athenæ Oxon. vol. II.

Ibid.

"There was Selden, and he ſat hard by the chair;
"Wainman not far off, which was very fair.
"Sands with Townſhend, for they kept no order,
"Digby and Shillingſworth a little further."

SUCKLING'S Works.

The converſation and ſtudy of the univerſity ſcholars, in his time, turned chiefly upon the controverſies between the church of England and the church of Rome; occaſioned by the uncommon liberty allowed the Romiſh prieſts by James I. and Charles I. Several of them lived at or near Oxford, and made frequent attempts upon the young ſcholars; ſome of whom they deluded to the Romiſh religion, and afterwards conveyed to the Engliſh ſeminaries beyond ſea. Among theſe there was the famous jeſuit John Fiſher, alias John Perſe, for that was his true name, who was then much at Oxford: and Chillingworth being accounted a very ingenious man, Fiſher uſed all poſſible means of being acquainted with him. Their converſation ſoon turned upon the points controverted between the two churches; but, more particularly, on the neceſſity of an infallible living judge in matters of

of faith. Chillingworth found himſelf unable to anſwer the arguments of the Jeſuit on this head; and being convinced of the neceſſity of ſuch a judge, he was eaſily brought to believe, that this judge was to be found in the church of Rome; that therefore the church of Rome muſt be the true church, and the only church in which men could be ſaved. Upon this, he forſook the communion of the church of England; and with incredible ſatisfaction of mind, embraced the Romiſh religion. Des Maizeaux, who has written "An "hiſtorical and critical Account of his Life and Writings," and to whom we ſhall chiefly be obliged for the materials of this article, has given us a letter, which he wrote on this occaſion to his friend Sheldon, afterwards archbiſhop of Canterbury, in which he deſires him ſeriouſly to conſider the following queries: "Firſt, whether it be not evident from "Scriptures, and fathers, and reaſon, from the goodneſs of "God, and the neceſſity of mankind, that there muſt be "ſome one church infallible in matters of faith? Secondly, "whether there be any other ſociety of men in the world, "beſides the church of Rome, that either can upon good "warrant, or indeed at all, challenge to itſelf the privilege "of infallibility in matters of faith?" After which, he concludes his letter with theſe words: "When you have "applied your utmoſt conſideration upon theſe queſtions, "I do aſſure myſelf, your reſolution will be affirmative in "the firſt, and negative in the ſecond. And then the con-"cluſion will be, that you will approve and follow the way "wherein I have had the happineſs to enter before you; "and I ſhould think it infinitely increaſed, if it ſhould pleaſe "God to draw you after." Printed in 1725, 8vo. Des Maizeaux, &c. p. 3—9.

In order to ſecure his conqueſt, Fiſher perſuaded him to go over to the college of the Jeſuits at Doway; and he was deſired to ſet down in writing the motives or reaſons which had engaged him to embrace the Romiſh religion. But his godfather Laud, who was then biſhop of London, hearing of this affair, and being extremely concerned at it, wrote to him; and Chillingworth's anſwer expreſſing much moderation, candour, and impartiality, that prelate continued to correſpond with him, and to preſs him with ſeveral arguments againſt the doctrine and practice of the Romaniſts. This ſet him upon a new enquiry, which had the deſired effect. But the place where he was, not being ſuitable to the ſtate of a free and impartial enquirer, he reſolved to come back to England, and left Doway in 1631, after a ſhort ſtay there. Upon his return, he was received with great Ibid. p. 9.

kindneſs and affection by biſhop Laud, who approved his deſign of retiring to Oxford, of which univerſity that prelate was then chancellor, in order to complete the important work he was then upon, "A free Enquiry into Religion." At laſt, after a thorough examination, the Proteſtant principles appearing to him the moſt agreeable to holy Scripture and reaſon, he declared for them; and having fully diſcovered the ſophiſtry of the motives which had induced him to go over to the church of Rome, he wrote a paper about 1634 to confute them, but did not think proper to publiſh it. This paper is now loſt: for though we have a paper of his upon the ſame ſubject, which was firſt publiſhed in 1687, among his additional diſcourſes, yet it ſeems to have been written on ſome other occaſion, probably at the deſire of ſome of his friends. That his return to the church of England was owing to biſhop Laud, appears from that prelate's appeal to the letters which paſſed between them; which appeal was made in his ſpeech before the lords at his trial, in order to vindicate himſelf from the charge of popery. "Mr. Chillingworth's learning and abilities," ſays he, "are ſufficiently known to all your lordſhips. He was "gone and ſettled at Doway. My letters brought him back, "and he lived and died a defender of the church of England. "And that this is ſo, your lordſhips cannot but know; for "Mr. Prynne took away my letters, and all the papers "which concerned him, and they were examined at the "committee."

Des Maizeaux, p. 13.

Ib. p. 16, 17.

Hiſtory of the troubles and trial of William Laud, &c. p. 227.

As, in forſaking the church of England, as well as in returning to it, he was ſolely influenced by a love of truth, ſo, upon the ſame principles, even after his return to Proteſtantiſm, he thought it incumbent upon him to re-examine the grounds of it. This appears from a letter he wrote to Sheldon, containing ſome ſcruples he had about leaving the church of Rome, and returning to the church of England: and theſe ſcruples, which he declared ingenuouſly to his friends, ſeem to have occaſioned a report, but it was a very falſe and groundleſs one, that he had turned Papiſt a ſecond time, and then Proteſtant again. His return to the Proteſtant religion making much noiſe, he became engaged in ſeveral diſputes with thoſe of the Romiſh; and particularly with John Lewgar, John Floyd a Jeſuit, who went under the name of Daniel, or Dan. a Jeſu, and White. Lewgar, a great zealot for the church of Rome, and one who had been an intimate friend of our author, as ſoon as he heard of his return to the church of England, ſent him a very angry

Des Maizeaux, &c. p. 17, 18.

angry and abuſive letter; to which Chillingworth returned ſo mild and affectionate an anſwer, that Lewgar could not help being touched with it, and deſired to ſee his old friend again. They had a conference upon religion before Skinner and Sheldon; and we have a paper of Chillingworth printed among the additional diſcourſes above-mentioned, which ſeems to contain the abſtract or ſummary of their diſpute. The queſtion in debate was, "Whether the Roman church "be the Catholic church, and all out of her communion "heretics or ſchiſmatics?" We have in the ſame manner the ſubſtance of a diſpute he had with Daniel, alias Floyd the Jeſuit; wherein he diſproves "the infallibility of the "church of Rome, by an argument taken from the con-"tradictions in their doctrine of tranſubſtantiation." He had another with a gentleman he does not name; in which he confutes the ſame infallibility by "proving, that the pre-"ſent church of Rome either errs in her worſhiping the "bleſſed Virgin, or that the ancient church did err in con-"demning the Collyridians as heretics," who worſhiped her in much the ſame manner. Beſides the pieces already mentioned, he wrote one to demonſtrate, that "the doctrine "of infallibility is neither evident of itſelf, nor grounded "upon certain and infallible reaſons, nor warranted by any "paſſage of Scripture." And in two other papers he ſhews, that the church of Rome had formerly erred; firſt, "by "admitting of infants to the euchariſt, and holding, that "without it they could not be ſaved;" and ſecondly, "by "teaching the doctrine of the millenaries, viz. that before "the world's end Chriſt ſhould reign upon the earth 1000 "years, and that the ſaints ſhould live under him in all ho-"lineſs and happineſs:" both which doctrines are condemned as falſe and heretical by the preſent church of Rome. He wrote alſo a ſhort letter, in anſwer to ſome objections put to him by one of his friends; wherein he ſhews, that "neither the fathers nor the councils are infallible witneſſes "of tradition; and that the infallibility of the church of "Rome muſt firſt of all be proved from Scripture." Laſtly, he wrote an anſwer to ſome paſſages in the dialogues publiſhed under the name of Ruſhworth. The occaſion was this. The lord Digby, afterwards earl of Briſtol, deſired him to meet White, who was the true author of the dialogues, at the lodgings of his couſin Sir Kenelm Digby, a late convert to the church of Rome. Lord Digby was there himſelf. Their conference turned upon tradition; and as White had treated the ſame matter in his dialogues, which

Des Maizeaux, p. 29—38.

Ibid. p. 41.

were

were not yet publiſhed, Chillingworth, probably at the requeſt of lord Digby, ſelected out of them ſome paſſages relating to that ſubject, and confuted them. The foregoing pieces were publiſhed in 1687, at the end of the contracted edition of his "Religion of Proteſtants," &c. in 4to, under the title of "Additional Diſcourſes of Mr. Chillingworth, never "before printed;" and have been continued in all the editions of his works ſince.

In 1635, he was engaged in a work which gave him a far greater opportunity to confute the principles of the church of Rome, and to vindicate the religion of Proteſtants. A Jeſuit, who went by the name of Edward Knott, though his true name was Matthias Wilſon, had publiſhed in 1630 a little book, called, "Charity miſtaken, with the want where- "of Catholics are unjuſtly charged: for affirming, as they "do with grief, that Proteſtancy unrepented deſtroys ſalva- "tion." This was anſwered by Dr. Potter, provoſt of Queen's college in Oxford; and his anſwer came out in 1633 with this title: "Want of Charity juſtly charged on "all ſuch Romaniſts as dare without truth or modeſty af- "firm, that Proteſtancy deſtroyeth ſalvation." The Jeſuit replied in 1634 under this title: "Mercy and Truth, or "Charity maintained by Catholics: . . . with the want "whereof they are unjuſtly charged, for affirming that Pro- "ſtancy deſtroyeth ſalvation." Chillingworth undertook to anſwer this reply; and Knott being informed of it, reſolved to prejudice the public both againſt the author and his book, in a libel, called, "A Direction to be obſerved by "N. N. if he mean to proceed in anſwering the book inti- "tuled, Mercy and Truth, &c. printed in 1636, permiſſu "ſuperiorum:" in which libel he makes no ſcruple to repreſent Chillingworth as a Socinian. Chillingworth's anſwer to Knott was very nearly finiſhed in the beginning of 1637; when Laud, who knew our author's freedom in delivering his thoughts, and was under ſome apprehenſion he might indulge it too much in his book, recommended the reviſal of it to Dr. Prideaux, profeſſor of divinity at Oxford, afterwards biſhop of Worceſter; and deſired it might be publiſhed with his approbation annexed to it. To Dr. Prideaux were added, Dr. Baylie, vice-chancellor, and Dr. Fell, lady Margaret's profeſſor in divinity, for the examination of his book; and at the end of the year it was publiſhed with their approbation under this title: "The Religion of "Proteſtants a ſafe Way to Salvation: or, an Anſwer to a "book intituled, Mercy and Truth, or Charity maintained "by

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" by Catholics, which pretends to prove the contrary." It was preſented by the author to Charles I. with a very elegant, modeſt, and pious dedication: from whence we learn this remarkable circumſtance, that Dr. Potter's vindication of the Proteſtant religion againſt Knott's books was written by ſpecial order of the king; and that, by giving ſuch an order, that prince, beſides the general good, had alſo ſome aim at the recovery of Chillingworth from the danger he was then in by the change of his religion. This work was received with a general applauſe; and what perhaps never happened to any other controverſial work of that bulk, two editions of it were publiſhed within leſs than five months: the firſt at Oxford, 1638, in folio; the ſecond at London, with ſome ſmall improvements, the ſame year. A third was publiſhed in 1664; to which were added ſome pieces of Chillingworth, viz. " The Apoſtolical Inſtitution of Epiſco-" pacy," and nine ſermons, the firſt preached before his majeſty Charles I. the other upon ſpecial and eminent occaſions. A fourth in 1674; a fifth in 1684, with the addition of his letter to Lewgar, mentioned above. In 1687, when the nation was in imminent danger of popery, this book being looked upon as the moſt effectual preſervative againſt it, Dr. John Patrick, at the requeſt of the London clergy, publiſhed an abridgement of it in 4to, with the additional pieces, which we have taken notice of already. It came out with this title: " Mr. Chillingworth's Book " called, The Religion of Proteſtants a ſafe Way to Salva-" tion, made more generally uſeful by omitting perſonal " Conteſts, but inſerting whatſoever concerns the common " Cauſe of Proteſtants, or defends the Church of England: " with an Addition of ſome genuine Pieces of Chilling-" worth never before printed." This work we conceive to be very uſeful to thoſe who are only ſolicitous to view Chillingworth as a reaſoner: for Dr. Patrick tells us, in an advertiſement, that he has not epitomiſed it in the uſual way, by contracting any where his ſenſe, and giving it more briefly in words of his own, but only by paring off and leaving out what is perſonal, &c. The Jeſuit's book is not reprinted in this edition, as it is in the others; but there is a large table of contents, which all the former editions wanted. Dr. Patrick informs us, that " the manuſcript, out of which " moſt of them were faithfully tranſcribed, was an original " of Chillingworth's own hand-writing, and in the cuſtody " of the Rev. Dr. Teniſon, to whom the reader was be-" holden for their publication." A ſixth edition came out in

in 1704; and, beſides the pieces of the former editions, contains the additional diſcourſes printed in 1687, and the table of contents in the contracted edition; which, by referring to chapters and ſections inſtead of pages, was calculated to ſerve any edition of the book. The following editions contain the ſame to the tenth and laſt, which was printed in an handſome manner in 1742, with his life by Dr. Birch. The Jeſuit Knott, as well as Floyd and Lacy, Jeſuits, wrote againſt Chillingworth; but their anſwers have been entirely neglected and forgotten, while his work remains a laſting monument of ſound reaſon and pure religion, and will be read ſo long as either the one or the other have any foot-ſteps among us.

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In the mean time he had refuſed preferment, which was offered him by Sir Thomas Coventry keeper of the great ſeal, becauſe his conſcience would not allow him to ſubſcribe the 39 articles. Conſidering, that, by ſubſcribing the articles, he muſt not only declare willingly, and *ex animo*, that every one of the articles is agreeable to the word of God, but alſo that the book of "Common Prayer" contained nothing contrary to the word of God; that it might lawfully be uſed; and that he himſelf would uſe it: and conceiving at the ſame time, that, both in the articles, and in the book of "Common Prayer," there were ſome things repugnant to the Scripture, or which were not lawful to be uſed, he fully reſolved to loſe for ever all hopes of preferment, rather than comply with the ſubſcriptions required. One of his chief objections to the "Common Prayer" related to the Athanaſian Creed; the damnatory clauſes of which he looked upon as contrary to the word of God. Another objection concerned the fourth commandment; which, by the prayer ſubjoined to it, "Lord, have mercy upon us," &c. appeared to him to be made a part of the Chriſtian law, and conſequently to bind Chriſtians to the obſervation of the Jewiſh ſabbath. Theſe ſcruples of our author, about ſubſcribing the articles, furniſhed his antagoniſt Knott with an objection againſt him, as an improper champion for the Proteſtant cauſe. To which he anſwers, in the cloſe of his preface to the "Religion of Proteſtants," that, "though he "does not hold the doctrine of all Proteſtants abſolutely "true, yet he holds it free from all impiety, and from all "error deſtructive of ſalvation, or in itſelf damnable. And "this he thinks, in reaſon, may ſufficiently qualify him for "a maintainer of this aſſertion, that PROTESTANCY DE-"STROYS NOT SALVATION." Then he adds this remarkable

Des Maizeaux, &c. p. 78. 82.

markable declaration: "For the church of England, I am "perſuaded, that the conſtant doctrine of it is ſo pure and "orthodox, that whoſoever believes it, and lives according "to it, undoubtedly he ſhall be ſaved; and that there is no "error in it, which may neceſſitate or warrant any man to "diſturb the peace, or renounce the communion of it. "This, in my opinion, ſays he, is all intended by ſubſcrip-"tion; and thus much, if you conceive me not ready to "ſubſcribe, your charity, I aſſure you, is much miſtaken." He expreſſes here not only his readineſs to ſubſcribe, but alſo what he conceives to be the ſenſe and intent of ſuch a ſubſcription: which he now takes to be a ſubſcription of peace or union, and not of belief or aſſent, as he formerly thought it was. And, as he did within a few months actually ſubſcribe, we have reaſon to believe he did it in the ſame ſenſe; eſpecially if we conſider, that this was alſo the ſenſe of archbp. Laud, with which he could not be unacquainted; and of his friend Sheldon, who laboured to convince him of it, and was, no doubt, the perſon that brought him at laſt into it. For there is, in Des Maizeaux's account, a letter which he wrote to Sheldon upon this occaſion; and it ſeems there paſſed ſeveral letters between them upon this ſubject. P. 86.

When he had got the better of his ſcruples, he was promoted to the chancellorſhip of Saliſbury, with the prebend of Brixworth in Northamptonſhire annexed; and, as appears from the ſubſcription-book of the church of Saliſbury, upon July 20, 1638, complied with the uſual ſubſcription. About the ſame time he was appointed maſter of Wigſton's hoſpital in Leiceſterſhire; "both which," ſays Wood, "and per-"haps other preferments, he kept to his dying day." In 1646, he was deputed by the chapter of Saliſbury their proctor in convocation. He was likewiſe deputed to the convocation which met the ſame year with the new parliament, and was opened Nov. 4. In 1642, he was put into the roll with ſome others by his majeſty to be created D. D. but, the civil war breaking out, he came not to take that degree, nor was he diplomated. He was zealouſly attached to the royal party, and at the ſiege of Glouceſter, begun Aug. 10, 1643, was preſent in the king's army; where he adviſed and directed the making certain engines, for aſſaulting the town, after the manner of the Roman *teſtudines cum pluteis*. Soon after, having accompanied the lord Hopton, general of the king's forces in the weſt, to Arundel caſtle in Suſſex, and chooſing to repoſe himſelf in that garriſon, on account of an indiſpoſition occaſioned by the ſeve-

Des Maizeaux, p. 265.

Ibid. P. 267, 271.

Ruſhworth's Hiſt. Coll. vol. II. p. iii. ann. 1643.

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rity of the ſeaſon, he was there taken priſoner, Dec. 9, 1643, by the parliament forces under the command of Sir William Waller, who obliged the caſtle to ſurrender. But his illneſs increaſing, and not being able to go to London with the garriſon, he obtained leave to be conveyed to Chicheſter; where he was lodged in the biſhop's palace; and where after a ſhort illneſs he died. We have a very particular account of his ſickneſs and death, written by his great adverſary Mr. Cheynell, who accidentally met him at Arundel caſtle, and frequently viſited him at Chicheſter, till he died. It was indeed at the requeſt of this gentleman, that our author was removed to Chicheſter: where Cheynell attended him conſtantly, and behaved to him with as much compaſſion and charity, as his perſecuting and uncharitable principles would ſuffer him. There is no reaſon however to doubt the truth of Cheynell's account, as to the moſt material circumſtances contained in it; and from it we learn, that Chillingworth was attended, during his ſickneſs, and provided with all neceſſaries, by one lieutenant Golledge and his wife Chriſtobel, at the command of the governor of Chicheſter; that at firſt he refuſed the aſſiſtance of Sir William Waller's phyſician, but afterwards was perſuaded to admit his viſits, though his diſtemper was too far gone to leave any hopes of his recovery; that his indiſpoſition was increaſed by the abuſive treatment he met with from moſt of the officers who were taken priſoners with him in Arundel caſtle, and who looked upon him as a ſpy, ſet over them and their proceedings; and that, during his whole illneſs, he was often teazed by Cheynell himſelf, and by an officer of the garriſon of Chicheſter, with impertinent queſtions and diſputes. If this be a true account, as moſt probably it is, lord Clarendon was miſinformed, in relation to his death; for, after having obſerved that he was taken priſoner in Arundel caſtle, he adds: "As "ſoon as his perſon was known, which would have drawn "reverence from any noble enemy, the clergy that attended "that army, proſecuted him with all the inhumanity imagin-"able: ſo that by their barbarous uſage he died within a "few days, to the grief of all that knew him, and of many "who knew him not, but by his book, and the reputation "he had with learned men." From whence it appears, that the noble hiſtorian did not know, or had forgot, that he was ſent to Chicheſter, but believed that he died in Arundel caſtle, and within a few days after the taking of it by Sir William Waller. Wood tells us alſo, that the royal party in Chicheſter looked upon the impertinent diſcourſes of

Clarendon's hiſt. of rebell. b. viii.

See article CHEYNELL.

Des Maizeaux, &c. p. 320—3.

Hiſt. of rebell. b. viii.

Cheynell

Cheynell to our author, as a ſhortening of his days. He is ſuppoſed to have died Jan. 30, though the day is not preciſely known, and was buried, according to his own deſire, in the cathedral church of Chicheſter. Cheynell appeared at his funeral, and gave a new and uncommon inſtance of his zeal and orthodoxy, which we have related already under his article.

For his character Wood has given the following: "He "was a moſt noted philoſopher and orator, and without "doubt, a poet alſo;.... and had ſuch an admirable faculty "in reclaiming ſchiſmatics and confuting Papiſts, that none "in his time went beyond him. He had alſo very great "ſkill in mathematics....He was a ſubtle and quick diſpu-"tant, and would ſeveral times put the king's profeſſor to "a puſh. Hobbes of Malmeſbury would often ſay, that he "was like a luſty fighting fellow, that did drive his enemies "before him, but would often give his own party ſmart "back-blows: and it was the current opinion of the uni-"verſity, that he and Lucius lord Falkland," who by the way was his moſt intimate friend, "had ſuch extraordinary "clear reaſon, that, if the great Turk or devil were to be "converted, they were able to do it. He was a man of "little ſtature, but of great ſoul: which, if times had been "ſerene, and life ſpared, might have done incomparable "ſervices to the church of England." But a much greater than Wood, even the great archbp. Tillotſon, has ſpoken of him in the higheſt terms imaginable: "I know not how it "comes to paſs," ſays that eminent prelate, "but ſo it is, "that every one that offers to give a reaſonable account of "his faith, and to eſtabliſh religion upon rational principles, "is preſently branded for a Socinian; of which we have a "ſad inſtance in that incomparable perſon Mr. Chilling-"worth, the glory of this age and nation: who, for no "other cauſe that I know of, but his worthy and ſucceſſ-"ful attempts to make Chriſtian religion reaſonable, and "to diſcover thoſe firm and ſolid foundations upon which "our faith is built, hath been requited with this black and "odious character. But, if this be Socinianiſm, for a "man to enquire into the grounds and reaſons of Chriſtian "religion, and to endeavour to give a ſatisfactory account "why he believes it, I know no way; but that all conſider-"ate and inquiſitive men, that are above fancy and enthu-"ſiaſm, muſt be either Socinians or Atheiſts." Mr. Locke has alſo ſpoken of Chillingworth in a manner that does him the higheſt honour. In a ſmall tract, containing "Some

Athen. Oxon.

Sermons, vol. xii. p. 167.

" Thoughts concerning Reading and Study for a Gentle-
" man," after having obſerved that the art of ſpeaking well conſiſts chiefly in two things, namely, perſpicuity and right reaſoning, and propoſed Dr. Tillotſon as a pattern for the attainment of the art of ſpeaking clearly, he adds: " Beſides per-
" ſpicuity, there muſt be alſo right reaſoning, without which,
" perſpicuity ſerves but to expoſe the ſpeaker. And for at-
" taining of this, I ſhould propoſe the conſtant reading of
" Chillingworth, who by his example will teach both per-
A collection of Locke's pieces by Des Maizeaux, p. 235. " ſpicuity and the way of right reaſoning, better than any
" book that I know: and therefore will deſerve to be read
" upon that account over and over again; not to ſay any
" thing of his argument."

Biſhop Hare has made the following obſervation upon the reading of our author: " Mr. Chillingworth, ſays he, is
" certainly a good reaſoner, and may be read with much
" advantage: but, I fear, the reading of him by young
" divines hath had one great inconvenience. They ſee little
" ſhew of reading in him, and from thence are induced to
" think there is no neceſſity of learning to make a good
" divine; nay, that if he had been more a ſcholar, he had
" been a worſe reaſoner; and therefore not to ſtudy the
" ancient writers of the church, is one ſtep to the being Chil-
" lingworths themſelves. I fear, I ſay, the reading Mr.
" Chillingworth in their firſt years has had this influence,
" to make them think that good parts and good ſenſe would
" do without learning, and that learning is rather a prejudice
Scripture vindicated from the objections of lord biſhop of Bangor, Pref. p. 32. " than an improvement of them. But 'tis a great miſtake
" to judge of a man's learning, by the ſhew that is made
" of it. Mr. Chillingworth had ſtudied hard, and digeſted
" well what he read; and ſo muſt they who hope to write
" as well, and be as much eſteemed." The biſhop has another paragraph relating to him, but not quite ſo much in his favour; I ſuppoſe, becauſe the laws of controverſy would not permit it: whereof a main one is, to ſtick at aſſerting nothing which may help to annoy the enemy. " As to
" Mr. Chillingworth," ſays the biſhop, " he is confeſſedly
" an excellent writer; but it may, I think, with great truth
" be ſaid, that he was much abler at pulling down than
" building up; towards which little can be expected of a
" man, who is by his own arguments puſhed ſo home, in
" the defence he would make of Proteſtantiſm, that he hath
" nothing left, but to cry out THE BIBLE. The Bible, I
" ſay, the Bible is the religion of Proteſtants; and ſo ſay all
Ibid. p. 33. " the heretics and ſchiſmatics that ever were." Now what

is very remarkable in the preſent caſe, is, that the biſhop did not diſdain to borrow this ſtricture upon Chillingworth, weak and unreaſonable as it was, from Creſſy, a famous convert to the church of Rome: who, in a piece publiſhed at Paris in 1647, and intituled, "Exomologeſis, or a faithful "Narration of the Occaſions and Motives of his Conver-"ſion, &c." ſays, "The general character given of Mr. "Chillingworth and his book is, that he has had better luck "in pulling down buildings, than raiſing new ones; and "that he has managed his ſword much more dextrouſly than "his buckler." Thus, we ſee, he has been charged by Proteſtant divines as well as Popiſh, with pulling down old buildings in a better manner than he could raiſe new ones, only becauſe he pulled down and confuted the infallibility of the church of Rome. To which we may apply the anſwer he gave to Mr. Lewgar, who objected the ſame thing to him: "You impute to me," ſays he, "that the way I "take is deſtructive only, and that I build nothing. Which "firſt, is not a fault; for the Chriſtian religion is not now "to be built: but only I deſire to have the rubbiſh and im-"pertinent lumber taken off, which you have laid upon it; "which hides the glorious ſimplicity of it from them who "otherwiſe would embrace it." P. 139. 10th edit. Conference with Mr. Lewgar, &c.

It may not be amiſs juſt to obſerve, that beſides our author's works already mentioned, there are extant ſome other pieces of his, in the cauſe of religion and loyalty, never yet printed. They are in the archiepiſcopal library at Lambeth, among the manuſcripts of Mr. Henry Wharton, purchaſed by archbiſhop Teniſon.

CHISHULL (EDMUND), a very ingenious and learned man, was the ſon of Paul Chiſhull, bible-clerk of Queen's college, Cambridge; whom Wood ſuppoſes to have taken the degree of B. A. there, and who was admitted M. A. at Pembroke college, Oxford, 1634. Edmund was born at Eyworth in Bedfordſhire; admitted ſcholar of Corpus Chriſti college, Oxford; took the degree of M. A. in 1693; became fellow of his college; and obtained a grant of the traveller's place from that ſociety. He ſailed from England Sept. 12, 1698; and arrived Nov. 19, at Smyrna, where he was chaplain to the Engliſh factory till Feb. 10, 1701-2. He took the degree of B. D. in June 1705; and was preſented by John Conyers, Eſq; in 1708, to the vicarage of Walthamſtow in Eſſex, where he died May 18, 1733. Anecdotes of Bowyer, by Nichols. Ath. Oxon.

He publiſhed, 1. "Carmen Heroicum Gulielmo III. &c. "in Gallos pugna navali nuperrime devictos. Oxon. 1692." folio. 2. "A Sermon, preached at Serjeant's Inn, upon "The great Danger and Miſtake of all new uninſpired Pro- "phecies, &c. on Nov. 23, 1707." 3. "A Charge of He- "reſy maintained againſt Mr. Dodwell's Epiſtolary Diſ- "courſe, &c. 1707." 8vo. 4. "On Duelling: a Sermon, "preached before the Queen in 1712." 5. "Modeſty and "Moderation among Parties: a Sermon, 1712." 6. "The "Duty of good Subjects in relation to Public Peace: a Ser- "mon, 1712." 7. "The Orthodoxy of an Engliſh Cler- "gyman, as to the received Creeds; the 39 Articles; the "Supremacy of the Crown; and the eſtabliſhed Liturgy of "the Church: a Sermon, 1712." 8. "Inſcriptio Sigæa, "1722." 9. "Antiquitates Aſiaticæ Chriſtianam Æram "antecedentes: ex primariis monumentis Græcis deſcriptæ, "Latine verſæ, notiſque illuſtratæ. Accedit Monumentum "Latinum Ancyranum. Nummis & figuris æneis ornatæ, "Lond. 1728." folio. He intended a continuation of this in a larger volume, but did not live to finiſh it.

There is alſo a Latin diſſertation of his, "De Nummis "quibuſdam à Smyrnæis in Medicorum honorem percuſſis," ſubjoined to Mead's "Harveian Oration, printed in 1724," 4to. and the acknowledgements of Mead to his learned friend are amply and elegantly ſet forth in a preface to it. Mead alſo gave another mark of his friendſhip for Chiſhull, after his death, by publiſhing, in 1747, his "Travels in "Turkey, and back to England." folio.

CHRISTINA, queen of Sweden, and daughter of Guſtavus Adolphus the Great, was born Dec. 8, 1626; and has at leaſt been as famous as her father was before her. She ſucceeded him in the government of the kingdom in 1633, and governed it with great wiſdom and prudence till 1654; when ſhe reſigned it in favour of her couſin Charles Guſtavus. Some time before her reſignation, Antony Macedo, a Jeſuit, was choſen by John IV. king of Portugal, to accompany the embaſſador he ſent into Sweden to queen Chriſtina; and the Jeſuit pleaſed this princeſs ſo highly, that ſhe ſecretly opened to him the deſign ſhe had of changing her religion. She ſent him to Rome with letters to the general of the Jeſuits; in which ſhe deſired, that two of their ſociety might be diſpatched to her, Italians by nation, and learned men, who ſhould take another habit, that ſhe might confer with them at more eaſe upon matters of religion.

Her

Her requeſt was granted; and two Jeſuits were immediately ſent to her, viz. Francis Malines, divinity profeſſor at Turin, and Paul Caſatus, profeſſor of mathematics at Rome, who eaſily effected what Antony Macedo, the firſt conſident of her deſign, had begun. She then retired to Rome; yet upon the death of Charles Guſtavus, which happened in 1660, returned to Sweden, with an intent to reſume the government. But this could not be admitted, becauſe, by the laws and conſtitution of the land, Roman Catholics are excluded from the crown; and therefore ſhe confirmed her abdication the ſame year, reſerving only the free exerciſe of the Roman Catholic religion for herſelf, domeſtics, and attendants, in caſe ſhe ſhould afterwards return to Sweden. She did not return, but died at Rome April 19, 1689, aged 63.

She was a woman of uncommon parts, and as uncommon learning; for ſhe underſtood ſeveral languages, and was a perfect miſtreſs in the belles lettres. It is ſaid, that ſhe made the Greek tongue only her diverſion at leiſure hours; and that the reading of this language and others did not keep her from her ſerious ſtudies: ſo ſhe called, among others, Tacitus's hiſtory, ſome pages of which ſhe read conſtantly every day. There is a letter of her's extant to Bayle, which gives us no ſmall idea of her literary character. Bayle had offended her, in his "Nouvelles de la Re- "publique des Lettres for June 1686," by ſome expreſſions which gave occaſion to ſay, that ſhe was not altogether a good Catholic; and the making up this important matter drew on a correſpondence between them by letters, in one of which from Chriſtina there is the following paſſage. "But you "ſhall not get off ſo cheap as you imagine. I will en- "join you a penance; which is, that you will henceforth "take the trouble of ſending me all curious books that "ſhall be publiſhed in Latin, French, Spaniſh, or Italian, "on whatever ſubject or ſcience, provided they are worthy "of being looked into. I do not even except romances "or ſatires; and above all, if there are any books of che- "miſtry, I deſire you will ſend them to me as ſoon as poſ- "ſible. Do not forget likewiſe to ſend me your journal." As delicate however as her majeſty was upon the ſubject of religion, and as ſincere a convert as ſhe was to the church of Rome, ſhe is ſaid not to have been over-rigid in her life and manners; and it is certain, that books have been written of her intrigues.

Baillet, Vie de des Cartes, tom. ii. p. 305.

Des Maizeauz, Vie de Baile.

CHRISTOPHERSON (John), a learned Engliſh biſhop, was a Lancaſhire man by birth, and educated in St. John's college, Cambridge. He was one of the firſt fellows of Trinity college after its foundation by Henry VIII. in 1546. Shortly after he became maſter of it, and, in 1554, was made dean of Norwich. In the reign of Edward VI. he lived abroad in a ſtate of baniſhment, in which, as he tells us in the preface to his tranſlation of "Philo Judæus," he was all the while ſupported by his college; but upon queen Mary's ſucceeding to the crown, returned, and was made biſhop of Chicheſter. He is ſaid to have died a little before this queen. He tranſlated "Philo Judæus" into Latin, and alſo the eccleſiaſtical hiſtories of Euſebius, Socrates, Sozomen, Evagrius, and Theodoret; but his tranſlations are very defective. Valeſius ſays, that, compared with Rufinus and Muſculus, who had tranſlated theſe hiſtorians before him, he may be reckoned a diligent and learned man; but yet that he is far from deſerving the character of a good tranſlator: that his ſtyle is impure and full of barbariſms; that his periods are long and perplexed; that he has frequently acted the commentator, rather than the tranſlator; that he has enlarged and retrenched at pleaſure; that he has tranſpoſed the ſenſe oftimes, and has not always preſerved the diſtinction even of chapters. The learned Huetius has paſſed the ſame cenſure on him in his book "De Interpretatione." Hence it is, that all thoſe who have followed Chriſtopherſon as their guide in eccleſiaſtical antiquity, and depended implicitly upon his verſions, have often been led to commit great faults; and this has happened not ſeldom to Baronius among others.

Tanner, Godwin, &c.

Valeſ. Præfat. ad Euſeb.

CHRYSIPPUS, a celebrated ſtoic philoſopher, was born at Soli, a city of Cilicia; and was not the diſciple of Zeno, as ſome have ſaid, but of Cleanthes, Zeno's ſucceſſor. He had a very acute genius, and wrote a great many books; above 700, as we are told, ſeveral of which belonged to logic; for he applied himſelf with great care to cultivate that part of philoſophy. Val. Maximus relates, that he began his 30th book of logic when he was 80 years old: and Lucian, who fought out abſurdities in order to laugh at them, could not forbear ridiculing the logical ſubtilties of this philoſopher. The great number of books he compoſed will not appear ſo ſurpriſing, if it be conſidered, that his manner was to write ſeveral times upon the ſame ſubject; to ſet down whatever came into his head; to take little pains in correcting

Strabo, lib. xiv.

L. b. viii. c. 7.

In vit. Auctione, & Icaromenippus.

correcting his works; to croud them with an infinite number of quotations: add to all theſe circumſtances, that he was very laborious, and lived to a great age. He was a very little man; but the opinion he had of himſelf was not little. He uſed to ſay often to Cleanthes, "ſhew me but the doc-"trines; that is ſufficient for me, and all I want; I ſhall "find the proofs of them myſelf." A perſon aſked him one day, whom he ſhould chuſe for a tutor to his ſon? "Me," anſwered Chryſippus; "for, if I knew any body more learn-"ed than myſelf, I would go and ſtudy under him." There is another apophthegm of his preſerved, which does him much more honour than either of theſe; and therefore we hope it is not ſpurious. Being told, that ſome perſons ſpoke ill of him, "it is no matter," ſaid he, "I will live ſo, that "they ſhall not be believed." Diog. Laert. in vit. Ibid. Stob. Ser. 55.

The ſtoics complained, as Cicero relates, that Chryſippus had collected ſo many arguments in favour of the ſceptical hypotheſis, that he could not afterwards anſwer them himſelf; and had thus furniſhed Carneades their antagoniſt with weapons againſt them. This has been imputed to his vanity, which tranſported him to ſuch a degree, that he made no ſcruple of ſacrificing the doctrines of his ſect, for the ſake of diſplaying the ſubtlety of his own conceits. The glory which he expected, if he could but make men ſay, that he had improved upon Arceſilaus himſelf, and had expreſſed the objections of the academics in a much ſtronger manner than he, was his only aim. Thus we may ſee writers in all ages, who care not a jot what becomes of reaſon, truth, religion, &c. if they can but gain the reputation of having found out new and untrodden roads, new methods of attacking and defending. In the mean time, the ſtoics might more juſtly have complained of him, for maintaining ſeveral doctrines which might render their ſect odious: for he did not ſcruple to aſſert, that it was lawful for a father to lie with his daughter, a ſon with his mother, a brother with his ſiſter; and that men ought to eat the bodies of the dead. Moſt of the contradictions and abſurd paradoxes which Plutarch imputes to the ſtoics, and for which he is very ſevere upon them, are taken from the works of Chryſippus. Plutarch charges him with making God the author of ſin; and no wonder; for his very definition of God, as it is preſerved by Cicero, ſhews, that he did not diſtinguiſh the deity from the univerſe: ſo that, if he reaſoned conſiſtently, he could not but make God the author both of moral and natural evil. He thought the Gods mortal, Academ. quæſt. l. iv. c. 27. De repugnantiis ſtoicorum. Denat. deor. l. i. c. 15.

and even aſſerted, that they would really periſh in the conflagration of the world: and, though he excepted Jupiter, yet he thought him liable to change. He wrote a book concerning the amours of Jupiter and Juno, which abounded with ſo many obſcene paſſages, that it was loudly exclaimed againſt. Laertius tells us, that "in his book concerning "the ancient phiſiologers, he feigns very ſhameful ſtories "relating to Jupiter and Juno; and ſpends 600 lines in "ſpeaking, what none but the moſt immodeſt men would "ſpeak. He relates a ſtory, as they ſay, which, though he "praiſes it as being natural, is yet ſo impudent, that it be-"comes common proſtitutes rather than deities: and indeed, "it has been omitted by thoſe who wrote upon pictures." "Why ſhould I relate," ſays Origen, "the abſurd ſtories "of the Greeks concerning the Gods, which are ſhameful "both in themſelves and when they are allegorized? ſince "Chryſippus of Soli, who is reckoned to have raiſed the re-"putation of the ſtoic philoſophers very high, by the many "books he wrote, explained a picture at Samos, in which "Juno was repreſented with Jupiter in a very unbecoming "poſture."

Contra Celſum, lib. iv.

It is therefore eaſy to gueſs, that the ſtoics had not much reaſon to be pleaſed with his writings: for, as he was a conſiderable man among them,—ſo conſiderable, as to eſtabliſh it into a proverb, that, "if it had not been for Chry-"ſippus, the porch had never been,"—it gave people a pretence to charge the whole body with the errors of ſo illuſtrious a member. Accordingly we find, that the celebrated authors among the ſtoics, ſuch as Seneca, Epictetus, Arrian, though they ſpeak very highly of Chryſippus, yet do it in ſuch a manner, as to let us ſee, that they did not at the bottom cordially eſteem him. There does not appear to have been any objection brought againſt his morals. It is ſaid, that the only ſervant he kept was an old woman; ſo that we will preſume he was chaſte. He was alſo ſober and temperate. We have obſerved, that he applied himſelf much to dialectics; but the progreſs he made in it did not amend his ſtile. Dionyſius of Halicarnaſſus quotes him as an inſtance to prove, that thoſe authors who are perfectly well ſkilled in logic, do not well obſerve the rules of grammar concerning the ſituation of words. "Let it be ſufficient," ſays that critic, "to inſtance in Chryſippus the ſtoic. No one has "treated of dialectics better and with more accuracy than "he; nor is there any man who has put his words into a "worſe ſituation." His inaccuracy of ſtyle however is not

De ſtructura verborum, cap. xv.

ſo

ſo ſurpriſing, as his deſtroying the foundations of that very ſcience which he had cultivated with ſo much care. "Believe our friends the ſtoics," ſays Plutarch, "when they "aſſert, that it was not by chance, but by a divine provi- "dence, that nature, deſigning to turn every thing relating "to human life upſide down, brought forth Chryſippus; no- "body being more proper for that deſign than he. But, as "Cato ſaid of Julius Cæſar, that none before him ever con- "ſpired againſt the ſtate, when ſober and in his ſenſes; ſo "this man endeavours with the utmoſt ſtrength and accu- "racy to overthrow certainty.—For does not a man over- "throw all kind of demonſtration and all certainty, when "he maintains, that ſuch propoſitions as conſiſt of inconſiſt- "ent terms, are not falſe; or, that a ſyllogiſm, the pre- "miſes of which are true, and the inference well drawn, "may yet have its conſequence falſe?—Since therefore "Chryſippus's dialectics overturn and deſtroy their own "parts and principles, what other principle can they allow, "but ſuch as may be ſuſpected of error? For who can be- "lieve the ſuperſtructure to be firm and laſting, when the "very foundations are ſo looſe and unſettled? And what "certainty can there be, when there is ſuch a confuſion "and ſo many doubts?" De com. notit. adverſ. ſtoic.

Upon the whole, Chryſippus was an univerſal ſcholar; being perfectly acquainted with mythology, with the ancient and modern poets, with hiſtory, &c. He wrote upon almoſt every ſubject, and even condeſcended to give rules for the education of children. Quintilian has preſerved ſome of his maxims upon this point. He ordered the nurſes to ſing a certain kind of ſongs, and adviſed them to chuſe the moſt modeſt. He wiſhed, that, if it were poſſible, children might be nurſed by none but learned women. He would have children be three years under the care of their nurſes; and that the nurſes ſhould begin to inſtruct them without waiting till they were older: for he was not of the opinion of thoſe who thought the age of ſeven years ſoon enough to begin. Some authors relate, that Chryſippus uſed to take hellebore, in order to increaſe the ſtrength of his genius. He died in the 143d olympiad; and had a monument erected to him among thoſe of the illuſtrious Athenians. His ſtatue was to be ſeen in the Ceramicus; which was a place near Athens, where they who had been killed in the war were buried at the expence of the public. He accepted the freedom of the city of Athens, which neither Zeno nor Cleanthes had done; Inſtit. orator. lib. iv. Diog. ſacr. De repugnant. ſtoic.

done; and is cenſured for it, but without much reaſon, by Plutarch.

CHRYSOLORAS (EMANUEL), one of thoſe learned men who brought the Greek language and literature into the Weſt, was born at Conſtantinople, as is ſuppoſed, about 1355. He was of conſiderable rank, and deſcended from ſo ancient a family, that his anceſtors are ſaid to have removed with Conſtantine from Rome to Byzantium. He was ſent embaſſador into Europe by the emperor John Palæologus to ſolicit aſſiſtance againſt the Turks, and was here in England in the reign of Richard II. In an epiſtle which he wrote at Rome to the emperor, containing a compariſon of ancient and modern Rome, he ſays, that he was two years before at London with his retinue. When he had finiſhed this embaſſy in ſomewhat more than 3 years, he returned to Conſtantinople; but afterwards, whether through fear of the Turks, or for the ſake of propagating the Greek learning, left it again, and came back into Italy. This he is ſuppoſed to have done about 1391. He taught Greek at Florence three years, and had Leonard Aretin for his ſcholar. From Florence he went to Milan, at the command of his emperor, who was come into Italy, and reſided in that city; and while he was here, Galeatius, duke of Milan, prevailed with him to accept the Greek profeſſorſhip in the univerſity of Ticinum, which had lately been founded by his father. This he held till the death of Galeatius, and then removed to Venice on account of the wars, which immediately followed. Between 1406 and 1409, he went to Rome, upon an invitation from Leonard Aretin, who had formerly been his ſcholar, but was then ſecretary to pope Gregory XII. In 1413, he was ſent into Germany by Pope Martin V. embaſſador to the emperor Sigiſmund, along with cardinal Zarabella, in order to fix upon a place for holding a general council; and Chryſoloras and the cardinal fixed upon Conſtance. Afterwards he returned to his own emperor at Conſtantinople, by whom he was ſent embaſſador with others to the council of Conſtance; but a few days after the opening of the council he died. His death happened April 15, 1415. He was buried at Conſtance; and a handſome monument was erected over him, with this inſcription upon it by his ſcholar Poggius.

Hody de Græcis illuſtribus, &c. p. 12, &c.

Hic eſt Emanuel ſitus,
Sermonis decus Attici:

Qui

Qui dum quærere opem patriæ
Afflictæ ſtuderet, huc iit.
Res belle cecidit tuis
Votis, Italia; hic tibi
Linguæ reſtituit decus
Atticæ ante reconditæ.
Res belle cecidit tuis
Votis, Emanuel; ſolo
Conſecutus in Italo.
Æternum decus es, tibi
Quale Græcia non dedit,
Bello perdita Græcia.

CHRYSOSTOM (JOHN), ſo called from his eloquence, was born at Antioch of a noble family about 354. His father Secundus dying when he was very young, the care of his education was left to his mother Anthuſa. He was deſigned at firſt for the bar, and was ſent to learn rhetoric under Libanius; but ſoon quitted all thoughts of this, and betook himſelf to the ſtudy of the Chriſtian religion. He put himſelf firſt under the management of Meletius of Antioch, in whoſe houſe he lodged for three years, and from whom he learnt the rudiments of it; and then applied to Carterius and Diodorus, who taught him the literal way of expounding the Scriptures. He was afterwards baptized by Meletius, and ordained by that biſhop to be a reader in the church of Antioch. While he was yet young, he formed a reſolution of entering upon a monaſtic life, which, in ſpite of all remonſtrances from his mother, he purſued. For, about 374, he betook himſelf to the neighbouring mountains, where he lived four years with an ancient hermit; then retired to a more ſecret part of the deſert, and ſhut himſelf up in a cave, in which miſerable ſituation he ſpent two whole years more: till at length, worn out almoſt by continual watchings, faſtings, and other ſeverities, he was forced to return to Antioch to his old way of living.

He was ordained deacon by Meletius in 381, and now began to compoſe and publiſh many of his pieces; ſuch as thoſe, "De ſacerdotio, de providentia ad ſtagyrium monachum," and ſome others, "adverſus Judæos, Gentiles, &c." Five years after he was ordained a prieſt by Flavian, which office he adorned ſo very highly, and acquitted himſelf in with ſo much reputation, that upon the death of Nectarius biſhop of Conſtantinople, which happened in 397, he was unanimouſly pitched upon to fill that ſee. The emperor Arcadius

Arcadius however was obliged to employ all his authority, and even to uſe ſome ſtratagem, before he could ſeduce Chryſoſtom from the place of his nativity Antioch, where he was held in ſo much admiration and eſteem. He ſent in the mean time a mandate to Theophilus biſhop of Alexandria, to come and conſecrate Chyſoſtom biſhop of Conſtantinople; which was done in 398, notwithſtanding the ſecret and envious attempts of Theophilus to prevent it. But Chryſoſtom was no ſooner at the head of the church of Conſtantinople, than that fiery zeal and ardor, for which he was afterwards famous, began to be troubleſome. There is no doubt that he acted upon principle, and therefore has a right to be deemed an honeſt man: but he was ſtiff and inflexible in his manners; obſtinate in not conforming to the ways of the world, even in cuſtoms which were univerſally thought innocent; and reſolutely bent upon making, if poſſible, a general reformation of manners. With this diſpoſition he fell firſt upon the clergy, as the propereſt order to begin with; and next attacked the laity, but eſpecially the courtiers, whom he ſoon made his enemies. Nor was his zeal confined altogether within the precincts of Conſtantinople; it extended to foreign parts, as appears from his cauſing to be demoliſhed the temples of ſome falſe gods, yet ſtanding in Phœnicia.

In 400, he went into Aſia, at the requeſt of the clergy of Epheſus; and ſettled ſome diſorders, which had been occaſioned in that church by the turbulent and unquiet ſpirit of its managers. But while he was here, a cabal, it ſeems, was plotting againſt him at home. For Severian biſhop of Gabala, to whom Chryſoſtom had committed the care of his church in his abſence, had taken great pains to inſinuate himſelf into the favour of the nobility and people, at Chryſoſtom's expence, and to his diſadvantage. He had even formed a confederacy againſt him with his old adverſary, Theophilus of Alexandria; to which confederacy the empreſs Eudoxia had made herſelf a party, for the ſake of revenging ſome liberties which Chryſoſtom had taken in reproving her. By her intrigues chiefly, the emperor was prevailed upon to call Theophilus from Alexandria, in order to bring him to a trial, and have him depoſed from his biſhopric. Theophilus, who wanted nothing but an opportunity to ruin him, came immediately to Conſtantinople, and brought ſeveral Egyptian biſhops with him. Thoſe of Aſia alſo, whom Chryſoſtom had depoſed for the tumults they raiſed at Epheſus, appeared upon this occaſion at Conſtantinople againſt him.

Theophilus

Theophilus now arrived; but, inſtead of taking up his quarters with his brother Chryſoſtom as was uſual, he had apartments allotted him in the empreſs's palace. Here he called a council, and appointed judges; but Chryſoſtom excepted againſt the judges, and refuſed to appear before the council: declaring that he was not accountable to ſtrangers for any ſuppoſed miſdemeanor, but only to the biſhops of his own and the neighbouring provinces. Theophilus nevertheleſs held a ſynod of biſhops, where he ſummoned Chryſoſtom to appear, to anſwer to 29 articles of accuſation, which had there been preferred againſt him. But Chryſoſtom ſent three biſhops and two prieſts to acquaint Theophilus and his ſynod, that though he was very ready to ſubmit himſelf to the judgment of thoſe, who ſhould be regularly aſſembled, and have a legal right to judge him, yet he abſolutely refuſed to be judged by him and his ſynod: this refuſal he perſiſted in four ſeveral times, and was in conſequence depoſed.

This happened about the beginning of 403. The news of his depoſition was no ſooner ſpread about Conſtantinople, than all the city was in an uproar. The emperor had ordered him to be baniſhed: the people were determined to detain him by force. In three days however, to prevent any further diſturbance, he ſurendered himſelf to thoſe who had orders to ſeize him, and was conducted by them to a ſmall town in Bithynia, which was appointed for the reſidence of his baniſhment. His departure made the people more outrageous than ever: they prayed the emperor, that he might be recalled; they even threatened him: and Eudoxia was ſo frightened with the tumult, that ſhe herſelf ſolicited for it. He was immediately recalled, and now all his troubles ſeemed to be at an end: but, alas! new troubles were coming on, new ſtorms were riſing againſt him. The empreſs, about the latter end of this year, had erected a ſtatue near the church; and the people, to do honour to her, had celebrated the public games before it. This Chryſoſtom thought indecent; and the fire of his zeal, far from being extinguiſhed by his late misfortunes, urged him to preach againſt thoſe who were concerned in it. His diſcourſe provoked the empreſs, who ſtill retained her old enmity to him; and made her reſolve once more to have him depoſed from his biſhopric. Some ſay, that the ſaint irritated her highneſs not a little, as ſoon as he was apprized of her machinations againſt him, by beginning one of his ſermons with theſe remarkable words: "Behold the furious Herodias, inſiſting to "have the head of John Baptiſt in a charger." Be this as

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it will, a ſynod of biſhops was immediately aſſembled, who made very ſhort work of depoſing him; ſince, as they alledged, he ſtood already depoſed by virtue of the former ſentence given againſt him; which, they ſaid, had never been reverſed, nor himſelf re-eſtabliſhed in his ſee, in that legal and orderly manner which the canons required. In conſequence of that judgement, therefore, the emperor forbad him to enter the church any more, and ordered him to be baniſhed. His followers and adherents were now inſulted and perſecuted by the ſoldiery, and ſtigmatized particularly by the nick-name of Johannites. He had, it is true, a ſtrong party among the people, who loved and admired him to the laſt degree, and would now have even armed themſelves in his defence: but he choſe rather to ſpend the remainder of his days in baniſhment, than be the unhappy cauſe of a civil war to his country; and therefore ſurrendered himſelf a ſecond time to thoſe who were to have the care of him. He ſet out in June 404, under a guard of ſoldiers, to Nicca; where he did not make any long ſtay, but purſued his journey to Cucuſus, the deſtined place of his baniſhment, at which he arrived in September. It is remarkable, that the very day Chryſoſtom left Conſtantinople, the great church was ſet on fire and burnt, together with the palace, which almoſt adjoined to it, entirely to the ground. The ſame year there fell hail-ſtones of an extraordinary ſize, that did conſiderable damage to the town: which calamity was alſo followed by the death of the empreſs Eudoxia. All theſe accidents were conſidered by the partizans of Chryſoſtom, as ſo many judgements from heaven upon the place; to avenge, as they never fail to fancy in ſuch caſes, the injurious treatment it had ſhewn to the ſaint: as if the high Majeſty of heaven was concerned, upon every ſlight and frivolous occaſion, to interpoſe itſelf in our petty ſquabbles here below.

Cucuſus was a city of Armenia, whoſe ſituation was remarkably barren, unpleaſant, wild, and inhoſpitable: ſo that Chryſoſtom was obliged to change his place of reſidence frequently, on account of the incurſions which were made by the barbarous nations around it. He did not however neglect his epiſcopal functions; but ſent forth prieſts and monks to preach the goſpel to the Goths and Perſians, and to take care of the churches of Armenia and Phœnicia. His enemies, not yet ſatiated with revenge, did not ſuffer him to remain long even in this ſituation, wretched as it was: and prevailed with the emperor to have him ſent to Pityus, a moſt deſert region of Pontus, which is upon the borders of the

the Euxine ſea. But the fatigue of travelling, and the hard uſage he met with from the ſoldiers, who were conducting him thither, had ſuch an effect on him, that he was ſeized with a violent fever, and died in a few hours. His death happened in 417, and was revealed to him, as ſome writers would perſuade us, a little before in a dream. Afterwards the weſtern and eaſtern churches were divided about him: the former holding him in great veneration, while the latter conſidered him as a biſhop excommunicated. But the death of Arcadius happening about five months after, the eaſtern churches grew ſoftened by degrees, and more and more inclined to do juſtice to his memory: and it is certain that, about 30 years after, his bones were removed to Conſtantinople, and depoſited in the temple of the holy apoſtles, with all the pomp and ſolemnity imaginable. The works of this father are very voluminous, and have been collected in ſeveral editions: the beſt of which is that publiſhed at Paris, under the care and inſpection of Bernard Montfaucon, a Benedictine monk, in 1718.

CHUBB (THOMAS), was born at Eaſt-Harnham, a ſmall village near Saliſbury, Sept. 29, 1679. His father, a maltſter, dying when he was young, and the widow having three more children to maintain by her labour, he received no other education, than being inſtructed to read and write an ordinary hand. At 15, he was put apprentice to a glover in Saliſbury; and when his term was expired, continued for a time to ſerve his maſter as a journeyman. But glove-making being prejudicial to his eyes, which it ſeems were always weak, he was admitted by a tallow-chandler, an intimate friend of his, as a companion and ſharer with him in his own buſineſs; and thus, in his younger days, obtained an honeſt livelihood by his labour. Mean while, being a man of uncommon natural parts, and fond of reading, he employed all his intervals of leiſure to acquire ſuch knowledge as could be acquired from Engliſh books; for Latin, Greek, or any of the learned languages, he always remained a ſtranger to. Hence he became tolerably verſed in mathematics, geography, and many other branches of ſcience.

But divinity above all was his favourite ſtudy; and it is ſaid, that a little ſociety was formed at Saliſbury, under the management and direction of Chubb, for the ſake of debating upon religious ſubjects. Here the Scriptures are reported to have been read under the guidance of ſome commentator; and every man delivered his ſentiments upon all points

points freely, and without reſerve. About this time the controverſy upon the Trinity was carried on very warmly between Clarke and Waterland; and falling under the cognizance of this theological aſſembly, Chubb, at the requeſt of the members, drew up and arranged his ſentiments about it, in a kind of diſſertation: which, after it had undergone ſome correction, appeared to the world, under the title of "The Supremacy of the Father aſſerted, &c." A literary production from one of a mean and illiberal education will always create wonder, and more eſpecially when it is accompanied with any degree of ſucceſs. This piece of Chubb's ſhewed great talents in reaſoning, as well as great perſpicuity and correctneſs in writing; ſo that he began to be conſidered, and indeed very deſervedly, as one much above the ordinary ſize of men. Hence Pope, in a letter to his friend Gay, was led to aſk him, if he had "ſeen or con-"verſed with Mr. Chubb, who is a wonderful phænome-"non of Wiltſhire?" and ſays, in relation to a quarto volume of tracts, which were printed afterwards, that he had "read through his whole volume with admiration of the "writer, though not always with approbation of his doc-"trine."

Chubb had no ſooner commenced author, than his name was ſpread far and wide; and his ſucceſs in this new capacity procured him ſomething more ſolid than fame. It introduced him to the perſonal knowledge of ſeveral gentlemen of eminence and letters; by whoſe generoſity and kindneſs he was, as it is preſumed, originally enabled to live, in ſome ſort, independent of labour. The late Sir Joſeph Jekyll, maſter of the Rolls, took him into his family, and uſed, at his hours of retirement, to refreſh himſelf from the fatigues of buſineſs with his converſation. Chubb was indeed pretty generally careſſed; for nobody ſuſpected as yet, to what prodigious lengths he would ſuffer his reaſoning faculty to carry him. He did not continue many years with Sir Joſeph Jekyll, though it is ſaid he was tempted to it by the offer of a genteel allowance; but, fond of contemplation, retired to his friend at Saliſbury, where he ſpent his days in reading and writing. We are told, however, that though he lived quite free from labour, yet he always took a pleaſure in aſſiſting at the trade; which, by the death of his partner, had devolved on a nephew, and was to the laſt period of his life a coadjutor in it. He died, as he had lived, a ſingle man, at Saliſbury, in his 68th year.

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He left behind him two volumes of poſthumous works, which he calls "A Farewell to his Readers," from which we may fairly form this judgment of his opinions: "that he "had little or no belief of revelation; that indeed he plainly "rejects the Jewiſh revelation, and conſequently the Chriſ-"tian, which is founded upon it; that he diſclaims a future "judgement, and is very uncertain as to any future ſtate of "exiſtence; that a particular providence is not deducible "from the phænomena of the world, and therefore that "prayer cannot be proved a duty; &c. &c." As licentious however as he may ſeem to have been in his way of think-ing, he never was cenſured as licentious in his actions; no-thing irregular or immoral, as it is agreed on all hands, ever appearing in his life and converſation. There was publiſh-ed indeed a pamphlet, ſoon after his death, under the title of "Memoirs of Mr. Thomas Chubb," which endeavours to fix upon him a very black and unnatural crime; but the au-thor has behaved himſelf ſo outrageouſly, and written with ſuch intemperance and fury, that we think it unfair to give credit to ſo ſcandalous an inſinuation, upon the ſtrength of his ſingle teſtimony; eſpecially when Chubb's whole life and converſation plainly contradict it. But let us produce a ſpe-cimen of his zeal. After this memorialiſt has denied him the common forms of burial, which yet it ſeems neceſſary all ſhould be allowed, if it be only to preſerve decorum in ſoci-ety, he would humbly propoſe, he ſays, a new ſcheme to the public; namely, "that whenever any enormous overgrown "heretic, ſuch as Chubb, ſhould make his exit, inſtead of "paying him funeral obſequies, notice ſhould immediately "be given to the high ſheriff, who ſhould be obliged to at-"tend with the poſſe comitatûs, on ſo extraordinary an oc-"caſion, and authorized to demand the body of the criminal, "and conduct it to a ſham execution, with all the marks of "infamy and deteſtation; viz. he ſhould be drawn on a ſledge, "like a traitor, with a halter about his neck, by which he "ſhould be hanged the uſual time. From thence, when cut "down, he ſhould be carried back to the market-place, "where a ſcaffold ſhould be erected for that purpoſe, on "which the executioner, having made the neceſſary appara-"tus, ſhould, in the ſight of all the people, firſt cut out his "heart, that had contrived ſuch horrid blaſphemies; next "pluck out the tongue by the roots, that had uttered them; "and then lop off the right hand, that had publiſhed them. "The body thus mutilated ſhould be taken down from "thence, and faſtened to a ſtake hard by, with all his he-

" retical writings called in, and gathered round him into " one pile; which, together with ſome other combuſtibles, " ſhould be kindled into a blaze, into which the heart, " tongue, and hand ſhould be caſt, there to continue, till " the whole was conſumed and reduced to aſhes, which " ſhould be thrown into the air with all contumely and con- P. 17. " tempt, as unworthy of any reſt or repoſitory." I have been at the pains to tranſcribe the propoſal of this memoir-writer, becauſe it is curious, and ſerves to ſhew, how eaſily the moſt malignant paſſions may be gratified under the maſk of piety; and to convince us, that we may poſſibly never be leſs religious, than when we fancy ourſelves moſt ſo. May not a man, who diſapproves and rejects Chubb's principles as firmly as this writer, venture to tell him, that he knows not what ſpirit he is of, and that his zeal has eaten up his charity? does he think, that this method of putting a ſtop to hereſy, (for he calls Chubb nothing more than a heretic) nay, I may ſay, to infidelity, can ever be lawful, or even expedient?

CHUDLEIGH (Lady MARY), a very philoſophic and poetic lady, was born in 1656, and was the daughter of Richard Lee of Winſloder in Devonſhire, Eſq. She was married to Sir George Chudleigh, Bart. by whom ſhe had ſeveral children; among the reſt Eliza-Maria, who dying in the bloom of life, cauſed her mother to pour out her grief in a poem intituled, " A Dialogue between Lucinda and Ma- " riſſa." She wrote another poem called, " The Ladies " Defence," occaſioned by an angry ſermon preached againſt the fair ſex. Theſe, with many others, were collected into a volume, and printed a third time in 1722. She publiſhed alſo a volume of eſſays upon various ſubjects in verſe and proſe in 1710, which have been much admired for a delicacy of ſtyle. Theſe were dedicated to her royal highneſs the princeſs Sophia, electreſs and ducheſs dowager of Brunſwick; on which occaſion that princeſs, then in her 80th year, honoured her with a very polite epiſtle in French, which here ſhall be tranſlated into Engliſh.

" Lady Chudleigh, Hanover, June 25, 1710.

" You have done me a very great pleaſure in letting me " know by your agreeable book, that there is ſuch a one as " you in England, who has ſo improved herſelf, that ſhe " can communicate her ſentiments in a fine manner to the " world. As for me, I do not pretend to deſerve the com- " mendations you give me, but by the eſteem which I have

" of your merit and good ſenſe; which will always induce " me perfectly to regard you, and to be upon all occaſions,

To Lady Chudleigh, in London.

" Your affectionate friend
" to ſerve you,
" SOPHIA, Electreſs."

This lady is ſaid to have written other things, as tragedies, operas, maſques, &c. which, though not printed, are preſerved in her family. She died in 1710, in her 55th year. She was a woman of great virtue as well as underſtanding, and made the latter ſubſervient to the former. She had an education in which literature ſeemed but little regarded, being taught no other than her native language; but her fondneſs for books, great application, and uncommon abilities, enabled her to figure among the literati of her time. But though ſhe was perfectly in love with the charms of poetry, yet ſhe dedicated ſome part of her time to the ſeverer ſtudies of philoſophy. This appears from her excellent eſſays upon knowledge, pride, humility, life, death, fear, grief, riches, ſelf-love, juſtice, anger, calumny, friendſhip, love, avarice, ſolitude, in which (to ſay nothing of her manner of writing, which is pure and elegant) ſhe diſcovers an uncommon degree of piety and knowledge, and a noble contempt of thoſe vanities which the generality of her ſex ſo much regard, and ſo eagerly purſue.

CHURCHILL (Sir WINSTON), a diſtinguiſhed Engliſh gentleman, ſon of John Churchill, Eſq; of Minthorn in Dorſetſhire, by Sarah, daughter and coheireſs of Sir Henry Winſton of Standiſton in Glouceſterſhire, was deſcended from a very ancient family, and born at Wooton Glanvile in Dorſetſhire, as ſome ſay, but according to Wood at London, in 1620. He was ſent to St. John's college in Oxford, when he was ſcarce 16 years of age, where he made an uncommon progreſs in his ſtudies; but on account of the civil commotions, which aroſe ſoon after, was obliged to leave the univerſity before he had taken a degree. He engaged on the ſide of the king, for which he ſuffered ſeverely in his fortunes; and having married a daughter of Sir John Drake of Aſhe in Devonſhire, was forced to ſeek refuge in that gentleman's houſe, where many of his children were born. At the Reſtoration he returned to his ſeat at Minthorn in Dorſetſhire, and was elected a burgeſs for Weymouth in the parliament which met in May 8, 1661. In 1663, Charles II. conferred on him the honour of knighthood; and ſoon Ath. Oxon.

after the foundation of the Royal Society, he was, for his known love of letters and converſation with learned men, elected a member of it. In 1664, he was appointed one of the commiſſioners of the court of Claims in Ireland; and upon his return from thence, conſtituted one of the clerks comptrollers of the Green Cloth. Notwithſtanding his engagements in public offices, he found time to draw up a kind of political eſſay upon the "Hiſtory of England," which was publiſhed in folio, 1675, under this title, "Divi "Britannici; being a Remark upon the Lives of all the "Kings of this Iſle, from the Year of the World 2855, "unto the Year of Grace 1660." It is dedicated to Charles II; and in the dedication the author takes notice, that having ſerved his majeſty's father as long as he could with his ſword, he ſpent a great part of thoſe leiſure hours, which were forced upon him by his misfortunes, in defending that prince's cauſe, and indeed the cauſe of monarchy itſelf, with his pen: and he frankly owns, that he conſidered his work as the funeral oration of that deceaſed government, or rather, as his title ſpeaks it, the apotheoſes of departed kings. We are told by Wood, that there were ſome paſſages in this work about the king's power of raiſing money without parliament, which gave ſuch offence to the members then ſitting, that the author had them cancelled, and the book reprinted. Wood has cenſured alſo this work very ſeverely. "In the "ſaid book," ſays he, "which is very thin and trite, are "the arms of all the kings of England, which made it ſell "among novices, rather than from the matter therein." Nicolſon ſpeaks alſo very ſlightly of this performance, and repreſents it as "only giving the reader a diverting view of "the arms and exploits of our kings down to the Reſtoration in 1660." But although little regard is paid to this work now, yet much reading and learning are ſhewn in it; nor can we conceive it to be altogether without its uſe. The dates are generally very exact, the facts are well ſupported by authorities, and there are an abundance of curious and judicious obſervations to be found in it; ſo that, if the reader can but excuſe that flaming and almoſt enthuſiaſtic zeal for monarchy which runs through it, he may juſtly ſuffer himſelf to think leſs meanly of it.

Sprat's hiſt. of the royal ſociety.

Athen. Ox.

Engliſh hiſtorical library, p. 74.

After the diſſolution of the parliament in 1678, he was diſmiſſed from the poſt of clerk of the Green Cloth, much againſt his maſter's will, who reſtored him again, and continued him in it during the reſt of his reign. He remained in his office, and enjoyed the ſame, if not a greater, degree of favour

vour from court, during the ſhort reign of James II; and having had the pleaſure of ſeeing his eldeſt ſon raiſed to the peerage, he departed this life March 26, 1688. Beſides three ſons and as many daughters, who died in their infancy, Sir Winſton had ſeveral ſons and daughters, who lived to grow up. The eldeſt of his ſons was John Churchill, afterwards duke of Marlborough, of whom we ſhall ſpeak largely in the next article. Arabella, the eldeſt of his children, born in March 1648, was maid of honour to the ducheſs of York, and miſtreſs to the duke, afterwards James II. by whom ſhe had two ſons and two daughters. The eldeſt, James Fitz-James, was created by his father duke of Berwick: he was alſo knight of the garter and of the golden fleece, marſhal of France, and grandee of Spain of the firſt claſs. He was reputed one of the greateſt officers in his time; and being generaliſſimo of the armies of France, fell by a cannon ſhot at the ſiege of Philipſburg in 1734. Henry Fitz-James, grand prior of France, lieutenant-general and admiral of the French gallies, was born in 1673, and died in 1702. Henrietta, born in 1670, married Sir Henry Waldgrave of Cheuton, and died in 1730. The youngeſt daughter was a nun: but afterwards married colonel Godfrey, by whom ſhe had two daughters.

CHURCHILL (JOHN), duke of Marlborough, and prince of the Holy Roman empire, was eldeſt ſon of Sir Winſton Churchill, and born at Aſhe in Devonſhire on Midſummer-day in 1650. A clergyman in the neighbourhood inſtructed him in the firſt principles of literature; but his father, having other views than what a learned education afforded, carried him early to court, where he was particularly favoured by James duke of York, when he was no more than 12 years of age. He had a pair of colours given him in the guards, during the firſt Dutch war, about 1666; and afterwards obtained leave to go over to Tangier, then in our hands, and beſieged by the Moors, where he reſided for ſome time, and cultivated attentively the ſcience of arms. Upon his return to England, he attended conſtantly at court, and was greatly reſpected by both the king and the duke. In 1672, the duke of Monmouth commanding a body of Engliſh auxiliaries in the ſervice of France, Churchill attended him, and was ſoon after made a captain of grenadiers in his grace's own regiment. He had a ſhare in all the actions of that famous campaign againſt the Dutch; and at the ſiege of Nimeguen, diſtinguiſhed himſelf ſo much, that he

See the preceding article, and Lediard's life of the duke of Marlborough, vol. I. p. 17 edit. 1743.

was particularly taken notice of by the celebrated marſhal Turenne, who beſtowed on him the name of the handſome Engliſhman. He ſhone out alſo with ſo much eclat at the reduction of Maeſtricht, that the French king thanked him for his behaviour at the head of the line, and aſſured him, that he would acquaint his ſovereign with it, which he did; and the duke of Monmouth, on his return to England, told the king his father how much he had been indebted to the bravery of captain Churchill.

Collins's peerage, vol. I. p. 194.

The laurels he brought from France were ſure to gain him preferment at home; accordingly the king made him a lieutenant-colonel, and the duke made him gentleman of his bed-chamber, and ſoon after maſter of the robes. The ſecond Dutch war being over, colonel Churchill was again obliged to paſs his days at court, where he behaved with great prudence and circumſpection in the troubleſome times that enſued. In 1679, when the duke of York was conſtrained to retire from England into the Low-countries, colonel Churchill attended him; as he did through all his peregrinations, till he was ſuffered to reſide again in London. While he waited upon the duke in Scotland, he had a regiment of dragoons given him; and thinking it now time to take a conſort, he made his addreſſes to Sarah Jennings, who waited on the lady Anne, afterwards queen of Great-Britain. This young lady, then about 21 years of age, and univerſally admired both for her perſon and wit, he married in 1681, and thereby ſtrengthened the intereſt he had already at court. In 1682, the duke of York returned to London; and, having obtained leave to quit Scotland, reſolved to fetch his family from thence by ſea. For this purpoſe he embarked in May, but unluckily ran upon the Lemon Oar, a dangerous ſand, that lies about 16 leagues from the mouth of the Humber, where his ſhip was loſt with ſome men of quality, and upwards of 120 perſons on board her. He was particularly careful of colonel Churchill's ſafety, and took him into the boat in which himſelf eſcaped. The firſt uſe made by his royal highneſs of his intereſt, after he returned to court, was to obtain a title for his favourite; who, by letters patent, bearing date Dec. 1, 1682, was created baron of Eymouth in Scotland, and alſo appointed colonel of the 3d troop of guards. He was continued in all his poſts upon the coming of James II. to the crown, who ſent him alſo his embaſſador to France to notify his acceſſion. On his return, he aſſiſted at the coronation in April 1685; and May following

Ledlard, &c. p. 29.

following was created a peer of England, by the title of baron Churchill of Sandridge in the county of Hertford.

In June, being then lieutenant-general of his majesty's forces, he was ordered into the West to suppress Monmouth's rebellion; which he did in a month's time, with an inconsiderable body of horse, and took the duke himself prisoner. He was extremely well received by the king at his return from this victory; but soon discerned, as it is said, the bad effects it produced, by confirming the king in an opinion that, by virtue of a standing army, the religion and government of England might easily be changed. How far lord Churchill concurred with or opposed the king, while he was forming this project, is hardly known. He does not appear to have been guilty of any mean compliances, or to have had any concern in advising or executing the violent proceedings of that unhappy reign: on the contrary, bishop Burnet tells us, that "he very prudently declined meddling "much in business, spoke little except when his advice was "asked, and then always recommended moderate measures." It is said, he declared very early to lord Galway, that if his master attempted to overturn the established religion, he would leave him; and that he signed the memorial transmitted to the prince and princess of Orange, by which they were invited to rescue this nation from popery and slavery. Be this as it will, it is certain that he remained with, and was entrusted by the king, after the prince of Orange was landed in 1688. He attended king James when he marched with his forces to oppose the prince, and had the command of 5000 men; yet the earl of Feversham, suspecting his inclinations, advised the king to seize him. The king's affection to him was so great, that he could not be prevailed upon to do it; and this left him at liberty to go over to the prince, which accordingly he did, but without betraying any post, or carrying off any troops. Whoever considers the great obligations lord Churchill lay under to king James, must naturally conclude, that he could not take the resolution of leaving him, and withdrawing to the prince of Orange, but with infinite concern and regret; and that this was really the case, appears from the following letter, which he left for the king, to shew the reasons of his conduct, and to express his grief for the step he was obliged to take.

Lediard, &c. P. 50.

"Sir, since men are seldom suspected of sincerity, when "they act contrary to their interests; and though my du-"tiful behaviour to your majesty in the worst of times, for "which I acknowledge my poor services much overpaid,

"may not be ſufficient to incline you to a charitable in-
"terpretation of my actions; yet I hope the great advan-
"tage I enjoy under your majeſty, which I can never ex-
"peet in any other change of government, may reaſonably
"convince your majeſty and the world, that I am acted by
"an higher principle, when I offered that violence to my
"inclination and intereſt, as to deſert your majeſty at a
"time when your affairs ſeem to challenge the ſtricteſt
"obedience from all your ſubjects, much more from one
"who lies under the greateſt obligations imaginable to your
"majeſty. This, Sir, could proceed from nothing, but
"the inviolable dictates of my conſcience, and a neceſſary
"concern for my religion, which no good man can oppoſe,
"and with which I am inſtructed nothing ought to come in
"competition. Heaven knows, with what partiality my
"dutiful opinion of your majeſty has hitherto repreſented
"thoſe unhappy deſigns, which inconſiderate and ſelf-in-
"tereſted men have framed againſt your majeſty's true in-
"tereſt and the Proteſtant religion: but as I can no longer
"join with ſuch, to give a pretence by conqueſt to bring
"them to effect, ſo I will always with the hazard of my life
"and fortune, ſo much your majeſty's due, endeavour to
Complete Hiſt. of England, vol. III. p. 407. "preſerve your royal perſon and lawful right with all the
"tender concern and dutiful reſpect, that becomes your
"majeſty's, &c."

Lord Churchill was graciouſly received by the prince of Orange; and it is ſuppoſed to have been in conſequence of his lordſhip's ſolicitation, that prince George of Denmark took the ſame ſtep, as his conſort the princeſs Anne did alſo ſoon after, by the advice of lady Churchill. He was entruſted in that critical conjuncture by the prince of Orange, firſt to re-aſſemble his troop of guards at London, and afterwards to reduce ſome lately raiſed regiments, and to new-model the army, for which purpoſe he was inveſted with the rank and title of lieutenant-general. The prince and princeſs of Orange being declared king and queen of England, Feb. 6, 1689, lord Churchill was on the 14th ſworn of their privy council, and one of the gentlemen of the bed-chamber to the king; and on the 9th of April following, raiſed to the dignity of earl of Marlborough in the county of Wilts. He aſſiſted at the coronation of their majeſties, and was ſoon after made commander in chief of the Engliſh forces ſent over to Holland. He preſided at the battle of Walcourt, April 15, 1689, and gave ſuch extraordinary proofs of his ſkill, that prince Waldeck, ſpeaking in his commendation

Collins's Peerage, vol. I. p. 295.

to

to king William, declared, that "he ſaw more into the art "of war in a day, than ſome generals in many years." It is to be obſerved, that king William commanded this year in Ireland, which was the reaſon of the earl of Marlborough's being at the head of the Engliſh troops in Holland; where he laid the foundation of that fame among foreigners, which he afterwards extended all over Europe. He next did great ſervices for king William in Ireland, by reducing Cork and ſome other places of much importance, in all which he ſhewed ſuch uncommon abilities, that, on his firſt appearance at court after his return, the king was pleaſed to ſay, that "he knew no man ſo fit for a general, who had ſeen ſo few "campaigns." All theſe ſervices notwithſtanding did not hinder his being diſgraced in a very ſudden manner: for being in waiting at court as lord of the bed-chamber, and having introduced to his majeſty lord George Hamilton, he was ſoon followed to his own houſe by the ſame lord, with this ſhort and ſurpriſing meſſage, "That the king had no "farther occaſion for his ſervices;" the more ſurpriſing, as his majeſty juſt before had not diſcovered the leaſt coldneſs or diſpleaſure towards him. The cauſe of this diſgrace is not even at preſent known; but only ſuſpected to have proceeded from his too cloſe attachment to the intereſt of the princeſs Anne. This ſtrange and unexpected blow was followed by one much ſtranger, for ſoon after he was committed to the Tower for high treaſon; but was releaſed, and acquitted, upon the whole being diſcovered to be nothing more than the effects of a vile conſpiracy againſt him.

Life of king William, vol. III. p. 246.

Complete Hiſt. of England, vol. III. p. 572.

Lediard, &c. vol. I. p. 75.

After queen Mary's death, when the intereſts of the two courts were brought to a better agreement, king William thought fit to recall the earl of Marlborough to his privy council; and in June 1698, appointed him governor to the duke of Glouceſter, with this extraordinary compliment, "My lord, make him but what you are, and my nephew "will be all I wiſh to ſee him." He continued in favour to the king's death, as appears from his having been three times appointed one of the lords juſtices during his abſence; namely, July 16, 1698; May 31, 1699; and June 27, 1700. As ſoon as it was diſcerned, that the death of Charles II. of Spain would become the occaſion of another general war, the king ſent a body of troops over to Holland, and made lord Marlborough commander in chief of them. He appointed him alſo embaſſador extraordinary and miniſter plenipotentiary to their high mightineſſes, upon which he went immediately to Holland. The king following, and taking a view

Ibid. p. 82.

Complete Hiſt. of England, vol. III. p. 755.

a view of the forces, dined with him at his quarters in Sept. 1700; and this was one of the laſt favours he received from king William, who died the 8th of March following, unleſs we reckon his recommendation of him to the princeſs of Denmark, a little before his death, as the propereſt perſon to be truſted with the command of the army, which was to protect the liberty of Europe. About a week after, he was elected knight of the moſt noble order of the garter, and ſoon declared captain-general of all her majeſty's forces in England and abroad; upon which he was immediately ſent over to the Hague with the ſame character that he had the year before. His ſtay in Holland was very ſhort; only juſt long enough to give the States General the neceſſary aſſurances of his miſtreſs's ſincere intention to purſue the plan that had formerly been ſettled. The States concurred with him in all that he propoſed, and made him captain-general of all their forces, appointing him 100,000 florins per annum.

On his return to England, he found the queen's council already divided; ſome being for carrying the war on as auxiliaries only, others for declaring againſt France and Spain immediately, and ſo becoming principals at once. The earl of Marlborough joined with the latter; and theſe carrying their point, war was declared May 4, 1702, and approved afterwards by Parliament, though the Dutch at that time had not declared. The earl took the command June 20; and diſcerning that the States were made uneaſy by the places which the enemy held on their frontiers, he began with attacking and reducing them. Accordingly, in this ſingle campaign, he made himſelf maſter of the caſtles of Gravenbroeck and Waerts, the towns of Venlo, Ruremond, and Stevenſwaert, together with the city and citadel of Liege; which laſt was taken ſword in hand. Theſe advantages were conſiderable, and acknowledged as ſuch by the States, but they had like to have been of a very ſhort date: for the army ſeparating in the neighbourhood of Liege Nov. 3, the earl was taken the next day in his paſſage by water, by a ſmall party of 30 men from the garriſon at Gueldres; but it being towards night, and the earl inſiſting upon an old paſs given to his brother, and now out of date, was ſuffered to proceed, and arrived at the Hague, when they were in the utmoſt conſternation at the accident which had befallen him. The winter approaching, he embarked for England, and arrived in London Nov. 28. The queen had been complimented ſome time before by both houſes of parliament,

Burnet's Hiſt. of his own Times, vol. II. p. 315.

Lediard, &c. vol. I. p. 133.

liament, on the ſucceſs of her arms in Flanders; in conſequence of which, there had been a public thankſgiving Nov. 4, when her majeſty went in great ſtate to St. Paul's. Soon after a committee of the Houſe of Commons waited upon him with the thanks of the houſe; and Dec. 2, her majeſty declared her intention in council of creating him a duke; which ſhe ſoon did, by the title of marquis of Blandford, and duke of Marlborough. She likewiſe added a penſion of 5000l. per ann. out of the Poſt-office during her own life, and ſent a meſſage to the Houſe of Commons, ſignifying her deſire that it might attend the honour ſhe had lately conferred; but with this the houſe would not comply, contenting themſelves, in their addreſs to the queen, with applauding her manner of rewarding public ſervice, but declaring their inability to make ſuch a precedent for alienating the revenue of the crown. Collins's Peerage, vol. I. p. 196.

He was on the point of returning to Holland, when, Feb. 8, 1702-3, his only ſon the marquis of Blandford died at Cambridge, at the age of 18. This afflicting accident did not however long retard him; but he paſſed over to Holland, and arrived at the Hague March 6. The nature of our work will not ſuffer us to relate all the military acts in which the duke of Marlborough was engaged: it is ſufficient to ſay, that, numerous as they were, they were all ſucceſsful. The French had a great army this year in Flanders, in the Low-countries, and in that part of Germany which the elector of Cologn had put into their hands; and prodigious preparations were made under the moſt experienced commanders: but the vigilance and activity of the duke baffled them all. When the campaign was over, his grace went to Duſſeldorp to meet the late emperor, then ſtyled Charles III. king of Spain, who made him a preſent of a rich ſword from his ſide, with very high compliments; and then returning to the Hague, after a very ſhort ſtay, came over to England. He arrived Oct. 13, 1703; and ſoon after king Charles, whom he had accompanied to the Hague, came likewiſe over to England, and arrived at Spithead the day after Chriſtmas-day: upon which the dukes of Somerſet and Marlborough were immediately ſent down to receive and conduct him to Windſor. In January the States deſired leave of the queen for the duke to come to the Hague; which being granted, he embarked on the 15th, and paſſed over to Rotterdam. He went immediately to the Hague, where he communicated to the penſionary his ſenſe of the neceſſity there was of attempting ſomething the next campaign for

for the relief of the emperor; whose affairs at this time were in the utmost distress, having the Bavarians on one side, and the Hungarian male-contents on the other, making incursions to the very gates of Vienna, while his whole force scarce enabled him to maintain a defensive war. This scheme being approved of, and the plan of it adjusted, the duke returned to England Feb. 14.

When measures were properly settled at home, April 8, 1704, he embarked for Holland; where, staying about a month to adjust the necessary steps, he began his march towards the heart of Germany; and after a conference held with prince Eugene of Savoy and Lewis of Baden, he arrived before the strong entrenchments of the enemy at Schellenburg, very unexpectedly, on June 21; whom, after an obstinate and bloody dispute, he entirely routed. It was on this occasion, that the emperor wrote the duke a letter with his own hand, acknowledging his great services, and offering him the title of a prince of the empire, which he modestly declined, till the queen afterwards commanded him to accept of it. He prosecuted this success, and the battle of Hochstet was fought by him and prince Eugene, on August 23; when the French and Bavarians were the greatest part of them killed and taken, and their commander marshal Tallard made a prisoner. After this glorious action, by which the empire was saved, and the whole electorate of Bavaria conquered, the duke continued his pursuit, till he forced the French to repass the Rhine. Then prince Lewis of Baden laid siege to Landau, while the duke and prince Eugene covered it; but it was not taken before the 12th of November. He made a tour also to Berlin; and by a short negociation, suspended the disputes between the king of Prussia and the Dutch, by which he gained the good-will of both parties. When the campaign was over, he returned to Holland, and Dec. 14, arrived in England. He brought over with him marshal Tallard, and 26 other officers of distinction, 121 standards, and 179 colours, which by her majesty's order were put up in Westminster-hall. He was received by the queen with the highest marks of esteem, and had the solemn thanks of both houses of parliament. Besides this, the commons addressed her majesty to perpetuate the memory of this victory, which she did, by granting Woodstock, with the hundred of Wotton, to him and his heirs for ever. This was confirmed by an act of parliament, which passed on the 14th of March following, with this remarkable clause, that they should be held by tendering

Lediard, &c. vol. I. p. 223.

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ing to the queen, her heirs and ſucceſſors, on Auguſt 2, every year for ever, at the caſtle of Windſor, a ſtandard with three fleurs de lys painted thereon. Jan. 6, the duke was feaſted by the city; and Feb. 8, the commons addreſſed the queen, to teſtify their thanks for the wiſe treaty which the duke had concluded with the court of Berlin, by which a large body of Pruſſian troops were ſent to the aſſiſtance of the duke of Savoy. Ledard, &c. vol. I. p. 306. 310.

The next year, 1705, he went over to Holland in March, with a deſign to execute ſome great ſchemes, which he had been projecting in the winter. The campaign was attended with ſome ſucceſſes, which would have made a conſiderable figure in a campaign under any other general, but are ſcarcely worth mentioning where the duke of Marlborough commanded. He could not carry into execution his main project, on account of the impediments he met with from the allies, and in this reſpect was greatly diſappointed. The ſeaſon for action being over, he made a tour to the courts of Vienna, Berlin, and Hanover. At the firſt of theſe, he acquired the entire confidence of the new emperor Joſeph, who preſented him with the principality of Mindelheim: at the ſecond, he renewed the contract for the Pruſſian forces: and at the third, he reſtored a perfect harmony, and adjuſted every thing to the elector's ſatisfaction. After this, he returned to the Hague, and towards the cloſe of the year embarked for, and arrived ſafe in England. Jan. 7, the houſe of commons came to a reſolution, to thank his grace of Marlborough, as well for his prudent negociations, as for his great ſervices: but notwithſtanding this, it very ſoon appeared, that there was a ſtrong party formed againſt the war, and ſteps were taken to cenſure and diſgrace the conduct of the duke.

All things being concerted for rendering the next year's campaign more ſucceſsful than the former, the duke, in the beginning of April, 1706, embarked for Holland. This year the famous battle of Ramillies was fought, and won upon May 12, being Whitſunday. The duke was twice here in the utmoſt danger, once by a fall from his horſe, and a ſecond time by a cannon-ſhot, which took off the head of colonel Bingfield, as he was holding the ſtirrup for him to remount. The advantages gained by this victory were ſo far improved by the vigilance and wiſdom of the duke, that Louvain, Bruſſels, Mechlin, and even Ghent and Bruges, ſubmitted to king Charles without a ſtroke, and Oudenard ſurrendered upon the firſt ſummons. The city of Antwerp followed

followed this example; and thus, in the ſhort ſpace of a fortnight, the duke reduced all Brabant, and the marquiſate of the holy empire, to the obedience of king Charles. He afterwards took the towns of Oſtend, Menin, Dendermonde, and Aeth. The forces of the allies after this glorious campaign being about to ſeparate, his grace went to the Hague Oct. 16, where the propoſals, which France had made for a peace, contained in a letter from the elector of Bavaria to the duke of Marlborough, were communicated to the miniſters of the allies, after which he embarked for England, Nov. 15.

He arrived at London Nov. 18, 1706; and though at this time there was a party formed againſt him at court, yet the great ſervices he had done the nation, and the perſonal eſteem the queen always had for him, procured him an univerſal good reception. The houſe of commons, in their addreſs to the queen, ſpoke of the ſucceſs of the campaign in general, and of the duke of Marlborough's ſhare in particular, in the ſtrongeſt terms poſſible; and the day after unanimouſly voted him their thanks, as did the lords. They went ſtill farther; for, Dec. 17, they addreſſed the queen for leave to bring in a bill, to ſettle the duke's honours upon the male and female iſſue of his daughters. This was granted; and Blenheim-houſe, with the manor of Woodſtock, was, after the deceaſe of the ducheſs, upon whom they were ſettled in jointure, entailed in the ſame manner with the honours. Two days after this, the ſtandards and colours taken at Ramillies being carried in ſtate through the city, in order to be hung up in Guildhall, the duke was invited to dine with the lord-mayor, which he did. The laſt day of the year was appointed for a general thankſgiving, and her majeſty went in ſtate to St. Paul's; in which there was this ſingularity obſerved, that it was the ſecond thankſgiving within the year. Jan. 17, the houſe of commons preſented an addreſs to the queen, in which they ſignified, that as her majeſty had built the houſe of Blenheim to perpetuate the memory of the duke of Marlborough's ſervices, and as the houſe of lords had ordered a bill for continuing his honours, ſo they were deſirous to make ſome proviſion for the more honourable ſupport of his dignity. In conſequence of this, and of the queen's anſwer, the penſion of 5000l. per annum from the poſt-office was ſettled in the manner the queen had formerly deſired of another houſe of commons, which happened not to be in quite ſo good a temper.

Ledlard, &c. vol. I. p. 419.

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These points adjusted, the duke made haste to return to his charge, it being thought especially necessary he should acquaint the foreign ministers at the Hague, that the queen of Great-Britain would hearken to no proposals for a peace, but what would firmly secure the general tranquillity of Europe. The campaign of the year 1707 proved the most barren one he ever made, which was chiefly owing to a failure on the part of the allies, who began to flag in supporting the common cause. Nor did things go on more to his mind at home; for upon his return to England, after the campaign was over, he found that the fire, which he suspected the year before, had broke out in his absence; that the queen had a female favourite, who was in a fair way of supplanting the duchess; and that she listened to the insinuations of a statesman, who was no friend to him. He is said to have borne all this with firmness and patience, though he easily saw whither it tended; and went to Holland, as usual, early in the spring of 1708, arriving at the Hague March 19. The ensuing campaign was carried on by the duke, in conjunction with prince Eugene, with such prodigious success, that the French king thought fit, in the beginning of 1709, to set on foot a negociation for peace. The house of commons this year gave an uncommon testimony of their respect for the duke of Marlborough; for, besides addressing the queen, they, Jan. 22, 1708-9, unanimously voted him thanks, and ordered them to be transmitted to him abroad by the speaker. He returned to England Feb. 25, and on his first appearance in the house of lords, received the thanks of that august assembly. His stay was so very short, that we need not dwell upon what passed in the winter. It is sufficient to say, that they who feared the dangerous effects of those artful proposals France had been making for the conclusion of a general peace, were also of opinion, that nobody was so capable of setting their danger in a true light in Holland, as his grace of Marlborough. This induced the queen to send him thither, at the end of March, with the character of her plenipotentiary, which contributed not a little to the enemy's disappointment, by defeating all their projects.

Burnet's Hist. of his own Times, vol. II. p. 457.

Marshal Villars commanded the French army, in the campaign of 1709; and Lewis XIV. expressed no small hopes of him, in saying a little before the opening of it, that "Villars was never beat." However the siege of Tournay, and the battle of Malplaquet, convinced the monarch, that Villars was not invincible. Upon the news of the glorious victory,

victory, gained Aug. 1, 1709, the city of London renewed their congratulatory addreſſes to the queen; and her majeſty in council, Oct. 3, ordered a proclamation for a general thankſgiving. The duke of Marlborough came to St. James's Nov. 10, and ſoon after received the thanks of both houſes: and the queen, as if deſirous of any occaſion to ſhew her kindneſs to him, appointed him lord lieutenant and cuſtos rotulorum of the county of Oxford. But amidſt theſe honours, preferments, and favours, he was really chagrined to the laſt degree. He perceived, that the French intrigues began to prevail both in England and Holland: the affair of Dr. Sacheverell had thrown the nation into a ferment; and the queen was not only eſtranged from the dutcheſs of Marlborough, but had taken ſuch a diſlike to her, that ſhe ſeldom appeared at court.

Lediard, &c. vol. II. p. 217.

Burnet's Hiſt. of his own Times, vol. II. p. 547.

In the beginning of 1710, the French ſet on foot a new negociation for a peace, which was commonly called the treaty of Gertruydenburg. The States upon this having ſhewn an inclination to enter into conferences with the French plenipotentiaries, the houſe of commons immediately framed an addreſs to the queen, that ſhe would be pleaſed to ſend the duke of Marlborough over to the Hague. She did ſo; and towards the latter end of February, he went to the Hague, where he met with prince Eugene, and ſoon after ſet out with him for the army, which was aſſembled in the neighbourhood of Tournay. This campaign was very ſucceſsful, many towns being taken and fortreſſes reduced: notwithſtanding which, when the duke came over to England, as he did about the middle of December, he found his intereſt declining, and his ſervices ſet at nought. The negociations for peace were carried on during a great part of the ſummer, but ended at laſt in nothing. In the midſt of the ſummer, the queen began the great change in her miniſtry, by removing the earl of Sunderland from being ſecretary of ſtate; and, on Aug. 8, the lord treaſurer Godolphin was likewiſe removed. Upon the meeting of the parliament, no notice was taken in the addreſſes of the duke of Marlborough's ſucceſs: an attempt indeed was made to procure him the thanks of the houſe of peers, but it was eagerly oppoſed by the duke of Argyle. His grace was kindly received by the queen, who ſeemed deſirous to have him live upon good terms with her new miniſtry; but this was thought impracticable, and it was every day expected that he would lay down his commiſſion. He did not do this; but he carried the golden key, the enſign of the dutcheſs of Marlborough's

Lediard, &c. vol. II. p. 279.

rough's dignity, Jan. 19, 1710-11, to the queen, and reſigned all her employments with great duty and ſubmiſſion. With the ſame firmneſs and compoſure he conſulted the neceſſary meaſures for the next campaign, with thoſe whom he knew to be no friends of his; and treated all parties with candor and reſpect. There is no doubt that the duke felt ſome inward diſquiet, though he ſhewed no outward concern, at leaſt for himſelf: but when the earl of Galway was very indecently treated in the houſe of lords, the duke of Marlborough could not help ſaying, "it was ſomewhat "ſtrange, that generals, who had acted according to the "beſt of their underſtandings, and had loſt their limbs in "their ſervice, ſhould be examined like offenders about in- "ſignificant things." Le Clerc, &c. vol. ii. p. 278.

An exterior civility, in court language ſtyled a good underſtanding, being eſtabliſhed between the duke and the new miniſtry, the duke went over to the Hague, to prepare for the next campaign, which at the ſame time he knew would be his laſt. He exerted himſelf in an uncommon manner, and was attended with the ſame ſucceſs as uſual. There was in this campaign a continued trial of ſkill between the duke of Marlborough and marſhal Villars; and as great a general as the latter was, he was obliged at length to ſubmit to the former. He embarked for England when the campaign was over, and came to London Nov. 8. He ſhewed ſome caution in his manner of coming; for happening to land the very night of queen Elizabeth's inauguration, when great rejoicings were intended by the populace, he continued very prudently at Greenwich, and the next day waited on the queen at Hampton-court, who received him graciouſly. He was viſited by the miniſters, and viſited them; but he did not go to council, becauſe a negociation of peace was then on the carpet, upon a baſis which he did by no means approve. He acquainted her majeſty in the audience he had at his arrival, that he could not concur in the meaſures of thoſe who directed her councils, ſo he would not diſtract them by a fruitleſs oppoſition. Yet finding himſelf attacked in the houſe of lords, and loaded with the imputation of having protracted the war, he vindicated his conduct and character with great dignity and ſpirit; and in a moſt pathetic ſpeech, appealed to the queen his miſtreſs, who was there incognito, for the falſhood of that imputation; declaring, that he was as much for a peace as any man, provided it was ſuch a peace as might be expected from a war undertaken on ſuch juſt motives, and carried on with uninterrupted

terrupted ſucceſs. This had a great effect on that auguſt aſſembly, and perhaps made ſome impreſſion on the queen; but at the ſame time, it gave ſuch an edge to the reſentment of his enemies, who were then in power, that they reſolved at all adventures to remove him. Thoſe who were thus reſolved to diveſt him of his commiſſion, found themſelves under a neceſſity to engage the queen to take it from him. This neceſſity aroſe chiefly from prince Eugene's being expected to come over with a commiſſion from the emperor; and to give ſome kind of colour to it, an enquiry was promoted in the houſe of commons, to fix a very high imputation upon the duke, as if he had put very large ſums of public money into his own pocket. When a queſtion to this purpoſe had been carried, the queen, by a letter conceived in very obſcure terms, acquainted him with her having no farther occaſion for his ſervice, and diſmiſſed him from all his employments.

Lediard, &c. vol. II. p. 353. 367.

He was from this time expoſed to a moſt painful perſecution. On the one hand, he was attacked by the clamours of the populace, and by thoſe licentious ſcribblers, who are always ready to eſpouſe the quarrels of a miniſtry, and to inſult without mercy whatever they know may be inſulted with impunity: on the other hand, a proſecution was commenced againſt him by the attorney-general, for applying public money to his private uſe; and the workmen employed in building Blenheim-houſe, though ſet at work by the crown, were encouraged to ſue him for the money that was due to them. All his actions were alſo ſhamefully miſrepreſented. Theſe uneaſineſſes, joined to his grief for the death of the earl of Godolphin, induced him to gratify his enemies, by going into a voluntary exile. Accordingly, he embarked at Dover November 14, 1712; and landing at Oſtend, went to Antwerp, and ſo to Aix la Chapelle, being every where received with the honours due to his high rank and merit. The ducheſs alſo attended her lord in all his journies, and particularly in his viſit to the principality of Mindelheim, which was given him by the emperor, and exchanged for another at the peace, which was made while the duke was abroad. The concluſion of that peace was ſo far from reſtoring harmony among the ſeveral parties of Great-Britain, that it widened their differences exceedingly: inſomuch, that the chiefs, deſpairing of ſafety in the way they were in, are ſaid to have ſecretly invited the duke back to England. Be that as it will, it is very certain that he took a reſolution of returning, a little before the queen's death;

and

and landing at Dover, came to London Aug. 4, 1714. He was received with all demonſtrations of joy, by thoſe, who, upon the demiſe of the queen, which had happened upon the 1ſt, were entruſted with the government; and upon the arrival of George I. was particularly diſtinguiſhed by acts of royal favour: for he was again declared captain-general and commander in the chief of all his majeſty's land forces, colonel of the firſt regiment of foot guards, and maſter of the ordnance. Lediard, &c. vol. II. p. 443.

His advice was of great uſe in concerting thoſe meaſures by which the rebellion in 1715 was cruſhed; and his advice on this occaſion was the laſt effort he made in reſpect to public affairs: for his infirmities increaſing with his years, he retired from buſineſs, and ſpent the greateſt part of his time, during the remainder of his life, at one or other of his country-houſes. His death happened June 16, 1722, in his 73d year, at Windſor-lodge; and his corpſe, on Aug. 9, was interred with the higheſt ſolemnity in Weſtminſter-abbey. Beſides the marquis of Blandford, whom we have already mentioned, he had four daughters, which married into the beſt families of the kingdom. Ibid. p. 458. Collins's Peerage, vol. I. p. 320.

CHURCHILL (CHARLES), an Engliſh poet and celebrated ſatyriſt, was ſon of the Rev. Charles Churchill, curate and lecturer of St. John's, Weſtminſter; and born in 1731. He was educated at Weſtminſter ſchool, where his capacity was deemed greater than his application; ſo that he had the character of one of thoſe who could do ſomething if he would. It is eaſy to conceive, that a ſtrong imagination and violent ſpirits, ſuch as he poſſeſſed, could not tamely pace on in the trammels of a ſchool-education. When ſent to Oxford, he was refuſed admittance, for want of ſkill in the learned languages: it is ſaid, that he could have paſſed the examination if he would, but that he ſo deſpiſed the trifling queſtions put to him, as even to ridicule the gentleman who examined him. Upon returning from Oxford, he applied again to his ſtudies at Weſtminſter; and there, at the age of 17, contracted an intimacy with a lady, to whom he was married. At the uſual age of going into orders, he was ordained by the biſhop of London, though he had taken no degree, nor ſtudied in either univerſity; and the firſt employment he had, was a curacy in Wales of 30l. a year. In order to eke out his ſcanty finances, he entered into a branch of trade; which was no other than keeping a cyder-cellar, and dealing in this liquor through

that part of the country: but this did not anſwer, and a ſort of rural bankruptcy was the conſequence of his attempt.

Upon leaving Wales, he came to London, and his father dying ſoon after, he ſtept into the church where he had officiated. To improve his income, he alſo undertook to teach young ladies to read and write Engliſh; and was employed for this purpoſe in a boarding-ſchool, where he behaved with the moſt exact decorum. His revenue, however, not ſufficing for his ſtyle of living, ſeveral debts were contracted; and a gaol ſeemed ready to complete his misfortunes. Mr. Lloyd, the father of the poet of that name, and who was ſecond maſter of Weſtminſter ſchool, relieved him from this diſtreſs, by paying his debts, or at leaſt ſatisfying his creditors; and Mr. Lloyd, the ſon, ſoon after publiſhing his much-applauded poem, intituled "The Actor," Churchill followed his example, and undertook "The Roſciad." It firſt came out without the name of the author; but the juſtneſs of its remarks, and particularly the ſeverity of the ſatire, greatly excited the public curioſity. Though he never diſowned this piece, but even openly gloried in it; yet the public ſeemed unwilling to give him credit for it, and aſcribed it to a combination of wits, ſuch as Lloyd, Colman, Thornton, &c. He ſet his name however to the ſecond edition. His next performance was, "An Apology to the Critical Re-"viewers:" a performance much applauded alſo, and equally ſatirical with the former.

But what fame he got by theſe productions, which was indeed very great and deſerved, he loſt by his morals; and, while his writings amuſed the town, his actions diſguſted it. Not intoxicated merely, but downright drunk with ſucceſs, he now quitted his wife; and reſigning his gown, with all clerical functions, commenced a man of the town, and indulged in all the gaieties and even vices of it. His next poem was intituled, "Night;" and after that he publiſhed "The Ghoſt." Dr. Johnſon, the author of the "Rambler," had, it ſeems, ſpoken lightly of Churchill's productions: in this poem he has deſcribed Johnſon under the character of Pompoſo, and the deſcription is allowed to have merit. The poems, "Night" and "The Ghoſt," had not the rapid ſale expected by the author; but "The Prophecy of Fa-"mine," which ſucceeded, produced him again in all his luſtre. It had all the circumſtances of time, place, and party, to recommend it; and Mr. Wilkes ſaid, before its publication, "that he was ſure it muſt take, becauſe it was at once "perſonal, poetical, and political." He afterwards publiſhed

his

his "Epiſtle to Hogarth," "Gotham," "Independence," "The Times," &c. in all which, there are things great and ſhining: but upon the whole, they ſeem written by a man, who deſired to avail himſelf of the public curioſity in his favour, and whoſe principal aim herein was at the pockets of his readers.

In October 1764, he went over to Boulogne, on a viſit to Mr. Wilkes; and was there attacked by a fever, which carried him off the 5th of November. After his death, his poems were collected and printed together, in two vols. 8vo; and being, as above obſerved, very perſonal and political, will, when the fulneſs of time ſhall come, admit of a commentary, replete with anecdotes.

CIACCONIUS (PETRUS), a very learned critic of Spain, was born at Toledo in 1525, and died at Rome in 1581. He was employed, with others, by Pope Gregory XIII. in correcting the calendar. We have learned notes of his upon Arnobius, Tertullian, Caſſian, Pompeius, Juſtus, Cæſar, Pliny, Terence, &c. He was the author likewiſe of ſome ſeparate little treatiſes, one particularly "De Triclinio Romano:" which, with thoſe of Fulvius Urſinus and Mercurialis upon the ſame ſubject, hath been publiſhed at Amſterdam, 1664, in 12mo, with figures to illuſtrate the deſcriptions. Pope Blount. Cenſ. Auct.

CIBBER (COLLEY), poet laureat to George II. comedian, and dramatic writer, was born at London Novemb. 6, 1671. His father, Caius-Gabriel Cibber, was a native of Holſtein, who came into England before the reſtoration of Charles II. to follow his profeſſion, which was that of a ſtatuary. The baſſo relievo on the pedeſtal of the great column, or monument, in the city of London, and the two figures of the lunatics, the raving and the melancholy, over the gates of Bethlehem hoſpital, are no bad proofs of his ſkill as an artiſt. His mother was the daughter of William Colley, Eſq; of an ancient family of Glaiſton in Rutland; and it was her brother, Edward Colley, Eſq; who gave Cibber his Chriſtian name. In 1682, he was ſent to the free-ſchool of Grantham in Lincolnſhire; and ſuch learning, he tells us, as that ſchool could give him, is the moſt he ever pretended to, neither utterly forgetting, nor much improving it afterwards by ſtudy. In 1687, he was taken from Grantham to ſtand at the election of children into Wincheſter college, upon the ſtrength and credit of being deſcended The life of Colley Cibber, by himſelf, p. 6.

ſcended by his mother's ſide from William of Wykeham the founder; but not ſucceeding here, he prevailed with his father to haſten him to the univerſity. Mean while the revolution in 1688 happened, which gave a turn to Cibber's fortune; for inſtead of going to an univerſity, and qualifying himſelf for the church, for which his father had deſigned him, he was driven to take up arms in favour of the prince of Orange. This he did under the earl of Devonſhire at Nottingham, who was thither in his road to Chatſworth in Derbyſhire; where his father was then employed, with other artiſts of all kinds, in raiſing that ſeat from a Gothic to a Grecian magnificence.

Soon after this, Cibber betook himſelf to the ſtage, for which he had conceived a very early inclination; but he did not meet with much encouragement at firſt, being full three quarters of a year, before he was taken into a ſalary of 10s. per week, which, with the aſſiſtance of food and raiment at his father's houſe, he then thought, he ſays, a moſt plentiful acceſſion, and himſelf the happieſt of mortals. The firſt part, in which he appeared with any glimpſe of ſucceſs, was the chaplain in the "Orphan," which he performed very well. Goodman, an old celebrated actor, upon ſeeing him in this part, affirmed with an oath, that he would one day make a good actor; and this commendation from ſo perfect a judge, filled his boſom, as he tells us himſelf, with ſuch tranſports, that he queſtions whether Alexander himſelf, or Charles XII. of Sweden, felt greater at the head of their victorious armies. The next part he ſhone in, was that of lord Touchwood, in Congreve's "Double Dealer," acted before queen Mary; which he got perfect in one day upon the illneſs of Kynaſton, who was to have acted it. To this he was recommended by the author, and performed it ſo well, that Congreve made him the compliment of ſaying, he had not only anſwered, but exceeded his expectations: and he ſaid more of him to his maſters, the patentees, upon which his ſalary was raiſed from 15s. a week, as it then ſtood, to 20. The part of Fondlewife, in the "Old Bachelor," was the next he diſtinguiſhed himſelf in.

All this applauſe, nevertheleſs, which Cibber gained by acting, did not advance him in the manner he had reaſon to expect; and therefore, that he might leave nothing unattempted, he reſolved to ſhew himſelf in ſome new line of diſtinction. With this view he wrote his firſt play, called "Love's laſt Shift," which was acted Jan. 1695, and in which he performed the part of Sir Novelty Faſhion himſelf.

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This comedy met with the ſucceſs it deſerved; and the character of the ſop was ſo well executed, that from thence Cibber was never thought to have his equal in parts of the ſame caſt. From this time he began to write plays; and "it is obſervable," ſays he, "that my muſe and my ſpouſe (for he was married it ſeems) were equally prolific; that the one was ſeldom the mother of a child, but in the ſame year the other made me the father of a play. I think we had a dozen of each ſort between us; of both which kinds ſome died in their infancy, and near an equal number of each were alive when I quitted the theatre." Life, &c. p. 217.

"The Careleſs Huſband" is reckoned his beſt play: and acted in 1704, with great and deſerved ſucceſs. Cibber himſelf ſays, that whatever favourable reception this comedy met with from the public, it would be unjuſt in him not to place a large ſhare of it to the account of Mrs. Oldfield. There is no doubt, but this actreſs gave great ſpirit to it in the character of lady Betty Modiſh; yet not more than the author himſelf in the part of lord Foppington, wherein he was inimitable.

But of all his plays, none was of more importance to the public and to himſelf, than his comedy called "The Non-juror;" which was acted in 1717, and dedicated to the king. Take the author's own account of it. "About this time, Jacobitiſm having lately exerted itſelf by a moſt unprovoked rebellion, I thought, that to ſet the authors and principles of that deſperate folly in a fair light, by allowing the miſtaken conſciences of ſome their beſt excuſe, and by making the artful pretenders to conſcience as ridiculous as they were ungratefully wicked, was a ſubject fit for the honeſt ſatire of comedy; and what might, if it ſucceeded, do honour to the ſtage, by ſhewing the valuable uſe of it. To give life therefore to this deſign, I borrowed the Tartuffe of Moliere, and turned him into a modern Nonjuror. Upon the hypocriſy of the French character, I engrafted a ſtronger wickedneſs; that of an Engliſh popiſh prieſt, lurking under the doctrine of our own church, to raiſe his fortune upon the ruin of a worthy gentleman, whom his diſſembled ſanctity had ſeduced into the treaſonable cauſe of a Roman Catholic outlaw. How this deſign in the play was executed, I refer to the readers of it: it cannot be mended by any critical remarks I can make in its favour: let it ſpeak for itſelf. All the reaſon I had to think it no bad performance was, that it was acted 18 days running; and that

" the party that were hurt by it, as I have been told, have " not been the ſmalleſt number of my back friends ever " ſince. But happy was it for this play, that the very ſub- " ject was its protection: a few ſmiles of ſilent contempt " were the utmoſt diſgrace, that on the firſt day of its ap- " pearance it was thought ſafe to throw upon it; as the ſa- " tire was chiefly employed on the enemies of the govern- " ment, they were not ſo hardy as to own themſelves ſuch, " by any higher diſapprobation or reſentment. But as it " was probable I might write again, they knew it would not " be long before they might, with more ſecurity, give a
Life, &c. p. " looſe to their ſpleen, and make up accounts with me."
427. And, as he foreſaw, he had never after fair play given to any thing he wrote. He was the conſtant butt of Miſt in his "Weekly Journal," and of all the Jacobite faction. Another ill conſequence, for we ſuppoſe it will be reckoned ſuch, which attended the ſucceſs of this play, was, that it laid the foundation of a miſunderſtanding between Pope and Cibber; which, growing in proceſs of time from bad to worſe, raiſed the latter to be the hero of the Dunciad: this Cibber himſelf tells us in his letter to Pope, printed in 1742. However, if the Nonjuror brought upon its author ſome imaginary evils, it is certain that it procured him ſome very real goods; for when he preſented it to George I. the king ordered him 200l. and the merit of it, as he himſelf con-
Life, &c. feſſes, made him poet laureat in 1730.

The ſame year he quitted the ſtage, though he occaſionally appeared on it afterwards: in particular, when "Papal Ty- " ranny in the reign of king John," a tragedy of his own was acted in 1744, he performed the part of Pandolph the pope's legate with great ſpirit and vigour, though he was at that time above 70 years of age. He did not die till Dec. 1757. His plays, ſuch of them as he thought worth preſerving, he collected and publiſhed in 2 vols. 4to. Though Pope has made him the prince of dunces, yet we, who have no particular enmity to him, and conſequently are not prejudiced, ſhall readily allow him to have been a man of parts: but then he was light and vain, and ſeemingly never ſo happy as when among the great, and making ſport for people who had more money indeed, but for the moſt part leſs wit than himſelf. Yet we do not find, that there was any thing particularly bad or exceptionable in his character; and perhaps it may be but juſtice to his memory to ſay, when we conſider the entertainment he has given the public, both as a writer and as an actor, that the world is the better for his having

having lived. He did not ſucceed in writing tragedy, any more than he did in acting it: nor in his poetical capacity, his odes not partaking of that genius and ſpirit which he has ſhewn in his comedies.

CIBBER (THEOPHILUS), ſon of the above, was born in 1703; and, about 1716, ſent to Wincheſter ſchool: where he received all the education he had to boaſt of, and I believe very ſoon after his return from thence came on the ſtage. Inclination and genius probably induced him to make this profeſſion his choice; and the power his father poſſeſſed as a manager of the theatre-royal, together with the eſtimation he ſtood in as an actor, enabled this his ſon to purſue it with conſiderable advantages, which do not always ſo favourably attend the firſt attempts of a young performer. In this profeſſion, however, he quickly gave proofs of great merit, and ſoon attained a conſiderable ſhare of the public favour. His manner of acting was in the ſame walk of characters, which his father had with ſo much and ſo juſt a reputation ſupported. In his ſteps he trod; and though not with equal excellence, yet with ſufficient to ſet him on a rank with moſt of the riſing generation of performers, both as to preſent worth and future proſpect of improvement. Biog. Dramat.

The ſame natural imperfections, which were ſo long the bars to his father's theatrical advancement, ſtood ſtill more ſtrongly in his way. His perſon was far from pleaſing, the features of his face rather diſguſting. His voice had the ſame ſhrill treble, but without that muſical harmony which his father was maſter of. Yet ſtill an apparent good underſtanding and quickneſs of parts, a perfect knowledge of what he ought to repreſent, together with a vivacity in his manner, and a kind of *effronterie*, which was well adapted to the characters he was to repreſent, pretty amply counterbalanced thoſe deficiencies. In a word, his firſt ſetting out in life ſeemed to promiſe the aſſurance of future happineſs to him, both as to eaſe and even affluence of circumſtances, as with reſpect to fame and reputation; had not one foible overclouded his brighteſt proſpects, and at length led him into errors, the conſequences of which it was almoſt impoſſible he ſhould ever be able to retrieve. This foible was no other than a total want of œconomy. A fondneſs for indulgences, which a moderate income could not afford, probably induced him to ſubmit to obligations, which it had the appearance of meanneſs to accept of. In ſhort, his life was one continual ſeries of diſtreſs, extravagance and perplexity,

till the winter 1757, when he was engaged by Sheridan to go over to Dublin, to aſſiſt him in making a ſtand againſt the new theatre juſt then opened in oppoſition to him in Crow-ſtreet. On this expedition Cibber embarked at Park Gate (together with Maddox, the celebrated wire-dancer, who had alſo been engaged as an auxiliary to the ſame theatre) on board the Dublin Trader, ſome time in October; but the high winds, which are frequent then in St. George's Channel, and which are fatal to many veſſels in their paſſage from this kingdom to Ireland, proved particularly ſo to this. The veſſel was driven on the coaſt of Scotland, where it was caſt away; every ſoul in it (and the paſſengers were extremely numerous) periſhing in the waves, and the ſhip itſelf ſo entirely loſt, that ſcarcely any veſtiges of it remained to indicate where it had been wrecked, excepting a box of books and papers, which were known to be Cibber's, and which were caſt up on the weſtern coaſt of Scotland.

As a writer, he has not rendered himſelf very conſpicuous, excepting in ſome appeals to the public on peculiar circumſtances of his own diſtreſſed life. His name appears to (A), "The Lives of the Poets of Great-Britain and Ireland, 1753," 5 vols. 12mo: and in the dramatic way he has altered for the ſtage three pieces of other authors, and produced one of his own. Their titles are, 1. "Henry VI. a Tragedy from "Shakſpear." 2. "The Lover, a Comedy." 3. "Pattie "and Peggy, a Ballad Opera." 4. "An Alteration of "Shakſpear's Romeo and Juliet."

Anecdotes of Bowyer, by Nichols, p. 129.

(A) A double literary fraud was here intended. Theophilus Cibber, who was then in the King's Bench, had ten guineas for the uſe of his name, which was put ambiguouſly *Mr. Cibber*, in order that it might paſs for his father's. The real publiſher was Mr. Robert Shiels, an amanuenſis of Dr. Johnſon, on whoſe authority this anecdote is related.

Biog. Dramat.

CIBBER (SUSANNA MARIA), who for ſeveral years was reckoned not only the beſt actreſs in England, but ſuppoſed by many to excel the celebrated mademoiſelle Clairon of the Continent, was the daughter of an eminent upholſterer in Covent-garden, and ſiſter to Dr. Thomas Auguſtin Arne, celebrated for his taſte in muſical compoſition. Her firſt appearance on the ſtage was as a ſinger, in which light the ſweetneſs of her voice rendered her very conſpicuous. However, her judgement, or her ear, did not ſeem to equal her natural powers in this reſpect; for to the laſt ſhe ſung out of tune in thoſe ſhort ſongs, which now and then came into her caſt of parts. It was in this ſituation that, in April 1734, ſhe married Theoph. Cibber, who had been before married to another wife; but ſhe dying, as he informs us himſelf, Miſs Arne's amiable

amiable and virtuous diſpoſition induced him once more to marry; and the firſt year of their nuptials was attended with as much felicity, as could be expected from people that were poor and fond, and leading a life of ſplendid poverty. Theſe nuptials were by no means agreeable to old Colley, who had entertained hopes of ſettling his ſon in a more reſpectable line of life than on the ſtage; but the amiable deportment of his daughter-in-law, and the ſeeming reformation of his ſon, induced him to forgive, and to take the young couple into favour. As he was a manager of Drury-lane playhouſe at that time, ſo he in general undertook to inſtruct the younger actors; and one day at a rehearſal, his ſon happening to mention his hope that young Mrs. Cibber might be brought on in ſpeaking parts, as well as in the light of a ſinger, Colley deſired ſhe might be brought to ſpeak before him. Upon her firſt attempt to declaim in tragedy, as he informs us, he was ſurprized at ſuch a variety of powers united; her ſpeaking voice was perfectly muſical, her expreſſion both in voice and feature ſtrong and pathetic at pleaſure, and her figure at that time perfectly in proportion. He therefore aſſiduouſly undertook to cultivate thoſe talents, and taught her at home for ſome time with great application. Her firſt appearance was in 1736, in the character of Zara, in Aaron Hill's tragedy, being its firſt repreſentation. The audience were both delighted and aſtoniſhed with her excellence; for ſhe had united grace with majeſty, even in a greater degree than Mrs. Oldfield had done before. The conſequence was, that by her merit the piece, which was at beſt an indifferent tranſlation, made its way upon the ſtage; and her reputation as an actreſs was eſtabliſhed beyond the power of envy to remove. Her ſalary now therefore was raiſed from 30s. a week to double that ſum; and her huſband, as well as her father-in-law, began to felicitate themſelves that they had made ſo valuable an alliance.

But though Mrs. Cibber's excellence as an actreſs was never after diſputed, yet the tranquillity of the family into which ſhe was matched was by no means rendered permanent by her ſucceſs. She was married to a man who was luxurious and prodigal, and rapacious after money to gratify a thouſand calls from paſſions or vanity. His pride however not permitting him to reſtrain his expences, though he gratified them even at the expence of that pride, he was reſolved to make a ſacrifice of what every honeſt man holds dear; I mean, the honour of his wife. With this view therefore he cemented the cloſeſt friendſhip with a gentleman,

whom we will call Mr. Benefit; for that was the name which Cibber gave him. This gentleman he introduced to his wife, recommended to her, gave them frequent interviews, and even ſaw them put, as if by accident, in the ſame bed. All this appeared upon the trial afterwards commenced by himſelf for criminal correſpondence. Thus our actreſs, aſſailed on every ſide, by the perſuaſions of her huſband, by the diſagreeableneſs of his perſon, by the worthleſſneſs of his heart, by the indigence to which ſhe was reduced from his prodigality, by the inſinuations of her lover, by his pleaſing addreſs, by numerous temptations at firſt reſiſted, yet ſtill repeated; is it, I ſay, to be wondered at, if ſhe at laſt yielded up her perſon, and having given up that, if ſhe gave alſo her heart? In ſhort, the lover and the actreſs were happy; nor was the huſband, who by theſe means recruited his diminiſhed finances, leſs pleaſed. But he had ſtill an hidden motive of ſatisfaction unknown to the lovers, which he ſoon brought forward to ſtrike them with aſtoniſhment. This was no other than the commencement of a ſuit for criminal converſation, laying his damages againſt the gentleman at 5000l. How the jury looked upon this affair, may be ſeen by their verdict, which only gave the plaintiff 10l. coſts; a ſum not ſufficient to reimburſe him a fortieth part of his expences. From that time Mrs. Cibber diſcontinued living with her huſband, and reſided entirely with Mr. Benefit, with whom ſhe lived in the moſt perfect friendſhip. What degree of reputation ſhe poſſeſſed even to her lateſt attempts upon the ſtage, may be known by the character given of her in an account of a contemporary writer. "Her perſon," ſays this panegyriſt, "is ſtill perfectly elegant; for although "ſhe is ſomewhat declined beyond the bloom of youth, "and even wants that embonpoint which ſometimes is "aſſiſtant in concealing the impreſſions made by the hand "of time, yet there is ſo complete a ſymmetry and pro-"portion in the different parts which conſtitute this lady's "form, that it is impoſſible to view her figure, and not "think her young, or look in her face and not conſider "her handſome. Her voice is beyond conception plaintive "and muſical, yet far from being deficient in power; for "the expreſſion of reſentment and diſdain, and ſo much "command of feature does ſhe poſſeſs, for the repreſenta-"tion of pity or rage, that it would be difficult to ſay "whether ſhe affects the hearts of an audience moſt, when "playing the gentle, the delicate Celia, or the haughty, the "reſenting Hermione; in the innocent love-ſick Juliet, or

"in

" in the enraged, the forſaken Alicia. In a word, in every " caſt of tragedy ſhe is excellent (A)."

Beſides her excellence as an actreſs, ſhe has ſome claims to our eſteem as a tranſlator, the " Oracle of St. Foix" being rendered by her into Engliſh in 1752, and played for her benefits not entirely without ſucceſs. The diſorder of which ſhe died was very peculiar, being ſuppoſed to be a upture of one of the coats of the ſtomach, which formed a ſack at the bottom of it, into which the food paſſed, and thus prevented digeſtion. She died Jan. 30, 1766, and was buried in the cloyſters of Weſtminſter-abbey; leaving one child by the gentleman with whom ſhe cohabited.

(A) A gentleman, who was in company with Mr. Garrick when the news of her death was brought, heard him thus pronounce her elogium: " Then " Tragedy expired with her; and yet " ſhe was the greateſt female plague " belonging to my houſe. I could " eaſily parry the artleſs thruſts, and " deſpiſe the coarſe language, of ſome of " my other heroines; but whatever was " Cibber's object, a new part, or a " new dreſs, ſhe was always ſure to car- " ry her point, by the acuteneſs of her " invention, and the ſteadineſs of her " perſeverance."

CICERO (MARCUS TULLIUS), was one of the greateſt men of antiquity, whether we conſider him as an orator, a ſtateſman, or a philoſopher. He was born Jan. 3, in the 647th year of Rome, about 107 years before Chriſt. His mother's name was Helvia, who was rich and well deſcended. As to his father's family, nothing was delivered of it but in extremes: which is not to be wondered at in the hiſtory of a man, whoſe life was ſo expoſed to envy, as Cicero's, and who fell a victim at laſt to the power of his enemies. Some derive his deſcent from kings, others from mechanics: but the truth, as it commonly happens in ſuch caſes, lay between both: for his family, though it had never borne any of the great offices of the republic, was yet very ancient and honourable; of principal diſtinction and nobility in that part of Italy in which it reſided; and of equeſtrian rank, from its firſt admiſſion to the freedom of Rome. The place of his birth was Arpinum; a city anciently of the Samnites, now part of the kingdom of Naples. It had the honour alſo of producing the great C. Marius; which gave occaſion to Pompey to ſay in a public ſpeech, that Rome was indebted to this corporation for two citizens, who had, each in his turn, preſerved it from ruin. The territory of Arpinum was rude and mountainous, to which Cicero applies Homer's deſcription of Ithaca:

Epiſt. ad Attic. vii. 5. & xiii. 42.

Val. Max. ii. 2.

'Tis rough indeed, yet breeds a generous race. Odyſſ. ix. 27.

The family ſeat was about three miles from the town, in a ſituation extremely pleaſant, and well adapted to the nature of the

the climate. It was ſurrounded with groves and ſhady walks, leading from the houſe to a river, called Fibrenus; which was divided into two equal ſtreams by a little iſland, covered with trees and a portico, contrived both for ſtudy and exerciſe, whither Cicero uſed to retire, when he had any particular work upon his hands. The clearneſs and rapidity of the ſtream, murmuring through a rocky channel; the ſhade and verdure of its banks, planted with tall poplars; the remarkable coldneſs of the water; and, above all, its falling by a caſcade into the nobler river Liris, a little below the iſland, preſents us with the idea of a moſt beautiful ſcene. This is the deſcription which Cicero himſelf has, in ſeveral parts of his works, given of the place. But there cannot be a better proof of its delightfulneſs, than that it is now poſſeſſed by a convent of monks, and called the Villa of St. Dominic. Upon which the fine writer of his life could not forbear crying out, "Strange revolution! to ſee "Cicero's porticos converted to monkiſh cloiſters! the ſeat "of the moſt refined reaſon, wit, and learning, to a nurſery "of ſuperſtition, bigotry, and enthuſiaſm! What a plea-"ſure," ſays he, "muſt it give to theſe Dominican inqui-"ſitors, to trample on the ruins of a man, whoſe writings, "by ſpreading the light of reaſon and liberty through the "world, have been one great inſtrument of obſtructing "their unwearied pains to enſlave it!"

Leand. Albert. deſcrit. d'Italia, p. 267.

Middleton's Life, &c. vol. I. p. 5. 4to. edit.

He was educated at Rome with his couſins, the young Aculeos, in a method approved and directed by L. Craſſus, and placed there in a public ſchool under an eminent Greek maſter; which was thought the beſt way of educating one, who was deſigned to appear on the public ſtage, and who, as Quintilian obſerves, "ought to be ſo bred, as not to fear "the ſight of men; ſince that can never be rightly learned "in ſolitude, which is to be produced before crowds." Cicero's father, encouraged by the promiſing genius of his ſon, ſpared no coſt nor pains to improve it by the help of the ableſt maſters; and among the other inſtructors of his early youth, put him under the care of the poet Archias, who came to Rome with an high reputation for learning and poetry, when Cicero was about five years old; and who was afterwards defended by Cicero in a moſt elegant oration, which is ſtill extant.

De Orat. ii. 1.

Lib. i. c. 2.

After finiſhing the courſe of theſe puerile ſtudies, he took the manly gown, or the ordinary robe of the citizens, which in his time it was uſual to do at the age of 16: and being then introduced into the forum, was placed under the care of Q. Mucius Scævola the augur, the principal lawyer as well

well as ſtateſman of that age; and after his death applied himſelf to another of the ſame family, Scævola the high-prieſt; a perſon of equal character for probity and ſkill in the law. Under theſe maſters he acquired a complete knowledge of the laws of his country: a foundation uſeful to all who deſign to enter into public affairs; and thought to be of ſuch conſequence at Rome, that it was the common exerciſe of boys at ſchool, to learn the laws of the 12 tables by heart, as they did their poets and claſſic authors. In the mean time he did not neglect his poetical ſtudies, which he had purſued under Archias: for he now tranſlated "Aratus "on the Phænomena of the Heavens," into Latin verſe, of which many fragments are ſtill extant; and publiſhed alſo an original poem of the heroic kind, in honour of his countryman C. Marius. This was much admired and often read by Atticus; and old Scævola was ſo pleaſed with it, that in the epigram, which he ſeems to have made upon it, he declares, that it would live as long as the Roman name and learning ſubſiſted. Some have been ready to think, that Cicero's poetical genius would not have been inferior to his oratorial, if it had been cultivated with the ſame diligence: but this perhaps we ſhall do well to attribute to that fondneſs for a favourite character, which will not ſuffer us to deny it any perfection or accompliſhment. "Non omnes "poſſumus omnia," is a truth, which may be applied to the greateſt genius that ever was born; and which, if it had been conſidered a little more than it has been, would have prevented many even of uncommon abilities, from making themſelves ridiculous, by pretending to qualities which they have not poſſeſſed. There ſeems to have been ſomething in Cicero too copious and exuberant, ever to have ſubmitted to that diſcipline and correctneſs which poetry requires; and, though he is ſaid to have had the honour of correcting Lucretius's poem, yet it is certain, that all his own productions in this way were entirely eclipſed by thoſe of the ſucceeding generation, and treated even with ſome degree of contempt.

De legibus, ii. 23.

Ibid. i. 1.

The peace of Rome being now diſturbed by a domeſtic war, which writers call the Italic, Social, or Marſic; Cicero took the opportunity of making a campaign, and ſerved as a volunteer under Sylla. For though he had not much of the warlike in his make, and therefore, as we may ſuppoſe, would not be urged very powerfully by his natural inclination into ſuch ſort of ſcenes, yet even thoſe, who applied themſelves to the peaceful ſtudies, and the management of civil affairs at Rome, were obliged to acquire a competent

tent ſhare of military ſkill, for the ſake of governing provinces and commanding armies, to which they all ſucceeded of courſe from the adminiſtration of the great offices of ſtate. Cicero's attention and pains however were chiefly employed in improving himſelf in thoſe ſtudies, which conduced to perfect him in the arts of peace. He was conſtant in his attendance upon orators and philoſophers; reſumed his oratorial ſtudies under Molo the Rhodian, who was one of the principal orators of that age; and is ſuppoſed to have written thoſe rhetorical pieces on the ſubject of invention, which he afterwards condemned, and retracted in his advanced age, as unworthy of his maturer judgement. He became the ſcholar of Philo the academic; ſtudied logic with Diodorus the ſtoic; and declaimed daily in Latin and Greek with his fellow ſtudents M. Piſo and Q. Pompeius, who were a little older than himſelf, and with whom he had contracted an intimate friendſhip. And that he might neglect nothing which could any ways contribute to his perfection, he ſpent the intervals of his leiſure in the company of the ladies; ſuch of them at leaſt, as were remarkable for their politeneſs and knowledge of the fine arts: in which he ſhould be imitated and followed by the learned and philoſophers of every age; ſuch ſort of converſe being indeed the beſt, I had almoſt ſaid, the only means of reforming that pedantry, and bruſhing off that ruſt, which men are apt to contract from a life of ſolitude and ſtudy.

Cicero had now run through all that courſe of diſcipline, which he lays down as neceſſary to form the complete orator; and perfectly accompliſhed, he offered himſelf to the bar at the age of 26. He undertakes the cauſe of P. Quinctius, and defends S. Roſcius of Ameria, in a manner which gained him the applauſe of the whole city. The ſame age this, as the learned have obſerved, in which Demoſthenes firſt began to diſtinguiſh himſelf in Athens; as if, in theſe geniuſes of the firſt magnitude, that was the proper ſeaſon of blooming towards maturity.

He was 28 years old, when he ſet forward upon his travels to Greece and Aſia; the faſhionable tour of all thoſe, who travelled either for curioſity or improvement. His firſt viſit was to Athens, the capital ſeat of arts and ſciences; where he met with his ſchool-fellow T. Pomponius, who, from his love to Athens, and his ſpending a great part of his days in it, obtained the ſurname of Atticus: and here they revived and confirmed that memorable friendſhip which ſubſiſted between them through life, with ſo celebrated a conſtancy and affection. From Athens he paſſed into Aſia, and after

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an excurſion of two years, came back again to Italy. This voyage of Cicero ſeems to be the only ſcheme and pattern of travelling, from which any real benefit is to be expected. He did not ſtir abroad, till he had completed his education at home; for nothing can be more pernicious to a nation, than the neceſſity of a foreign one. He had acquired in his own country whatever was proper to form a worthy citizen and magiſtrate, and therefore went confirmed by a maturity of age and reaſon, againſt the impreſſions of vice, not ſo much to learn, as to poliſh what he had learnt, by viſiting thoſe places where arts and ſciences flouriſhed in their greateſt perfection; and he ſtaid no where any longer than his benefit, not his pleaſure, detained him. Hence at length he returned, not fraught with vice and folly, as we too often ſee it happen, but poſſeſſed of every accompliſhment, which could improve and adorn a man of ſenſe.

Cicero was now arrived at Rome, and after one year more ſpent at the bar, obtained in the next place the dignity of quæſtor. Among the cauſes which he pleaded before his quæſtorſhip was that of the famous comedian Roſcius, whom a ſingular merit in his art had recommended to the familiarity and friendſhip of the greateſt men in Rome. The quæſtors were the general receivers or treaſurers of the republic, and were ſent annually into the provinces diſtributed to them, as they always were, by lot. The iſland of Sicily happened to fall to Cicero's ſhare; and that part of it, for it was thought conſiderable enough to be divided into two provinces, which was called Lilybæum. This office he received not as a gift, but a truſt; and he acquitted himſelf ſo extremely well in it, that he gained the love and admiration of all the Sicilians. In the hours of leiſure from his provincial affairs he employed himſelf very diligently, as he uſed to do at Rome, in his rhetorical ſtudies. Before he left Sicily, he made the tour of the iſland, to ſee every thing in it that was curious, and eſpecially the city of Syracuſe; where he diſcovered the tomb of Archimedes to the magiſtrates, who were ſhewing him the curioſities of the place, but who to his ſurprize knew nothing at all of any ſuch tomb. He came away from Sicily, highly pleaſed with the ſucceſs of his adminiſtration, and flattering himſelf that all Rome was celebrating his praiſes, and that the people would grant him whatever he ſhould deſire. In this imagination he landed at Puteoli, a conſiderable port adjoining to Baiæ, where there was a perpetual reſort of the rich and great, as well for the delights of its ſituation, as the uſe of its baths and hot wa-

ters. But here, as he himſelf pleaſantly tells the ſtory, he was not a little mortified by the firſt friend he met: who aſked him, "how long he had left Rome, and what news "there? when he anſwered, that he came from the pro- "vinces: From Afric, I ſuppoſe, ſays another: and upon "his replying with ſome indignation, No, I come from Si- "cily, a third, who ſtood by, and had a mind to be thought "wiſer, ſaid preſently, How! did not you know that Cicero "was quæſtor of Syracuſe? Upon which, perceiving it in "vain to be angry, he fell into the humour of the place, "and made himſelf one of the company who came to the "waters."

Pro Plancio, 26.

We have no account of the preciſe time of Cicero's marriage with Terentia, but it is ſuppoſed to have been celebrated immediately after his return from his travels to Italy, when he was about 30 years old. He was now diſengaged from his quæſtorſhip in Sicily, by which firſt ſtep in the legal aſcent and gradation of public honours he had gained an immediate right to the ſenate, and an actual admiſſion into it during life; and ſettled again in Rome, where he employed himſelf conſtantly in defending the perſons and properties of its citizens, and was indeed a general patron. Five years were almoſt elapſed, ſince Cicero's election to the quæſtorſhip, which was the proper interval preſcribed by law, before he could hold the next office of ædile; to which he was now, in his 37th year, elected by the unanimous ſuffrage of all the tribes, and preferably to all his competitors. After Cicero's election to the ædileſhip, but before his entrance into the office, he undertook the famed proſecution of C. Verres, the late prætor of Sicily; who was charged with many flagrant acts of injuſtice, rapine, and cruelty during his triennial government of that iſland. This was one of the moſt memorable tranſactions of his life; for which he was greatly and juſtly celebrated by antiquity, and for which he will in all ages be admired and eſteemed by the friends of mankind. The public adminiſtration was at that time, in every branch of it, moſt infamouſly corrupt. The great, exhauſted by their luxury and vices, made no other uſe of their governments, than to enrich themſelves in the ſpoils of the foreign provinces. Their buſineſs was to extort money abroad, that they might purchaſe offices at home; and to plunder the allies in order to corrupt the citizens. The oppreſſed in the mean while found it in vain to ſeek relief at Rome, where there was none who cared either to impeach or condemn a noble criminal; the deciſion of all trials being

ing in the hands of men of the ſame condition, who were uſually involved in the ſame crimes, and openly proſtituted their judgement on theſe occaſions for favour or a bribe: ſo that the proſecution of Verres was both ſeaſonable and popular, as it was likely to give ſome check to the oppreſſions of the nobility, as well as comfort and relief to the diſtreſſed ſubjects. Cicero had no ſooner agreed to undertake it, than an unexpected rival ſtarted up, one Q. Cæcilius, a Sicilian by birth, who had been quæſtor to Verres; and by a pretence of perſonal injuries received from him, and a particular knowledge of his crimes, claimed a preference to Cicero in the taſk of accuſing him, or at leaſt to bear a joint ſhare with him. But this pretended enemy was in reality a ſecret friend, employed by Verres himſelf to get the cauſe into his hands in order to betray it: but in the firſt hearing Cicero eaſily ſhook off this weak antagoniſt, rallying his character and pretenſions with a great deal of wit and humour, as we may ſee in the oration which is yet extant, and called "Divinatio;" becauſe here the judges, without the help of witneſſes, were to divine, as it were, what was fit to be done.

This previous point being ſettled in favour of Cicero, 110 days were granted to him by law for preparing the evidence: in which he was obliged to make a voyage to Sicily, in order to examine witneſſes, and collect facts to ſupport the indictment. He was aware, that all Verres's art would be employed to gain time, in hopes to tire out the proſecutors, and allay the heat of the public reſentment; ſo that for the greater diſpatch he took along with him his couſin L. Cicero, to eaſe him of a part of the trouble, and finiſhed his progreſs through the iſland in leſs than half the time which was allowed to him. The Sicilians received him every where with all the honours due to his uncommon generoſity, and the pains he was taking in their ſervice; and all the cities concurred in the impeachment, excepting Syracuſe and Meſſana, with which, being the moſt conſiderable of the province, Verres had taken care to keep up a fair correſpondence, and which laſt continued throughout firm in its engagements to him. Cicero came back to Rome, to the ſurprize of his adverſaries, much ſooner than he was expected, and full charged with moſt manifeſt proofs of Verres's guilt. On his return he found, what he ſuſpected, a ſtrong cabal formed to prolong the affair by all the arts of delay, which intereſt or money could procure. This put him upon a new project of ſhortening the method of the proceeding, ſo as to bring it to an iſſue at any rate before the preſent

prætor M. Glabrio and his assessors, who were like to be fair and equal judges. Instead therefore of spending any time in speaking, or employing his eloquence, as usual, in enforcing and aggravating the several articles of the charge, he resolved to do nothing more, than to produce his witnesses, and offer them to be interrogated: where the novelty of the thing, and the notoriety of the guilt, which appeared at once from the very recital of the depositions, so confounded Hortensius, though the reigning orator at the bar, and usually styled the king of the forum, that he had nothing to say for his client. Verres, despairing of all defence, submitted immediately, without expecting the sentence, to a voluntary exile; where he lived many years, forgotten and deserted by all his friends. He is said to have been relieved in this miserable situation by the generosity of Cicero; yet was proscribed and murdered after all by Marc Antony, for the sake of those fine statues and Corinthian vessels, of which he had plundered the Sicilians: "happy only," as Lactantius says, "before his death, to have seen the more deplorable end "of his old enemy and accuser Cicero."

Lactant. lib. ii. 4.

After the expiration of his ædileship he lost his cousin L. Cicero, the late companion of his journey to Sicily; whose death was the more unlucky to him at this juncture, because he wanted his help in making interest for the prætorship, for which he now offered himself a candidate, after the usual interval of two years from the time of his being chosen ædile. However, such was the people's affection and regard for him, that in three different assemblies convened for the choice of prætors, two of which were dissolved without effect, he was declared every time the first prætor, by the suffrages of all the centuries. This year a law was proposed by Manilius, one of the tribunes, that Pompey, who was then in Cilicia, extinguishing the remains of the piratic war, should have the government of Asia added to his commission, with the command of the Mithridatic war, and of all the Roman armies in those parts. Cicero supported this law with all his eloquence in a speech still extant, from the rostra, which he had never mounted till this occasion; where, in displaying the character of Pompey, he draws the picture of a consummate general, with all the strength and beauty of colours which words can give. He was now in the career of his fortunes, and in sight as it were of the consulship, the grand object of his ambition; and therefore, when his prætorship was at an end, he would not accept any foreign province, the usual reward of that magistracy,

Pro Lege Manilia.

giſtracy, and the chief fruit which the generality propoſed from it. He had no particular love for money, nor genius for arms, ſo that thoſe governments had no charms for him: the glory which he purſued was to ſhine in the eyes of the city, as the guardian of its laws, and to teach the magiſtrates how to execute, the citizens how to obey them.

It is remarkable of Cicero, that amidſt all the hurry and noiſe in which ambition had engaged him, he never neglected in the leaſt thoſe arts and ſtudies in which he had been educated, but paid a conſtant attention to every thing which deſerved the notice of a ſcholar and a man of taſte. Even at this very juncture, though he was entirely taken up in ſuing for the conſulſhip, he could find time to write to Atticus about ſtatues and books. Atticus reſided many years at Athens, which gave Cicero an opportunity of employing him to buy a great number of ſtatues, for the ornament of his ſeveral villas; eſpecially that at Tuſculum, in which he took the greateſt pleaſure, for its delightful ſituation in the neighbourhood of Rome, and the convenience of an eaſy retreat from the hurry and fatigues of the city. Here he had built ſeveral rooms and galleries, in imitation of the ſchools and porticos of Athens; which he called likewiſe by their Attic names of the Academy and Gymnaſium, and deſigned for the ſame uſe of philoſophical conferences with his learned friends. He had given Atticus a general commiſſion to purchaſe for him any piece of Grecian art or ſculpture, which was elegant and curious, eſpecially of the literary kind or proper for the furniture of his academy: which Atticus executed to his great ſatisfaction, and ſent him at different times ſeveral cargoes of ſtatues, which arrived ſafe, as he tells us, at the port of Cajeta, near to his Formian villa. Nor was he leſs eager of making a collection of Greek books, and forming a library, by the ſame opportunity of Atticus's help. This was Atticus's own paſſion, who, having free acceſs to all the libraries of Athens, was employing his ſlaves in copying the works of their beſt writers, not only for his own uſe, but for ſale alſo, and the common profit both of the ſlave and maſter. For Atticus was remarkable above all men of his rank for a family of learned ſlaves, having ſcarce a footboy in his houſe who was not trained both to read and write for him. By this advantage he had made a very large collection of choice and curious books, and ſignified to Cicero his deſign of ſelling them; yet ſeems to have intimated withal, that he expected a larger ſum for them, than Cicero would eaſily ſpare; which gave

Epiſt. ad Attic. l. i. ep. 3.

occaſion to Cicero to beg of him in ſeveral letters to reſerve the whole number for him, till he could raiſe money enough for the purchaſe.

Cicero being now in his 43d year, the proper age required by law, declared himſelf a candidate for the conſulſhip along with ſix competitors, L. Sulpicius Galba, L. Sergius Catilina, C. Antonius, L. Caſſius Longinus, Q. Cornificius, C. Licinius Sacerdos. The two firſt were patricians, the two next plebeians, yet noble; the two laſt the ſons of fathers, who had firſt imported the public honours into their families: Cicero was the only new man, as he was called, amongſt them, or one born of equeſtrian rank. Theſe were the competitors; and in this competition the practice of bribing was carried on as openly and as ſhamefully by Antonius and Catiline, as it uſually is at our elections here in England: ſo openly, in ſhort, that the ſenate attempted, though unſucceſsfully, to give ſome check to it by a new and more vigorous law. However, as the election approached, Cicero's intereſt appeared to be ſuperior to that of all the candidates: for the nobles themſelves, though always envious and deſirous to depreſs him, yet out of regard to the dangers which threatened the city from many quarters, and ſeemed ready to burſt out into a flame, began to think him the only man qualified to preſerve the republic, and break the cabals of the deſperate by the vigour and prudence of his adminiſtration: "for in caſes of danger," as Salluſt obſerves, "pride and envy naturally ſubſide, and yield the "poſt of honour to virtue." The method of chooſing conſuls was not by an open vote, but by a kind of ballot, or little tickets of wood diſtributed to the citizens with the names of the ſeveral candidates ſeverally inſcribed upon each: but in Cicero's caſe the people were not content with this ſecret and ſilent way, but before they came to any ſcrutiny, loudly and univerſally proclaimed Cicero the firſt conſul; ſo that, as he himſelf ſays, "he was not choſen by the "votes of particular citizens, but the common ſuffrage of "the city; nor declared by the voice of the crier, but of "the whole Roman people." This year ſeveral alterations happened in his own family. His father died; his daughter Tullia was given in marriage at the age of 13 to C. Piſo Frugi, a young nobleman of great hopes, and one of the beſt families in Rome; and his ſon was alſo born in the ſame year. So that, with the higheſt honour which the public could beſtow, he received the higheſt pleaſure, which private

Bell. Cat. 24.

Orat. contra Rullum, ii. 2. & in Piſon. i.

vate life ordinarily admits, by the birth of a ſon and heir to his family.

His firſt care, after his election to the conſulſhip, was to gain the confidence of Antonius, who was elected with him, and to draw him from his old engagements to the intereſts of the republic; being convinced, that all the ſucceſs of his adminiſtration depended upon it. He began therefore to tempt him by a kind of argument, which ſeldom fails of its effect with men of his character; the offer of power to his ambition, and money to his pleaſures. With theſe baits he caught him; and a bargain was preſently agreed upon between them, that Antonius ſhould have the choice of the beſt province, which was to be aſſigned to them at the expiration of their year. Having laid this foundation for the laudable diſcharge of his conſulſhip, he took poſſeſſion of it, as uſual, on the firſt of January; and had no ſooner entered upon this high office, than he had occaſion to exert himſelf againſt P. Servilius Rullus, one of the new tribunes, who had been alarming the ſenate with the promulgation of an Agrarian law: the purpoſe of which was, to create a decemvirate, or ten commiſſioners, with abſolute power for five years over all the revenues of the republic, to diſtribute them at pleaſure to the citizens, &c. Theſe laws uſed to be greedily received by the populace, and were propoſed therefore by factious magiſtrates, as oft as they had any point to carry with the multitude againſt the public good; ſo that Cicero's firſt buſineſs was to quiet the apprehenſions of the city, and to baffle, if poſſible, the intrigues of the tribune. After routing him therefore in the ſenate, he purſued him into his own dominion, the forum; where, in an artful and elegant ſpeech from the roſtra, he gave ſuch a turn to the inclination of the people, that they rejected this law with as much eagerneſs, as they had ever before received one. This alarm being over, another accident broke out, occaſioned by the publication of a law of L. Otho, for the aſſignment of diſtinct ſeats in the theatres to the equeſtrian order, who uſed before to ſit promiſcuouſly with the populace. But this highly offended the people, who could not digeſt the indignity of being thruſt ſo far back from their diverſions; and might have endangered the peace of the city, if the effects of it had not been prevented by the authority of Cicero.

The next tranſaction of moment, in which he was engaged, was the defence of C. Rabirius, an aged ſenator, in whoſe favour there is an oration of his ſtill extant. But the

grand affair of all, which conſtituted the glory of his conſulſhip, and has tranſmitted his name with ſuch luſtre to poſterity, was the ſkill he ſhewed, and the unwearied pains he took, in ſuppreſſing that horrid conſpiracy, which was formed by Catiline and his accomplices, for the ſubverſion of the commonwealth. Catiline was now renewing his efforts for the conſulſhip with greater vigour than ever, and by ſuch open methods of bribery, that Cicero publiſhed a new law againſt it, with the additional penalty of a ten years exile. Catiline, who knew the law to be levelled at himſelf, formed a deſign to kill Cicero, with ſome other chiefs of the ſenate, on the day of election, which was appointed for October 20. But Cicero gave information of it to the ſenate the day before, upon which the election was deferred, that they might have time to deliberate on an affair of ſo great importance: and the day following, in a full houſe, he called upon Catiline to clear himſelf of this charge; where, without denying or excuſing it, he bluntly told them, that "there were two bodies in the republic," meaning the ſenate and the people, "the one of them infirm with a weak "head; the other firm without a head; which laſt had ſo "well deſerved of him, that it ſhould never want a head "while he lived." He had made a declaration of the ſame kind and in the ſame place a few days before, when, upon Cato's threatening him with an impeachment, he fiercely replied, that, "if any flame ſhould be excited in his fortunes, "he would extinguiſh it, not with water, but a general "ruin." Theſe declarations ſtartled the ſenate, and convinced them, that nothing but a deſperate conſpiracy, ripe for execution, could inſpire ſo daring an aſſurance: ſo that they proceeded immediately to that decree, which was the uſual refuge in all caſes of imminent danger, "of ordering "the conſuls to take care that the republic received no "harm."

Cicer. pro Muræn. 25. 2.

Sall. bell. Cat. 29.

Catiline, repulſed a ſecond time from the conſulſhip, and breathing nothing but revenge, was now eager and impatient to execute his grand plot. He called a council therefore of all the conſpirators, to ſettle the plan of the work, and divide the parts of it among themſelves, and fix a proper day for the execution. The number of their chiefs was above 35; partly of the ſenatorian, partly of the equeſtrian order: The ſenators were P. Cornelius Lentulus, C. Cethegus, P. Autronius, L. Caſſius Longinus, P. Sylla, Serv. Sylla, L. Vargunteius, Q. Curius, Q. Annius, M. Porcius Lecca, L. Beſtia. At a meeting of theſe it was reſolved,

that

that a general inſurrection ſhould be raiſed through Italy, the different parts of which were aſſigned to different leaders: that Rome ſhould be fired in many places at once, and a maſſacre begun at the ſame time of the whole ſenate and all their enemies; that in the conſternation of the fire and maſſacre, Catiline ſhould be ready with his Tuſcan army, to take the benefit of the public confuſion, and make himſelf maſter of the city: where Lentulus in the mean time, as firſt in dignity, was to preſide in their general councils; Caſſius to manage the affair of firing it: Cethegus to direct the maſſacre. But the vigilance of Cicero being the chief obſtacle to all their hopes, Catiline was very deſirous to ſee him taken off, before he left Rome: upon which two knights of the company undertook to kill him the next morning in his bed, in an early viſit on pretence of buſineſs. They were both of his acquaintance, and uſed to frequent his houſe; and knowing his cuſtom of giving free acceſs to all, made no doubt of being readily admitted, as one of the two afterwards confeſſed. But the meeting was no ſooner over, than Cicero had information of all that paſſed in it; for by the intrigues of a woman named Fulvia, he had gained over Curius her gallant, one of the conſpirators of ſenatorian rank, to ſend him a punctual account of all their deliberations. He preſently imparted his intelligence to ſome of the chiefs of the city, who were aſſembled that evening, as uſual, at his houſe; informing them not only of the deſign, but naming the men who were to execute it, and the very hour when they would be at his gate. All which fell out exactly as he foretold; for the two knights came before break of day, but had the mortification to find the houſe well guarded, and all admittance refuſed to them.

This was the ſtate of the conſpiracy, when Cicero delivered the firſt of thoſe four ſpeeches, which were ſpoken upon the occaſion of it, and are ſtill extant. The meeting of the conſpirators was on November 6, in the evening; and on the 8th he ſummoned the ſenate to the temple of Jupiter in the capitol, where it was not uſually held but in times of public alarm. Catiline himſelf, though his ſchemes were not only ſuſpected, but actually diſcovered, had the confidence to come to this very meeting; which ſo ſhocked the whole aſſembly, that none of his acquaintance durſt venture to ſalute him; and the conſular ſenators quitted that part of the houſe in which he ſat, and left the whole clear to him. Cicero was ſo provoked by his impudence, that inſtead of entering upon any buſineſs, as he deſigned, addreſſ-

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ing himſelf directly to Catiline, he broke out into a moſt ſevere invective againſt him; and with all the fire and force of an incenſed eloquence, laid open the whole courſe of his villainies, and the notoriety of his treaſons. Catiline, aſtoniſhed by the thunder of this ſpeech, had little to ſay for himſelf in anſwer to it: but as ſoon as he was got home, and began to reflect on what had paſſed, perceiving it in vain to diſſemble any longer, he reſolved to enter into action immediately, before the troops of the republic were increaſed, or any new levies made: ſo that after a ſhort conference with Lentulus, Cethegus, and the reſt, about what had been concerted in the laſt meeting, and promiſing a ſpeedy return at the head of a ſtrong army, he left Rome that very night with a ſmall retinue, and made the beſt of his way to Manlius's camp in Etruria; upon which he and Manlius were both declared public enemies by the ſenate.

In the midſt of all this hurry, and ſoon after Catiline's flight, Cicero found leiſure, according to his cuſtom, to defend L. Muræna, one of the conſuls elect, who was now brought to a trial for bribery and corruption. Cato had declared in the ſenate, that he would try the force of Cicero's late law upon one of the conſular candidates; and he was joined in the accuſation by one of the diſappointed candidates, S. Sulpicius, a perſon of diſtinguiſhed worth and character, and the moſt celebrated lawyer of the age; for whoſe ſervice, and at whoſe inſtance, Cicero's law againſt bribery was chiefly provided. Muræna was unanimouſly acquitted: but who can ſee without ſome ſurprize, perſons ſo attached to each other, engaged in the ſame cauſe on oppoſite ſides? Cicero had a ſtrict intimacy all this while with Sulpicius, whom he had ſerved with all his intereſt in this very conteſt for the conſulſhip. He had a great friendſhip alſo with Cato, and the higheſt eſteem of his integrity. Yet he not only defended this cauſe againſt them both, but, to take off the prejudice of their authority, laboured even to make them ridiculous; rallying the profeſſion of Sulpicius as trifling and contemptible, the principles of Cato as abſurd and impracticable, with ſo much humour and wit, that he made the whole audience very merry, and forced Cato to cry out, "what a facetious conſul have we!" But what deſerves great attention, the oppoſition of theſe eminent men, in an affair ſo intereſting, gave no ſort of interruption to their friendſhip, which continued as firm as ever to the end of their lives: and Cicero, who lived the longeſt of them, ſhewed the real value that he had for them both after their

Plutarch in Caton.

Ibid.

deaths, by procuring public honours for the one, and writing the life and praiſes of the other. This was a greatneſs of mind truly noble, and ſuitable to the dignity of the perſons: not to be ſhocked by the particular oppoſition of their friends, when their general views on both ſides were laudable and virtuous. The examples of this kind will be more or leſs frequent in ſtates, in proportion as the public good happens to be the ruling principle; for that is a bond of union too firm to be broken by any little differences about the meaſures of purſuing it. But where private ambition and party zeal have the aſcendant, there every oppoſition muſt neceſſarily create animoſity; as it obſtructs the acquiſition of that good, which is conſidered as the chief end of life, private benefit and advantage.

But to return to the affair of the conſpiracy. Lentulus, and the reſt, who were left in the city, were propoſing all things for the execution of their grand deſign, and ſoliciting men of all ranks, who ſeemed likely to favour their cauſe, or be of any uſe to it. Among the reſt they agreed to make an attempt upon the ambaſſadors of the Allobroges; a warlike, mutinous, faithleſs people, inhabiting the countries now called Savoy and Dauphiny, greatly diſaffected to the Roman power, and already ripe for rebellion. Theſe ambaſſadors, who were preparing to return home, much out of humour with the ſenate, and without any redreſs of the grievances they were ſent to complain of, received the propoſal at firſt very greedily; but reflecting afterwards on the difficulty of the enterpriſe, and the danger of involving themſelves and their country in ſo deſperate a cauſe, they reſolved to diſcover what they knew to Q. Fabius Sanga, the patron of their city, who immediately gave intelligence of it to the conſul. Cicero's inſtructions upon it were, that the ambaſſadors ſhould continue to feign the ſame zeal which they had hitherto ſhewn, and promiſe every thing that was required of them, till they had got a full inſight into the intent of the plot, with diſtinct proofs againſt the particular actors in it: and that then matters ſhould be ſo contrived, that, upon their leaving Rome in the night, they ſhould be arreſted with their papers and letters about them. All this was ſucceſsfully executed, and the whole company brought priſoners to Cicero's houſe by break of day. Cicero ſummoned the ſenate to meet immediately, and ſent at the ſame time for Gabinius, Statilius, Cethegus, and Lentulus; who all came preſently to his houſe, ſuſpecting nothing of the diſcovery. With them, and the ambaſſadors in cuſtody, he ſet out to

meet

meet the ſenate in the temple of Concord: and after he had given the aſſembly an account of the whole affair, Vulturcius, one of the conſpirators who was taken with the ambaſſadors, was called in to be examined ſeparately; who ſoon confeſſed, that he had letters and inſtructions from Lentulus to Catiline, to preſs him to accept the aſſiſtance of the ſlaves, and to lead his army with all expedition towards Rome, to the intent that when it ſhould be ſet on fire in different places, and the general maſſacre begun, he might be at hand to intercept thoſe who eſcaped, and join with his friends in the city. The ambaſſadors were examined next, who declared, that they had received letters to their nation from Lentulus, Cethegus, and Statilius. Theſe letters were produced and read, which ſo dejected and confounded the conſpirators, that they had nothing at all to ſay for themſelves. After the criminals were withdrawn and committed to cloſe cuſtody, the ſenate went into a debate upon the ſtate of the republic, and came unanimouſly to the following reſolution among others, that public thanks ſhould be decreed to Cicero in the ampleſt manner; by whoſe virtue, council, and providence, the republic was delivered from the greateſt dangers. Cicero however thought it prudent, in the preſent unſettled ſtate of the city, to bring this affair to a concluſion as ſoon as might be; and therefore brought the queſtion of their puniſhment, without further delay, before the ſenate, which he ſummoned for that purpoſe the next morning. The debate was of great delicacy and importance; to decide upon the lives of citizens of the firſt rank. Capital puniſhments were rare and ever odious in Rome, whoſe laws were of all others the leaſt ſanguinary; baniſhment, with confiſcation of goods, being the ordinary puniſhment for the greateſt crimes. As ſoon therefore as he had moved the queſtion, what was to be done with the conſpirators; Silanus, the conſul elect, being called upon to ſpeak the firſt, adviſed, that thoſe who were then in cuſtody, with the reſt who ſhould afterwards be taken, ſhould all be put to death. To this all who ſpoke after him readily aſſented, till it came to J. Cæſar, then prætor elect, who, in an elegant and elaborate ſpeech, "treated "that opinion, not as cruel; ſince death, he ſaid, was not a "puniſhment, but relief to the miſerable; but as new and "illegal, and contrary to the conſtitution of the republic." He therefore gave it as his opinion, that the eſtates of the conſpirators ſhould be confiſcated, and their perſons cloſely confined in the ſtrong towns of Italy. Theſe two contrary opinions being propoſed, the next queſtion was, which of them

In Catil. iii. 5, 6.

Sallaſt. bell. Cat. 50.

them ſhould take place: Cæſar's had made a great impreſſion on the aſſembly, and Cicero's friends were going forwardly into it, when Cicero roſe up, and made his fourth ſpeech, which now remains on the ſubject of this tranſaction: which ſpeech had the deſired effect, and turned the ſcale in favour of Silanus's opinion. The vote was no ſooner paſſed, than Cicero reſolved to put it in execution, leſt the night, which was coming on, ſhould produce any new diſturbance. He went therefore from the ſenate, attended by a numerous guard; and taking Lentulus from his cuſtody, conveyed him through the forum to the common priſon, where he delivered him to the executioners, who preſently ſtrangled him. The other conſpirators, Cethegus, Statilius, and Gabinius, were conducted to their execution by the prætors, and put to death in the ſame manner. Catiline in the mean time had been in a condition to make a ſtouter reſiſtance than they imagined; having filled up his troops to the number of two legions, or about 12,000 fighting men; but when the fatal account came of the death of Lentulus and the reſt, the face of his affairs began to change, and his army to dwindle apace, by the deſertion of thoſe whom hopes of victory and plunder had invited to his camp. And after many fruitleſs attempts to eſcape into Gaul by long marches and private roads through the Apennines, he was forced at length to a battle; in which, after a ſharp and bloody action, he and all his army were entirely deſtroyed. Thus ended this famed conſpiracy: and Cicero, for the great part he acted in the ſuppreſſion of it, was honoured with the glorious title of Pater Patriæ, which he retained for a long time after: "Hail thou," ſays Pliny, "who was firſt ſaluted "the parent of thy country." Hiſt. Nat. vii. 30.

Cicero's adminiſtration was now at an end, and nothing remained but to reſign the conſulſhip, according to cuſtom, in an aſſembly of the people, and to take the uſual oath of having diſcharged it with fidelity; which alſo was generally accompanied with a ſpeech from the expiring conſul. He had mounted the roſtra, and was ready to perform this laſt act of his office, when Metellus, one of the new tribunes, would not ſuffer him to ſpeak, or to do any thing more, than barely take the oath: declaring, that he who had put citizens to death unheard, ought not to be permitted to ſpeak for himſelf. Upon which Cicero, who was never at a loſs, inſtead of pronouncing the ordinary form of an oath, exalting the tone of his voice, ſwore out aloud, that he had ſaved the republic and city from ruin: which the multitude below confirmed

confirmed with an univerſal ſhout, and with one voice cried out, that what he had ſworn was true. However, he had no ſooner quitted his office, than he began to feel the weight of that envy which is the certain fruit of illuſtrious merit. He was now therefore the common mark, not only of all the factious, againſt whom he had declared perpetual war, but of another party not leſs dangerous, the envious too: whoſe united ſpleen never left purſuing him from this moment, till they had driven him out of that city, which he had ſo lately preſerved. The tribune Metellus, as we have ſeen, began the attack, and continued it by inſulting and reviling him in all his harangues, for putting citizens to death without a trial; in all which he was ſtrenuouſly ſupported by J. Cæſar. Cicero, upon the expiration of his conſulſhip, took care to ſend a particular account of his whole adminiſtration to Pompey, who was finiſhing the Mithridatic war in Aſia; in hopes to prevent any wrong impreſſion there, from the calumnies of his enemies, and to draw from him ſome public declaration in praiſe of what he had been doing. But Pompey being informed by Metellus and Cæſar of the ill humour which was riſing againſt Cicero in Rome, anſwered him with great coldneſs, and, inſtead of paying him any compliment, took no notice at all of what had paſſed in the affair of Catiline: upon which Cicero expoſtulates with him in a letter which is ſtill extant.

In Piſon. 3. ep. fam. v. 2. Ep. fam. v.

About this time Cicero bought a houſe of M. Craſſus on the Palatine hill, adjoining to that in which he had always lived with his father, and which he is now ſuppoſed to have given up to his brother Quintus. The houſe coſt him near 30,000 l. and ſeems to have been one of the nobleſt in Rome. It was built about 30 years before, by the famous tribune M. Livius Druſus; on which occaſion we are told, that when the architect promiſed to build it for him in ſuch a manner, that none of his neighbours ſhould overlook him: "but if you have any ſkill," replied Druſus, "contrive it "rather ſo, that all the world may ſee what I am doing." The purchaſe of ſo expenſive a houſe raiſed ſome cenſure on his vanity, and eſpecially as it was made with borrowed money. This circumſtance he himſelf does not diſſemble, but ſays merrily upon it, that "he was now ſo plunged in "debt, as to be ready for a plot, only that the conſpirators "would not truſt him."

Velli. Paterc. ii. 14. Ep. fam. v. 6.

The moſt remarkable event that happened in this year, which was the 45th of Cicero's life, was the pollution of the myſteries of the *Bona dea* by P. Clodius; which, by an unhappy

unhappy train of conſequences, involved Cicero in a great and unexpected calamity. Clodius had an intrigue with Cæſar's wife Pompeia, who, according to annual cuſtom, was now celebrating in her houſe thoſe awful ſacrifices of the goddeſs, to which no male creature ever was admitted; and where every thing maſculine was ſo ſcrupulouſly excluded, that even pictures of that ſort were covered during the ceremony. It flattered Clodius's imagination greatly, to gain acceſs to his miſtreſs in the midſt of her holy miniſtry; and with this view he dreſſed himſelf in a woman's habit, that by the benefit of his ſmooth face, and the introduction of one of the maids, he might paſs without diſcovery: but by ſome miſtake between him and his guide, he loſt his way when he came within the houſe, and fell in unluckily among the other female ſervants. Here he was detected by his voice; and the ſervants alarmed the whole company by their ſhrieks, to the great amazement of the matrons, who threw a veil over the ſacred myſteries, while Clodius found means to eſcape. The ſtory was preſently ſpread abroad, and raiſed a general ſcandal and horror through the city. The whole defence which Clodius made, when, by order of the ſenate, he was brought to a trial, was to prove himſelf abſent at the time of the fact; for which purpoſe he produced men to ſwear, that he was then at Interamna, about two or three days journey from the city. But Cicero being called upon to give his teſtimony, depoſed, that Clodius had been with him that very morning at his houſe in Rome. Clodius however was abſolved by 31 of the judges, while 25 only condemned him: and as Cicero looked upon himſelf to be particularly affronted by a ſentence given in flat contradiction to his teſtimony, ſo he made it his buſineſs on all occaſions to diſplay the iniquity of it, and to ſting the ſeveral actors of it with all the keenneſs of his raillery. About a year after Clodius, who had been contriving all the while how to revenge himſelf on Cicero, began now to give an opening to the ſcheme which he had formed for that purpoſe. His project was to get himſelf choſen tribune, and in that office to drive him out of the city, by the publication of a law, which by ſome ſtratagem or other he hoped to obtrude upon the people. But as all patricians were incapable of the tribunate by its original inſtitution, ſo his firſt ſtep was to make himſelf a plebeian, by the pretence of an adoption into a plebeian houſe, which could not yet be done without the ſuffrage of the people. Cæſar was at the bottom of the ſcheme, and Pompey ſecretly favoured it: not that they intended to

ruin

ruin Cicero, but to keep him only under the laſh; and if they could not draw him into their meaſures, or make him at leaſt ſit quiet, to let Clodius looſe upon him. Cicero affected to treat it with the contempt which it ſeemed to deſerve; ſometimes rallying Clodius with much pleaſantry, ſometimes admoniſhing him with no leſs gravity. But whatever face he put outwardly upon this affair, it gave him a real uneaſineſs within, and made him unite himſelf more cloſely with Pompey, for the benefit of his protection againſt a ſtorm, which he ſaw ready to break upon him.

The firſt triumvirate, as it has commonly been called, was now formed; which was nothing elſe in reality but a traiterous conſpiracy of three of the moſt powerful citizens of Rome, to extort from their country by violence, what they could not obtain by law. Pompey's chief motive was, to get his acts confirmed by Cæſar in his conſulſhip, which was now coming on: Cæſar, by giving way to Pompey's glory, to advance his own: and Craſſus's, to gain that aſcendancy by the authority of Pompey and Cæſar, which he could not ſuſtain alone. Cicero might have made what terms he pleaſed with the triumvirate; been admitted even a partner of their power, and a fourth in their league: but he would not enter into any engagements with the three, whoſe union he and all the friends of the republic abhorred. Clodius in the mean time had been puſhing on the buſineſs of his adoption, which at laſt he effected; and began ſoon after to threaten Cicero with all the terrors of his tribunate, to which he was now choſen without any oppoſition. Cæſar's whole aim in this affair was to ſubdue Cicero's ſpirit, and diſtreſs him ſo far, as to force him to a dependence upon him: for which end, while he was privately encouraging Clodius to purſue him, he was propoſing expedients to Cicero for his ſecurity. But though his fortunes ſeemed now to be in a tottering condition, and his enemies to gain ground daily upon him, yet he was unwilling to owe the obligation of his ſafety to any man, and much more to Cæſar, whoſe deſigns he always ſuſpected, and whoſe meaſures he never approved. This ſtiffneſs in Cicero ſo exaſperated Cæſar, that he reſolved immediately to aſſiſt Clodius with all his power to oppreſs him: while Pompey all the while was giving him the ſtrongeſt aſſurances, confirmed by oaths and vows, that there was no danger, and that he would ſooner be killed himſelf, than ſuffer him to be hurt. Clodius in the mean time was obliging the people with ſeveral new laws, contrived chiefly for their advantage; the deſign

of all which was only to introduce, with a better grace, the ground-plot of the play, the baniſhment of Cicero: which was now directly attempted by a ſpecial law, importing, that whoever had taken the life of a citizen uncondemned and without trial, ſhould be prohibited from fire and water. Though Cicero was not named, yet he was marked out by the law: his crime was, the putting Catiline's accomplices to death; which, though not done by his ſingle authority, but a general vote of the ſenate, was alledged to be illegal, and contrary to the liberties of the people. Cicero finding himſelf thus reduced to the condition of a criminal, changed his habit upon it, as was uſual in the caſe of a public impeachment; which however was an haſty and inconſiderate ſtep, and helped to precipitate his ruin. He was not named in the law, nor perſonally affected with it: the terms of it were general and ſeemingly juſt, reaching only to thoſe who had taken the life of a citizen illegally: whether this was his caſe or not, was not the point in iſſue, but to be the ſubject of another trial. He was ſenſible of his error, when it was too late; and oft reproaches Atticus, that being a byſtander, and leſs heated in the game than himſelf, he ſhould ſuffer him to make ſuch blunders. The tide however bore hard againſt him. Cæſar, though he affected great moderation, was ſecretly againſt him: Pompey, who had hitherto given him the ſtrongeſt aſſurances of his friendſhip, began now, as the plot ripened towards a criſis, to grow cool and reſerved, and at laſt flatly refuſed to help him: while the Clodian faction treated his character and conſulſhip with the utmoſt deriſion, and Clodius himſelf at the head of his mob contrived to meet and inſult him at every turn; reproaching him for his cowardice and dejection, and throwing dirt and ſtones at him. This being the ſtate of affairs with him, he called a council of his friends, with intent to take his final reſolution, agreeably to their advice. The queſtion was, whether it was beſt to ſtay, and defend himſelf by force, or to ſave the effuſion of blood by retreating, till the ſtorm ſhould blow over. Some adviſed the firſt; but Cato, and above all Hortenſius, warmly urged the laſt: which concurring alſo with Atticus's advice, as well as the fears and entreaties of all his own family, made him reſolve to quit the field to his enemies, and ſubmit to a voluntary exile.

Vell. Paterc. ii. 45.

Ep. ad Attic. iii. 15.

As ſoon as it was known that Cicero was gone, Clodius filled the forum with his band of ſlaves and incendiaries, which he called the Roman people, though there was not one honeſt citizen, or man of credit, amongſt them; and

publiſhed a law in form againſt him for putting citizens to death unheard and uncondemned, and confirming his baniſhment in the uſual terms employed on ſuch occaſions. This law paſſed without oppoſition: and Clodius loſt no time in putting it in execution; but fell to work immediately in plundering, burning, and demoliſhing Cicero's houſes both in the city and the country. It cannot be denied, that in this calamity of his exile, he did not behave himſelf with that firmneſs which might reaſonably be expected from one who had borne ſo glorious a part in the republic; conſcious of his integrity, and ſuffering in the cauſe of his country: for his letters are generally filled with ſuch lamentable expreſſions of grief and deſpair, that his beſt friends and even his wife were forced to admoniſh him ſometimes, to rouſe his courage, and remember his former character. Atticus was conſtantly putting him in mind of it; and ſent him word of a report that was brought to Rome by one of Craſſus's freed men, that his affliction had diſordered his ſenſes. He was now indeed attacked in his weakeſt part; the only place in which he was vulnerable. To have been as great in affliction as he was in proſperity, would have been a perfection not given to man: yet this very weakneſs flowed from a ſource, which rendered him the more amiable in all the other parts of life; and the ſame tenderneſs of diſpoſition, which made him love his friends, his children, his country, more paſſionately than other men, made him feel the loſs of them more ſenſibly. When he had been gone a little more than two months, a motion was made in the ſenate by one of the tribunes, who was his friend, to recall him, and repeal the law of Clodius, to which the whole houſe readily agreed. Many obſtructions, as may eaſily be imagined, were given to it by the Clodian faction; but this made the ſenate only the more reſolute to effect it. They paſſed a vote therefore that no other buſineſs ſhould be done, till Cicero's return was carried; which at laſt it was, and in ſo ſplendid and triumphant a manner, that he had reaſon, he ſays, to fear, leſt people ſhould imagine that he himſelf had contrived his late flight, for the ſake of ſo glorious a reſtoration.

Ep. ad Attic. iii. 15.

Pro domo, 28.

Cicero, now in his 50th year, was reſtored to his former dignity, and ſoon after to his former fortunes; ſatisfaction being made to him for the ruin of his eſtates and houſes, which laſt were built up again by himſelf with more magnificence than before. But he had domeſtic grievances about this time, which touched him very nearly; and which, as he

he ſignifies obſcurely to Atticus, were of too delicate a nature to be explained by a letter. They aroſe chiefly from the petulant humour of his wife, which began to give him frequent occaſions of chagrin; and by a ſeries of repeated provocations confirmed him in that ſettled diſguſt, which ended at laſt in a divorce. As to his public concerns, his chief point was how to ſupport his former authority in the city, which it was not eaſy to do, when the government of the republic was uſurped by the power and ambition of a few: and therefore, inſtead of the able ſtateſman and generous patriot, a light in which we have hitherto viewed him, we find him acting a ſubſervient part, and managing the triumvirate, which could not be controuled, in the beſt manner he could for the public welfare. In the 56th year of his age he was ſent into Aſia, and obliged to aſſume a new character, which he had never before ſuſtained, of the governor of a province and general of an army. Theſe preferments were, of all others, the moſt ardently deſired by the great, for the advantages they afforded both of acquiring power, and amaſſing wealth: yet they had no charms for Cicero, but were indeed diſagreeable to his temper, which was not formed for military atchievements, but to ſit at the helm, and ſhine in the adminiſtration of the whole republic. However he acquitted himſelf nobly in adminiſtering the civil affairs of his province of Cilicia; where his whole care was to eaſe the ſeveral cities and diſtricts of that exceſſive load of debts, in which the avarice and rapaciouſneſs of former governors had involved them. Nor does he ſeem, in military affairs, to have wanted either the courage or conduct of an experienced leader: for he played the general ſo well in the few expeditions in which he was concerned, that he had the honour of a ſupplication decreed to him at Rome, and was not without ſome expectation even of a triumph.

As to the public news of the year, the grand affair, that engaged all people's thoughts, was the expectation of a breach between Cæſar and Pompey, which ſeemed to be now unavoidable. Craſſus had been deſtroyed with his army ſome years ago in the war with the Parthians; and Julia the daughter of Cæſar, whom Pompey married, and who, while ſhe lived, was the cement of their union, was alſo dead in childbed. Cæſar had put an end to the Gallic war, and reduced the whole province to the Roman yoke: but though his commiſſion was near expiring, he ſeemed to have no thoughts of giving it up, and returning to the condition of a private ſubject. He pretended, that he could not poſſi-

bly be ſafe, if he parted with his army; eſpecially while Pompey held the province of Spain prolonged to him for five years. This diſpoſition to a breach, Cicero ſoon learnt from his friends, as he was returning from his province of Cilicia. But as he foreſaw the conſequences of a war more coolly and clearly than any of them, ſo his firſt reſolution was to apply all his endeavours and authority to the mediation of a peace. He had not yet declared for either ſide: not that he was irreſolute which of them to chooſe, for he was determined within himſelf to follow Pompey; but the difficulty was how to act in the mean time towards Cæſar, ſo as to avoid taking part in the previous decrees, which were prepared againſt him, for abrogating his command, and obliging him to diſband his forces on pain of being declared an enemy. Here he wiſhed to ſtand neuter a while, that he might act the mediator with a better grace and effect. In this diſpoſition he had an interview with Pompey, who, finding him wholly bent on peace, contrived to have a ſecond conference with him before he reached the city, in hopes to allay his fears, and beat him off from that vain project of an accommodation, which might help to cool the zeal of his friends in the ſenate. Cicero however would not ſtill be driven from it: the more he obſerved the diſpoſition of both parties, the more he perceived the neceſſity of it. The honeſt, as they were called, were diſunited among themſelves; many of them were diſſatisfied with Pompey; all fierce and violent, and denouncing nothing but ruin to their adverſaries. He clearly foreſaw, what he declared without ſcruple to his friends, that which ſide ſoever got the better, the war
Ad Attic. vii. 7. muſt neceſſarily end in a tyranny. The only difference, as he ſaid, was, that if their enemies conquered, they ſhould be proſcribed; if their friends, be ſlaves.

He no ſooner arrived at the city however, than he fell,
Epiſt. fam. xvi. 11. as he tells us, into the very flame of civil diſcord, and found the war in effect proclaimed: for the ſenate had juſt voted a decree, that Cæſar ſhould diſmiſs his army by a certain day, or be declared an enemy; and Cæſar's ſudden march towards Rome effectually confirmed it. In the midſt of all this hurry and confuſion, Cæſar was extremely ſolicitous about Cicero; not ſo much to gain him, for that was not to be expected, as to prevail with him to ſtand neuter. He wrote to him ſeveral times to that effect, and employed all their common friends to preſs him with letters on that head; all which was done, but in vain, for Cicero was impatient to be gone to Pompey. In the mean time theſe letters give us

a moſt

a moſt ſenſible proof of the high eſteem and credit, in which Cicero flouriſhed at this time in Rome: when, in a conteſt for empire, which force alone was to decide, we ſee the chiefs on both ſides ſo ſolicitous to gain a man to their party, who had no peculiar ſkill in arms, or talents for war. Purſuing however the reſult of all his deliberations, he embarked at length to follow Pompey, who had been obliged to quit Italy ſome time before, and was then at Dyrrhachium; and arrived ſafely in his camp with his ſon, his brother, and his nephew, committing the fortunes of the whole family to the iſſue of that cauſe. His perſonal affection for the man, preference of his cauſe, the reproaches of the better ſort, who began to cenſure his tardineſs, and above all, his gratitude for favours received, made him reſolve at all adventures to run after him. But as he entered into the war with reluctance, ſo he found nothing in it but what increaſed his diſguſt. He diſliked every thing which they had done, or deſigned to do; ſaw nothing good amongſt them but their cauſe; and that their own councils would ruin them. He was diſſatisfied with Pompey's management of the war from the beginning: he tells Atticus, he knew him before to be no politician, and now perceived him to be no general. In this diſagreeable ſituation he declined all employment; and finding his counſels wholly ſlighted, reſumed his uſual way of raillery, for he was a great jeſter, and what he could not diſſuade by his authority, endeavoured to make ridiculous by his jeſts. When Pompey put him in mind of his coming ſo late to them: "How can I come late," ſaid he, "when I "find nothing in readineſs among you?" and upon Pompey's aſking him ſarcaſtically, where his ſon-in-law Dolabella was; "He is with your father-in-law," replied he. To a perſon newly arrived from Italy, and informing them of a ſtrong report at Rome, that Pompey was blocked up by Cæſar; "And you ſailed hither therefore," ſaid he, "that you might "ſee it with your own eyes." By the frequency of theſe ſplenetic jokes, he is ſaid to have provoked Pompey ſo far as to tell him, "I wiſh you would go over to the other ſide, "that you may begin to fear us." Macrob. ſaturnal. 2, 3. Plutarch. in Cicer.

After the battle of Pharſalia, in which Pompey was defeated, Cicero returned to Italy, and was afterwards received into great favour by Cæſar; who was now declared dictator the ſecond time, and Marc Antony his maſter of the horſe. We may eaſily imagine, what we find indeed from his letters, that he was not a little diſcompoſed at the thoughts of an interview with Cæſar, and the indignity of

offering himſelf to a conqueror, againſt whom he had been in arms; for though upon many accounts he had reaſon to expect a kind reception from Cæſar, yet he hardly thought his life, he ſays, worth begging; ſince what was given by a maſter, might always be taken away again at pleaſure. But at their meeting, he had no occaſion to ſay or do any thing that was below his dignity; for Cæſar no ſooner ſaw him than he alighted, and ran to embrace him, and walked with him alone, converſing very familiarly for ſeveral furlongs.

Ep. ad Attic. i. 16—20. About the end of the year, Cæſar embarked for Africa, to purſue the war againſt the Pompeian generals, who, aſſiſted by king Juba, held the poſſeſſion of that province with a vaſt army: but while the general attention was employed in the expectation of ſome deciſive blow, Cicero, deſpairing of any good from either ſide, choſe to live retired, and out of ſight; and whether in the city or the country, ſhut himſelf up with his books; which, as he often ſays, "had hitherto been the "diverſion only, but were now become the ſupport of his

Ep. fam. ix. 2. "life." In this retreat he entered into a cloſe friendſhip and correſpondence with M. Terentius Varro, who is ſaid to have been the moſt learned of all the Romans; and wrote two of thoſe pieces upon orators and oratory, which are ſtill extant in his works.

He was now in his 61ſt year, and forced to part at laſt with his wife Terentia; whoſe humour and conduct had long been uneaſy to him. This drew upon him ſome cenſure; for putting away a wife who had lived with him above 30 years, the faithful partner of his bed and fortunes, and the mother of two children extremely dear to him: and what gave his enemies the greater handle to railly him was, his marrying a handſome young woman named Publilia, of an age diſproportioned to his own, and to whom he was guardian. But Terentia was a woman of an imperious and turbulent ſpirit: and though he had borne her perverſeneſs in the vigour of health and flouriſhing ſtate of his fortunes; yet, in a declining life, ſoured by a continual ſucceſſion of mortifications from abroad, the want of eaſe and quiet at home was no longer tolerable to him.

Cæſar returned victorious from Africa about the end of July, by the way of Sardinia, where he ſpent ſome days: upon which Cicero ſays pleaſantly in a letter to Varro, he had never ſeen that farm of his before, which, though one

Ibid. ix. 7. of the worſt that he has, he does not yet deſpiſe. Some of Cicero's jeſts upon Cæſar's adminiſtration are ſtill preſerved; which ſhew, that his friends had reaſon enough to admoniſh

him to be ſtill more upon his guard. Cæſar had advanced Laberius, a celebrated mimic actor, to the order of knights; but when he ſtept from the ſtage into the theatre, to take his place on the equeſtrian benches, none of the knights would admit him to a ſeat amongſt them. As he was marching off therefore with diſgrace, happening to paſs near Cicero, "I "would make room for you here," ſays he, "on our bench, if "we were not already too much crouded:" alluding to Cæſar's filling up the ſenate alſo with the ſcum of his creatures, and even with ſtrangers and barbarians. At another time being deſired by a friend, in a public company, to procure for his ſon the rank of a ſenator in one of the corporate towns of Italy, "He ſhall have it," ſays he, "if you pleaſe, at Rome; but "it will be difficult at Pompeii." An acquaintance likewiſe from Laodicea, coming to pay his reſpects to him, and being aſked, what buſineſs had brought him to Rome, ſaid, that he was ſent upon an embaſſy to Cæſar, to intercede with him for the liberty of his country: upon which Cicero replied, "If you ſucceed, you ſhall be an embaſſador alſo for "us." Cæſar, on the other hand, though he knew his temper and principles to be irreconcileable to his uſurped dominion, yet out of friendſhip to the man, and a reverence for his character, was determined to treat him with the greateſt humanity, and by all the marks of perſonal favour; which however Cicero never uſed for any purpoſes whatever, but to ſcreen himſelf from any calamity in the general miſery of the times, and to ſerve thoſe unhappy men who were driven from their country and families, for the adherence to that cauſe which he himſelf had eſpouſed. Macrob. ſat. 2, 3. Suetonius 76.

Cicero was now oppreſſed by a new and moſt cruel affliction, the death of his beloved daughter Tullia; who died in childbed, ſoon after her divorce from her third huſband Dolabella. She was about 32 years old at the time of her death; and by the few hints which are left of her character, appears to have been an excellent and admirable woman. She was moſt affectionately and piouſly obſervant of her father; and to the uſual graces of her ſex, having added the more ſolid accompliſhments of knowledge and polite letters, was qualified to be the companion as well as the delight of his age; and was juſtly eſteemed not only as one of the beſt, but the moſt learned of the Roman ladies. His affliction for the death of this daughter was ſo great, that the philoſophers are ſaid to have come from all parts to comfort him. But this can hardly be true, except of thoſe who lived in Rome, or in his own family: for his firſt care was,

to ſhun all company as much as he could, by removing to Atticus's houſe, where he lived chiefly in his library, turning over every book he could meet with on the ſubject of moderating grief. But finding his reſidence here too public, and a greater reſort to him than he could bear, he retired to Aſturia, one of his ſeats near Antium; a little iſland on the Latian ſhore, at the mouth of a river of the ſame name, covered with woods and groves, cut out into ſhady walks; a ſcene of all others the fitteſt to indulge melancholy, and where he could give a free courſe to his grief. "Here," ſays he to Atticus, "I live without the ſpeech of man; "every morning early I hide myſelf in the thickeſt of the "wood, and never come out till the evening. Next to "yourſelf, nothing is ſo dear to me as this ſolitude; and
Ep. ad Attic. xii. 15. "my whole converſation is with my books." Indeed his whole time was employed in little elſe than reading and writing, during Cæſar's adminiſtration, which he never could chearfully ſubmit to; and it was within this period that he drew up ſome of the graveſt of thoſe philoſophical pieces, which are ſtill extant in his works.

After the death of Cæſar, by the conſpiracy formed againſt him by Brutus and Caſſius, Cicero became once more himſelf. By this accident he was freed at once from all ſubjection to a ſuperior, and all uneaſineſs and indignity of managing a power, which every moment could oppreſs him. He was without competition the firſt citizen in Rome; the firſt in that credit and authority both with the ſenate and people, which great merit and ſervices will neceſſarily give in a free city. The conſpirators conſidered him as ſuch, and reckoned upon him as their ſure friend; for they had no ſooner killed Cæſar in the ſenate-houſe, which Cicero tells us he had the pleaſure to ſee, than Brutus, liſting up his bloody dagger, called out upon him by name, to congratulate with him on the recovery of their liberty. And when they all ran out preſently after into the forum with the daggers in their hands, proclaiming liberty to the city, they proclaimed at the ſame time the name of Cicero. Hence Antony afterwards took a pretence of charging him in public with being privy to the conſpiracy, and the principal adviſer of it. It is evident indeed from ſeveral of his letters, that he had an expectation of ſuch an attempt; for he propheſied very early, that Cæſar's reign could not laſt ſix months, but muſt neceſſarily fall, either by violence, or of
Ibid. x. 8. itſelf; nay farther, he hoped to live to ſee it. Yet it is certain, that he was not at all acquainted with it: for though he

he had the ſtricteſt friendſhip with the chief actors, and they the greateſt confidence in him, yet his age, character, and dignity, rendered him wholly unfit to bear a part in an attempt of that nature; and to embark himſelf in an affair ſo deſperate, with a number of men, who, excepting a few of the leaders, were all either too young to be truſted, or, as he ſays, too obſcure even to be known by him. Philipp. ii. 11.

But though Cæſar's reign was now indeed fallen, yet Cicero's hopes were all going to be diſappointed: and though the conſpiracy had ſucceeded againſt Cæſar, yet it drew after it a train of conſequences, which, in little more than a year, ended in the deſtruction not only of the commonwealth, but of even Cicero himſelf. The conſpirators had formed no ſcheme beyond the death of Cæſar; but ſeemed to be as much ſurprized and amazed at what they had done, as the reſt of the city was. Their irreſolution and delays therefore gave Antony leiſure to recollect himſelf, and to propoſe and carry many things on the pretence of public concord, of which he afterwards made a moſt pernicious uſe; amongſt the chief of which may be reckoned a decree for the confirmation of all Cæſar's acts, and for the allowance of a public funeral to Cæſar, from which he took the opportunity of inflaming the ſoldiers and the populace to the diſadvantage of the republican cauſe; and he ſucceeded in it ſo well, that Brutus and Caſſius had then no ſmall difficulty to defend their lives and houſes from the violence of his mob, and, with the reſt of the conſpirators, were ſoon after obliged to quit Rome. Cicero alſo left Rome ſoon after Brutus and Caſſius, not a little mortified to ſee things take ſo wrong a turn by the indolence of his friends. In this retreat he had a mind to make an excurſion to Greece, and pay a viſit to his ſon, whom he had ſent about a year before to Athens, to ſtudy under the philoſophers of that place, and particularly under Cratippus, the chief of the Peripatetic ſect. In the mean time he had frequent meetings and conferences with his old friends of the oppoſite party, the late miniſters of Cæſar's power; among whom were Hirtius, Panſa, &c. There were ſeveral reaſons which made it neceſſary to theſe men to court Cicero at this time as much as ever. For if the republic happened to recover itſelf, he was of all men the moſt capable to protect them on that ſide: if not, the moſt able to aſſiſt them againſt Antony, whoſe deſigns and ſucceſs they dreaded ſtill more; and, if they muſt have a new maſter, they were diſpoſed, for the ſake of Cæſar, to prefer his heir and nephew Octavius. For this new actor was now

now appearing upon the ſtage; and though hitherto but little conſidered, ſoon made the firſt figure upon it, and drew all people's eyes towards him. He had been ſent a few months before to Apollonia, there to wait for his uncle on his way to the Parthian war, in which he was to attend him: but the news of Cæſar's death ſoon brought him back to Italy, to try what fortunes he could carve for himſelf, by the credit of his new name, and the help of his uncle's friends. Hirtius and Panſa were with Cicero at this time; and they preſented Octavius to him, immediately upon his arrival, with the ſtrongeſt profeſſions on the part of the young man, that he would be governed entirely by his direction. Indeed Cicero thought it neceſſary to cheriſh and encourage Octavius, if for nothing elſe, yet to keep him at a diſtance from Antony: but could not yet be perſuaded to enter heartily into his affairs. He ſuſpected his youth and want of experience; and that he had not ſtrength enough to deal with Antony; and above all, that he had no good diſpoſition towards the conſpirators. He thought it impoſſible, he ſhould ever be a friend to them; and was perſuaded rather, that if ever he got the upper hand, his uncle's acts would be more violently enforced, and his death more cruelly revenged, than by Antony himſelf. And when Cicero did conſent at laſt to unite himſelf to Octavius's intereſts, it was with no other view, but to arm him with a power ſufficient to oppreſs Antony, yet ſo checked and limited, that he ſhould not be able to oppreſs the republic.

In the hurry of theſe politics, he was proſecuting his ſtudies ſtill with his uſual application; and beſides ſome philoſophical pieces, now finiſhed his book of offices, or the duties of man, for the uſe of his ſon: a work admired by all ſucceeding ages, as the moſt perfect ſyſtem of heathen morality, and the nobleſt effort and ſpecimen, of what reaſon could do towards guiding man through life with innocence and happineſs. However he paid a conſtant attention to public affairs; miſſed no opportunities, but did every thing that human prudence could do for the recovery of the republic: for all that vigour with which it was making this laſt effort for itſelf, was entirely owing to his councils and authority. This appears from thoſe memorable Philippics, which from time to time he publiſhed againſt Antony, as well as from other monuments of antiquity. But all was in vain: for though Antony's army was entirely defeated at the ſiege of Modena, which made many people imagine that the war was at an end, and the liberty of Rome eſtabliſhed;

bliſhed; yet the death of the conſuls Panſa and Hirtius in that action, gave the fatal blow to all Cicero's ſchemes, and was the immediate cauſe of the ruin of the republic. Octavius grew more and more intractable, being perſuaded they owed their ſafety to him; and every thing daily conſpired to bring about that dreadful union of him with Lepidus and Antony, which was formed ſo ſoon after. Cicero had applied indeed to Brutus and Caſſius over and over again, to come with their armies to Italy, as the only means of ſaving the republic: but, after all his repeated applications, neither of them ſeemed to have entertained the leaſt thought of it. Yet notwithſtanding the pains that he was taking, and the glorious ſtruggle he was making in the ſupport of expiring liberty, Brutus, who was naturally peeviſh and querulous, being particularly chagrined by the unhappy turn of affairs in Italy, and judging of councils by events, was diſpoſed at laſt to throw all the blame upon him. He charged him chiefly, that by a profuſion of honours on young Cæſar, he had inſpired him with an ambition incompatible with the ſafety of the republic, and armed him with that power which he was now employing to oppreſs it: whereas the truth is, that by theſe honours Cicero did not intend to give Cæſar any new power, but to apply that which he had acquired by his own vigour to the public ſervice and the ruin of Antony; in which he ſucceeded even beyond expectation; and would certainly have gained his end, had he not been prevented by accidents which could not be foreſeen. For it is evident from many facts, that he was always jealous of Cæſar, and inſtead of increaſing, was contriving ſome check to his authority; till by the death of the conſuls, he ſlipt out of his hands, and became too ſtrong to be managed by him any longer.

Octavius had no ſooner ſettled the affairs of the city, and ſubdued the ſenate to his mind, than he marched back towards Gaul, to meet Antony and Lepidus; who had already paſſed the Alps, and brought their armies into Italy, in order to have a perſonal interview with him; which had been privately concerted for ſettling the terms of a triple league, and dividing the power and provinces of the empire amongſt themſelves. The place appointed for this interview, was a ſmall iſland about two miles from Bononia, formed by the river Rhenus, which runs near to that city. Here they met, and ſpent three days in a cloſe conference, to adjuſt the plan of their accommodation: the ſubſtance of which was, that the three ſhould be inveſted jointly with ſupreme power for

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the term of five years, with the title of triumvirs, for ſettling the ſtate of the republic; that they ſhould act in all caſes by common conſent; nominate the magiſtrates and governors both at home and abroad; and determine all affairs relating to the public by their ſole will and pleaſure; &c. &c. The laſt thing which they adjuſted was, the liſt of a proſcription, which they were determined to make of their enemies. This, as the writers tell us, occaſioned much difficulty and warm conteſts among them; till each in his turn conſented to ſacrifice ſome of his beſt friends to the revenge and reſentment of his colleagues. The whole liſt is ſaid to have conſiſted of 300 ſenators and 2000 knights; all doomed to die for a crime the moſt unpardonable to tyrants, their adherence to the cauſe of liberty. They reſerved the publication of the general liſt to their arrival at Rome; excepting only a few of the moſt obnoxious, the heads of the republican party, about 17 in all; the chief of whom was Cicero: for Cicero's death was the natural effect of their union, and a neceſſary ſacrifice to the common intereſt of the three. Thoſe who met to deſtroy liberty, muſt come determined to deſtroy him, ſince his authority was too great to be ſuffered in an enemy; and experience had ſhewn, that nothing could make him a friend to the oppreſſors of his country.

Cicero was at his Tuſculan villa when he firſt received the news of the proſcription, and of his being included in it. It was the deſign of the triumvirate to keep it a ſecret, if poſſible, to the moment of execution; in order to ſurprize thoſe whom they had deſtined to deſtruction, before they were aware of the danger, or had time to eſcape. But ſome of Cicero's friends found means to give him early notice of it, upon which he ſet forward preſently towards Aſturia, the neareſt village which he had upon the ſea; where he embarked in a veſſel ready for him, with intent to tranſport himſelf directly out of the reach of his enemies. But the winds being croſs and turbulent, and the ſea wholly uneaſy to him, after he had ſailed about two leagues along the coaſt, he landed at Circæum, and ſpent a night near that place in great anxiety and irreſolution. The queſtion was, what courſe he ſhould ſteer; and whether he ſhould fly to Brutus, or Caſſius, or to S. Pompeius: but after all his deliberations, none of them, it is ſaid, pleaſed him ſo much as the expe-
In Ciceron. dient of dying. So that, as Plutarch ſays, he had ſome thoughts of returning to the city, and killing himſelf in Cæſar's houſe; in order to leave the guilt and curſe of his blood upon

upon Cæſar's perfidy and ingratitude: but the importunity of his ſervants prevailed with him to ſail forwards to Cajeta; where he went again on ſhore, to repoſe himſelf in his Formian villa, about a mile from the coaſt; weary of his life and the ſea; and declaring he would die in that country which he had ſo often ſaved. Here he ſlept ſoundly for ſeveral hours; though, as ſome writers tell us, a great number of crows were fluttering all the while, and making a ſtrange noiſe about his windows, as if to rouſe and warn him of the approaching fate; and that one of them made its way into the chamber, and pulled away his very bed cloaths; till his ſlaves, admoniſhed by this prodigy, and aſhamed to ſee brute creatures more ſolicitous for his ſafety than themſelves, forced him into his litter or portable chair, and carried him away towards the ſhip, through the private ways and walks of his woods; having juſt heard, that ſoldiers were already come into the country in queſt of him, and not far from the villa. As ſoon as they were gone, the ſoldiers arrived at the houſe; and perceiving him to be fled, purſued immediately towards the ſea, and overtook him in the wood. Their leader was one Popilius Lenas, a tribune or colonel of the army, whom Cicero had formerly defended and preſerved in a capital cauſe. As ſoon as the ſoldiers appeared, the ſervants prepared themſelves to fight, being reſolved to defend their maſter's life at the hazard of their own; but Cicero commanded them to ſet him down, and to make no reſiſtance. Then looking upon his executioners with great preſence and firmneſs, and thruſting his neck as forwardly as he could out of the litter, he bade them do their work, and take what they wanted. Upon which they cut off his head, and both his hands, and returned with them in all haſte and great joy towards Rome, as the moſt agreeable preſent which they could carry to Antony. Popilius charged himſelf with the conveyance, without reflecting on the infamy of carrying that head which had ſaved his own. He found Antony in the forum, ſurrounded with guards and crowds of people; but upon ſhewing, from a diſtance, the ſpoils which he brought, he was rewarded upon the ſpot with the honour of a crown, and about 8000l. ſterling. Antony ordered the head to be fixed upon the roſtra between the two hands: a ſad ſpectacle to the city; and what drew tears from every eye; to ſee thoſe mangled members, which uſed to exert themſelves ſo gloriouſly from that place, in defence of the lives, the fortunes, and the liberties of the Roman people, ſo lamentably expoſed to the ſcorn of ſycophants

Senec. fua. for. i.

Val. Max. v. 2.

and

and traitors. The deaths of the reſt, ſays an hiſtorian of that age, cauſed only a private and particular ſorrow; but Cicero's an univerſal one. It was a triumph over the republic itſelf; and ſeemed to confirm and eſtabliſh the perpetual ſlavery of Rome. Antony conſidered it as ſuch; and, ſatiated with Cicero's blood, declared the proſcription at an end.

Cremutius Cordus apud Senec.

He was killed on the 7th of December; about ten days from the ſettlement of the triumvirate: after he had lived 63 years, 11 months, and 5 days.

CICERO (MARCUS), the ſon of Marcus Tullius Cicero: of whom it is the more neceſſary to give ſome account, becauſe his character has been delivered down to us in a very diſadvantageous, and, as many think, in a very injurious light. For he has generally been repreſented, both by the ancients and moderns, as ſtupid and vicious, and even a proverb of degeneracy: yet when we come to enquire accurately into the fact, we ſhall not find ſufficient ground for ſo ſcandalous a tradition.

Senec. de Benef. 4. 30.

He was born, as has been obſerved in the foregoing article, of Terentia, in the year that his father obtained the conſulſhip: that is, in the year of Rome 690, and about 64 years before Chriſt. In his early youth, while he continued under the eye and diſcipline of his father, he gave all imaginable proofs both of an excellent temper and genius; was modeſt, tractable, and dutiful; diligent in his ſtudies, and expert in his exerciſes: ſo that in the Pharſalic war, at the age of 17, he acquired a great reputation in Pompey's camp, by his dexterity of riding, throwing the javelin, and all the other accompliſhments of a young ſoldier. Not long after Pompey's death, he was ſent to Athens, as we have ſaid, to ſtudy under Cratippus. Here indeed, upon his firſt ſally into the world, he was guilty of ſome irregularity of conduct and extravagance of expence, that made his father uneaſy: in which he was ſuppoſed to have been drawn by Gorgias, his maſter of rhetoric, a lover of wine and pleaſure; whom Cicero for that reaſon expoſtulated with ſeverely by letter, and diſcharged from his attendance upon him. But the young man was ſoon made ſenſible of his folly, and recalled to his duty by the remonſtrances of his friends, and particularly of Atticus; ſo that his father readily paid his debts, and enlarged his allowance; which ſeems to have been about 700l. per annum.

Cic. de offic. ii. 13.

Ad Attic. iii. 1.

From

From this time, all the accounts of him from the principal men of the place, as well as his Roman friends, who had occaſion to viſit Athens, are conſtant and uniform in their praiſes of him. When Brutus arrived there, he was exceedingly taken with his virtue and good principles: of which he ſent a high encomium to his father, and entruſted him, though but 20 years old, with a principal command in his army: in which he acquitted himſelf with a ſingular reputation both of courage and conduct; and in ſeveral expeditions and encounters with the enemy, where he commanded in chief, always came off victorious. After the battle of Philippi, and the death of Brutus, he eſcaped to Pompey; who had taken poſſeſſion of Sicily with a great army, and fleet ſuperior to any in the empire. This was the laſt refuge of the poor republicans: where young Cicero was received again with particular honours; and continued fighting ſtill in the defence of his country's liberty: till Pompey, by a treaty of peace with the triumvirate, obtained, as one of the conditions of it, the pardon and reſtoration of all the proſcribed and exiled Romans, who were then in arms with him. Cicero therefore took his leave of Pompey, and returned to Rome with the reſt of his party: where he lived for ſome time in the condition of a private nobleman, remote from all public affairs; partly through the envy of the times, averſe to his name and principles; partly through choice, and his old zeal for the republican cauſe, which he retained ſtill to the laſt. In this uneaſy ſtate, where he had nothing to rouſe his virtue, or excite his ambition, it is not ſtrange that he ſunk into a life of indolence and pleaſure, and the intemperate love of wine; which began to be the faſhionable vice of this age, from the example of Antony, who had lately publiſhed a volume on the triumphs of his drinking. Young Cicero is ſaid to have practiſed it likewiſe to great exceſs, and to have been famous for the quantity he uſed to ſwallow at a draught: as if he had reſolved, ſays Pliny, to deprive Antony, the murderer of his father, of the glory of being the firſt drunkard of the empire.

Appian, p. 610. 713.

Nat. Hiſt. l. 14. c. 22.

Auguſtus however paid him the compliment, in the mean while, to make him a prieſt or augur, as well as one of thoſe magiſtrates who preſided over the coinage of the public money: in regard to which there is a medal ſtill extant, with the name of Cicero on the one ſide, and Appius Claudius on the other; who was one of his colleagues in this office. But upon the laſt breach with Antony, Auguſtus no ſooner became the ſole maſter of Rome, than he took him

Appian, p. 619.

him for his partner in the conſulſhip: ſo that his letters, which brought the news of the victory at Actium, and conqueſt of Egypt, were addreſſed to Cicero the conſul; who had the pleaſure of publiſhing them to the ſenate and people, as well as of making and executing that decree, which ordered all the ſtatues and monuments of Antony to be demoliſhed, and that no perſon of his family ſhould ever after bear the name of Marcus. By paying this honour to the ſon, Auguſtus made ſome atonement for his treachery to the father; and by giving the family this opportunity of revenging his death upon Antony, fixed the blame of it alſo there: while the people looked upon it as divine and providential, that the final overthrow of Antony's name and fortunes ſhould, by a ſtrange revolution of affairs, be reſerved for the triumph of young Cicero. Soon after Cicero's conſulſhip, he was made proconſul of Aſia, or, as Appian ſays, of Syria; one of the moſt conſiderable provinces of the empire: from which time we find no farther mention of him in hiſtory. He died probably ſoon after; before a maturity of age and experience had given him an opportunity of retrieving the reproach of his intemperance, and diſtinguiſhing himſelf in the councils of the ſtate. But from the honours already mentioned, it is evident, that his life, though blemiſhed by ſome ſcandal, yet was not void of dignity; and amidſt all the vices, with which he is charged, he is allowed to have retained his father's wit and politeneſs.

Plutarch in Cic. Dio, p. 456.

There are two ſtories related of him, which ſhew, that his natural courage and high ſpirit were far from being ſubdued by the ruin of his party and fortunes. For being in company with ſome friends, where he had drunk very hard, in the heat of wine and paſſion, he threw a cup at the head of Agrippa; who, next to Auguſtus, bore the chief ſway in Rome. He was provoked to it probably by ſome diſpute in politics, or inſult on the late champions, and vanquiſhed cauſe of the republic.

Sen. ſuaſ. c. 6.

Plin. Hiſt. Nat. xiv. 22.

At another time during his government of Aſia, one Ceſtius, who was afterwards prætor, a flatterer of the times, and a reviler of his father, having the aſſurance to come one day to his table, Cicero, after he had enquired his name, and underſtood that it was the man who uſed to inſult the memory of his father, and declare that he knew nothing of polite letters, ordered him to be taken away, and publicly whipt. Upon the whole, if his life did not entirely correſpond with the ſplendor of his father's, it ſeems chargeable to his misfortune, rather than his fault; and to the miſerable

M. Senec. ſuaſor. 6.

ſtate

ſtate of the times, which allowed no room for the attainment of his father's honours, or the imitation of his virtues: but if he had lived in better times, and a free republic, though he would not have been ſo eminent a ſcholar, or orator, or ſtateſman as his father, yet he would have excelled him probably in that character which conferred a more ſubſtantial power and dazzling glory, the fame of a brave and accompliſhed general.

CIMABUE (GIOVANNI), a renowned painter, was born at Florence in 1240, and was the firſt who revived the art of painting in Italy. Being deſcended of a noble family, and a lad of ſprightly parts, he was ſent to ſchool, in order to learn the belles lettres of thoſe times; but inſtead of minding his books, he was obſerved to ſpend all his time in drawing the figures of men, or horſes, or the like, upon paper, or the backſide of his books. The fine arts having been extinct in Italy, ever ſince the eruption of the barbarians, the ſenate of Florence had ſent at that time for painters out of Greece, to reſtore painting in Tuſcany. Cimabue was their firſt diſciple: for following his natural bent, he uſed to elope from ſchool, and paſs whole days with thoſe painters to ſee them work. His father, perceiving what a turn he had this way, agreed with the Greeks to take him under their care. Accordingly he fell to buſineſs, and ſoon ſurpaſſed his maſters both in deſign and colouring. He gave ſomething of ſtrength and freedom to his works, to which they could never arrive: and though he wanted the art of managing his lights and ſhadows, was but little acquainted with the rules of perſpective, and in divers other particulars but indifferently accompliſhed, yet the foundation which he laid for future improvement, entitled him to the name of the "father of "the firſt age, or infancy of modern painting." De Piles, Freſnoy, &c.

Cimabue painted, according to the cuſtom of thoſe times, in freſco and in diſtemper, painting in oil being not then found out. He painted a great many things at Florence, ſome of which are yet remaining: but, as his fame began to ſpread, he was ſent for to many remote places, and among the reſt to Aſceci, a city of Umbria, and the birth-place of St. Francis. There in the lower church, in company with thoſe Greek painters, he painted ſome of the cieling and the ſides of the church, with the ſtories of the lives of our Saviour and St. Francis; in all which he ſo far out-did his coadjutors, that, taking courage, he reſolved to paint by himſelf, and undertook the upper church in freſco. Being

returned to Florence, he painted for the church of Sancta Maria Novella, where he went firſt to ſchool, a great piece of our lady, which is ſtill to be ſeen between the chapel of the Rucillai, and that of the Bardi di Vernia; and which was the biggeſt picture that had been ſeen in thoſe days. The connoiſſeurs ſay, that one may even now diſcern in it the Greek way of his firſt maſters, though bettered, and endeavouring at the modern way of painting. It produced however ſo much wonder in the people of thoſe times, that it was carried from Cimabue's houſe to the church with trumpets before it, and in ſolemn proceſſion; and he was highly rewarded and honoured by the city for it. There is a tradition, that while Cimabue was doing this piece in a garden he had near the gate of St. Peter, Charles of Anjou king of Naples came through Florence; where being received with all poſſible demonſtrations of reſpect, the magiſtrates, among other entertainments, carried him to ſee this piece. And becauſe nobody had yet ſeen it, all the gentry of Florence waited upon him thither; and with ſuch extraordinary rejoicings, that the name of the place was changed to Borgo Allegri, that is, the Merry Suburb; which name it has retained to this day, though it has ſince been built upon, and made a part of the city.

Cimabue was alſo a great architect, as well as painter, and concerned in the fabric of Sancta Maria del Fior in Florence; during which employment, being arrived at the age of 60 years, he died. He left many diſciples, and among the reſt Ghiotto, who proved an excellent maſter. It is ſaid, that if he had not been followed ſo cloſe, and ſo much outdone by his ſcholar Ghiotto, his fame would have been much greater than it is. Cimabue's picture is ſtill to be ſeen, done by the hand of Simon Saneſe, in the chapel-houſe of Sancta Maria Novella, made in Porfil, in the hiſtory of faith. It is a figure which has a lean face, a little red beard, in point with a caputche, or monk's hood, upon his head, after the faſhion of thoſe times: and the figure next to him is Simon Saneſe himſelf, who drew his own picture by the help of two looking-glaſſes.

Painting illuſtrated, &c. p. 132.

CIOFANI (HERCULES), a learned Italian of Sulmo, publiſhed "Annotations upon all the Works of Ovid," in 1578, to which he prefixed "The Life of Ovid, and a De-"ſcription of the Country of Sulmo." It is ſaid, that the honour which Ciofani aſſumed to himſelf upon being the countryman of Ovid, induced him to undertake his commentaries

mentaries upon this poet; and that the hearty inclination, with which he purſued the agreeable taſk, contributed not a little to his having ſucceeded ſo well in it. Paul Manutius ſays, that his notes upon the Metamorphoſis are full of excellent learning, and written in pure and elegant Latin. Muretus has paſſed the ſame judgement upon him. Scaliger ſays in general, that he wrote well upon Ovid; and adds, what is ſtill more to his credit, that he was a very honeſt man. He appears indeed to have been a very modeſt as well as a very judicious and learned man; ready to commend others, but an enemy to cenſure. His "Annotations "upon Ovid" were printed at firſt in a ſeparate volume by themſelves; but they have ſince been diſperſed among others, ſome of them at leaſt, in the variorum editions of that author. Baillet, jugemens, &c. tom. II. p. 332.

CLAGETT (WILLIAM), an Engliſh divine, was born at St. Edmund's Bury, Suffolk, 1646; and educated at the free-ſchool there under Dr. Thomas Stephens, who wrote notes on Statius. He was admitted of Emanuel college in Cambridge in 1659, when he was not full 13 years of age, and took his degrees in arts regularly, ending with that of D.D. in 1683. His firſt appearance in the world was at his own native town of St. Edmund's Bury, where he was choſen one of the preachers, and continued ſuch for ſeven years. Then he removed to Gray's-Inn, London, and was elected preacher to that honourable ſociety upon the firſt vacancy. Beſides this employment, which he held as long as he lived, he was preſented by the lord keeper North, who was a relation of his wife, to the rectory of Farnham Royal in Buckinghamſhire, into which he was inſtituted in 1683. He was lecturer alſo of St. Michael Baſſiſhaw, to which he was elected by that pariſh, upon the death of Dr. Benjamin Calamy; and Dr. Sharp, afterwards archbiſhop of York, in his preface to Clagett's ſermons, ſays, that "there never "were two greater men ſucceſſively lecturers of one pariſh, "nor was ever any pariſh kinder to two lecturers." He was alſo chaplain in ordinary to the king. He died of the ſmall-pox in 1688, and his wife died 18 days after him of the ſame diſtemper. He had many great as well as good qualities, ſo that the unſeaſonableneſs of his death made him juſtly lamented. Dr. Sharp has given him a noble character: and Bp. Burnet has ranked him among thoſe eminent and worthy men whoſe lives and labours did, in a great meaſure, reſcue the church from the reproaches which the Biog. Brit. Pref. to ſermons. Hiſt. of his own times, vol. I. 462.

follies of others had drawn upon it. It muſt not be forgotten, that he was one of thoſe eminent divines, who made the ſtand againſt Popery, in the reign of James II.

Dr. Clagett publiſhed ſeveral things; a few pieces againſt the Diſſenters, many againſt the Papiſts, ſome of which are to be found in "the Preſervative againſt Popery," printed 1739, in 2 vols. folio. But his principal work is "A Diſ-"courſe concerning the Operations of the Holy Spirit; "with a Confutation of ſome Part of Dr. Owen's Book "upon that Subject." The firſt part publiſhed in 1677, the ſecond in 1680, in which there is "An Anſwer to Mr. John "Humphrey's Animadverſions on the firſt Part." There was alſo a third part deſigned: for Owen having made a great ſhew in the margin of his book, of quotations from the fathers, as if antiquity had been on his ſide, Clagett intended to prove, that Owen had not the fathers on his ſide. He had finiſhed his collection from the ancients to this purpoſe, and made the book ready for the preſs; but it happened unfortunately, that the MS. copy was lodged with a friend of his, whoſe houſe was burnt, and the book periſhed in the flames, after which accident he had no time to finiſh his collections, though he began them a ſecond time. From theſe ſeveral pieces, which Clagett publiſhed himſelf, the reader, as Dr. Sharp obſerves, may form a judgement of his genius and abilities: "and if a friend," adds he, "can ſpeak "without partiality, there doth in thoſe writings appear ſo "ſtrong a judgement, ſuch an admirable faculty of reaſon-"ing, ſo much honeſty and candour of temper, ſo great "plainneſs and perſpicuity, ſo much ſpirit and quickneſs, "and, in a word, all the qualities that can recommend an "author, or render his books excellent in their kind, that I "ſhould not ſcruple to give Clagett a place among the moſt "eminent and celebrated writers of this church."

See concluſion of ſecond part.

After his deceaſe, his brother Nicholas Clagett publiſhed four volumes of his ſermons: the firſt in 1689, the third and fourth not till 1720. It is remarkable, that one of theſe ſermons was greatly admired by queen Mary, namely, in the firſt volume upon Job ii. 10. "Shall we receive good "at the hand of God, and ſhall we not receive evil?" This, the pious queen deſired to hear read more than once, during her illneſs, a little before her deceaſe. It was compoſed by the learned author upon the death of a child of his, that happened juſt before; and it is ſaid to have been the laſt he made.

Tenifon's ſermon at the funeral of queen Mary.

CLAGETT

CLAGETT (NICHOLAS), diſtinguiſhed himſelf, not only by publiſhing the ſermons of his deceaſed brother, as we have juſt obſerved, but alſo by ſermons and pamphlets of his own, which ſhewed ingenuity and learning, though not equal to his brother's. He was born at St. Edmund's Bury in 1654, and educated at the ſchool there under Edward Lees, who publiſhed "Select Dialogues of Lucian," "a Greek "Grammar," &c. He was admitted of Chriſt college Cambridge in 1671, regularly took his degrees in arts, and in 1704 commenced D. D. Upon his brother's removal to Gray's-inn, he was elected in his room, 1680, preacher at St. Mary's in Bury; in which ſtation he continued near 46 years. He was not in the mean time without other preferment. In 1683, he was inſtituted to the rectory of Thurlo Parva; and in 1693, made archdeacon of Sudbury by Moore, then biſhop of Norwich. He had alſo the rectory of Hitcham in Suffolk, to which he was inſtituted in 1707. He died Jan. 1726-7; and among other children left Nicholas, who was afterwards biſhop of Exeter. His writings were, 1. "A Perſuaſive to Peaceableneſs and Obedience. An Aſſize "Sermon in 1683." 2. "A Perſuaſive to an ingenuous "Trial of Opinions in Religion." A pamphlet in 1685. 3. "A Viſitation Sermon in 1686." 4. "Chriſtian Sim-"plicity. A Sermon preached before the Queen, Dec. 31, "1704." 5. "Truth defended, and Boldneſs in Error re-"buked." A volume againſt Whiſton's book, intituled, "The Accompliſhment of Scripture Prophecies." This was publiſhed in 1710.

CLAIRAULT (ALEXIS), of the French academy of Sciences, was one of the moſt illuſtrious mathematicians in Europe. He read to the academy in 1726, when he was not 13 years old, "a Memoir upon four new Geometrical "Curves of his own Invention;" and ſupported the character he thus laid a foundation for by various publications from time to time. He publiſhed, "Elémens de Géométrie, "1741," in 8vo; "Elémens d'Algebre, 1746," in 8vo; "Théorie de la Figure de la Terre, 1743," in 8vo; "Ta-"bles de la Lune, 1754," in 8vo. He was concerned alſo in the "Journal des Sçavans," which he furniſhed with many excellent extracts. He died in 1765. He was one of the academicians, who were ſent into the North to determine the figure of the earth.

CLARKE (SAMUEL), celebrated for his ſkill in oriental learning, was born at Brackley in Northamptonſhire; and became a ſtudent at Merton college, Oxford, in 1638, when he was only 15 years old. He reſided in that univerſity three years, and was then obliged to leave it, becauſe the town was about to be garriſoned for the uſe of Charles I.: but after the ſurrender of that place to the parliament, he returned to his college, ſubmitted to the viſitors appointed by the then powers in being, and the ſame year, which was 1648, took the degree of M. A. The year following he was deſigned the firſt architypographus of the univerſity, and for his better encouragement in that office, had the grant of the ſuperior beadleſhip of the civil law, when it ſhould become vacant, given to him, and to his ſucceſſors in that place for ever. In 1650, he was maſter of a boarding-ſchool at Iſlington near London, during his continuance at which place he lent an aſſiſting hand towards the correcting and publiſhing the "Polyglott Bible." In 1658, he returned a ſecond time to the univerſity; and foreſeeing the death of him who held the ſuperior beadleſhip of law, was elected architypographus May the 14th that year, and on the 29th ſuperior beadle of the civil law; both which places he held to the time of his death, which happened Dec. 27, 1669.

Wood's Ath. Oxon.

He was well verſed in Greek and Latin literature, and had alſo an uncommon ſkill in the oriental languages. His works are as follow: "Variæ Lectiones & Obſervationes in "Chaldaicam paraphraſim:" theſe are in the ſixth volume of the "Polyglott Bible," beginning at page 17th. "Scien-"tia Metrica & Phythmica; ſeu tractatus de Proſodia Ara-"bica ex authoribus probatiſſimis eruta." And, "Septi-"mum Bibliorum Polyglottûm volumen cum Verſionibus "Antiquiſſimis, non Chaldaica tantum, ſed Syriacis, Æthio-"picis, Copticis, Arabicis, Perſicis Contextum." He alſo tranſlated from the original MS. of the public library at Cambridge, "Paraphraſtes Chaldæus in libr. Paralipome-"non;" which book Dr. Edmund Caſtell conſulted, as he tells us in the preface to his "Lexicon Heptaglotton," when he compoſed that elaborate work. Clarke alſo took great pains upon the Hebrew text, Chaldee paraphraſe, and the Perſian goſpels in the "Polyglott Bible," which laſt he tranſlated into Latin; and there goes alſo under his name a tranſlation out of Hebrew into Latin of another piece, intituled, "The Miſtna of the firſt Maſſereth or Tract of the Tal-"mud, called Beracoth."

Wood's Ath. Oxon.

CLARKE (Dr. SAMUEL), a very celebrated Engliſh divine, was the ſon of Edward Clarke, Eſq; alderman of Norwich, and one of its repreſentatives in parliament for ſeveral years; and born there Oct. 11, 1675. He was inſtructed in claſſical learning at the free-ſchool of that town; and in 1691, removed thence to Caius college in Cambridge, where his uncommon abilities ſoon began to diſplay themſelves. Though the philoſophy of Des Cartes was at that time the eſtabliſhed philoſophy of the univerſity, yet Clarke eaſily maſtered the new ſyſtem of Newton; and in order to his firſt degree of arts, performed a public exerciſe in the ſchools upon a queſtion taken from it. He greatly contributed to the eſtabliſhment of the Newtonian philoſophy by an excellent tranſlation of, and notes upon, Rohault's "Phyſics," which he finiſhed before he was 22 years of age. The ſyſtem of natural philoſophy, then generally taught in the univerſity, was that written by Rohault, founded altogether upon Carteſian principles, and very ill tranſlated into Latin. Clarke gave a new tranſlation, and added to it ſuch notes as might lead ſtudents inſenſibly, and by degrees, to other and truer notions, than could be found there. "And this cer-"tainly," ſays Bp. Hoadly, "was a more prudent method "of introducing truth unknown before, than to attempt to "throw aſide this treatiſe entirely, and write a new one in-"ſtead of it. The ſucceſs anſwered exceedingly well to "his hopes, and he may juſtly be ſtyled a great benefactor "to the univerſity in this attempt. For by this means the "true philoſophy has without any noiſe prevailed; and to "this day his tranſlation of Rohault is, generally ſpeaking, "the ſtanding text for lectures, and his notes the firſt direc-"tion to thoſe who are willing to receive the reality and "truth of things in the place of invention and romance." Whiſton relates, that in 1697, while he was chaplain to Moore biſhop of Norwich, he met young Clarke, then wholly unknown to him, at a coffee-houſe in that city; where they entered into a converſation about the Carteſian philoſophy, particularly Rohault's "Phyſics," which Clarke's tutor, as he tells us, had put him upon tranſlating. "The "reſult of this converſation was," ſays Whiſton, "that I "was greatly ſurprized, that ſo young a man as Clarke then "was, ſhould know ſo much of thoſe ſublime diſcoveries, "which were then almoſt a ſecret to all, but to a few parti-"cular mathematicians. Nor did I remember," continues he, "above one or two at the moſt, whom I had then met "with, that ſeemed to know ſo much of that philoſophy,

Account of the life, writings, and character of Dr. Clarke, by Benjamin Hoadly, Bp. of Wincheſter, prefixed to Clarke's ſermons, p. 1, 2. Lond. 1730, 8vo.

Ibid. p. 3, 4.

Ibid. p. 5.

" as Clarke." This tranſlation of Rohault was firſt printed in 1697, 8vo. There have been four editions of it, in every one of which improvements have been made; eſpecially in the laſt in 1718, which has the following title: " Jacobi " Rohaulti Phyſica. Latine vertit, recenſuit, & uberiori- " bus jam Annotationibus, ex illuſtriſſimi Iſaaci Newtoni " Philoſophia maximam partem hauſtis, amplificavit & or- " navit S. Clarke, S. T. P. Accedunt etiam in hac quarta " editione novæ aliquot tabulæ æri inciſæ, & Annotationes " multum ſunt auctæ." Dr. John Clarke, late dean of Sarum, and our author's brother, tranſlated this work into Engliſh, and publiſhed it in 2 vols. 8vo.

Hiſtorical memoirs of the life and writings of Dr. Clarke, by William Whiſton, M. A. p. 3, 4. 3d edit.

Afterwards he turned his thoughts to divinity: and, in order to fit himſelf for the ſacred function, he ſtudied the " Old Teſtament" in the original Hebrew, the " New" in the original Greek, and the primitive Chriſtian writers. Having taken holy orders, he became chaplain to Moore Bp. of Norwich, who was ever after his conſtant friend and patron. Whiſton claims the merit of introducing him to the acquaintance and friendſhip of this biſhop: and tells us, that, after the converſation mentioned above, which he immediately gave the biſhop an account of, alderman Clarke and his ſon were, by the biſhop's order, invited and handſomely entertained at the palace. The next year, which was 1698, Whiſton being collated by the biſhop to the living of Loweſtoft in Suffolk, reſigned his chaplainſhip, in which he was ſucceeded by Clarke; who lived for near 12 years in this ſtation, with all the freedoms of a brother and an equal, rather than as an inferior. The biſhop eſteemed him highly, while he lived; and at his death, gave him the higheſt proof of his confidence in him, by leaving ſolely in his hands all the concerns of his family: a truſt which Clarke executed very faithfully, and to the entire ſatisfaction of every perſon concerned. In 1699, he publiſhed two treatiſes: one, intituled, " Three practical Eſſays on Baptiſm, Confirmation, " and Repentance;" the other, " Some Reflections on that " Part of a Book, called Amyntor, or a Defence of Milton's " Life, which relates to the Writings of the Primitive Fa- " thers, and the Canon of the New Teſtament. In a Let- " ter to a Friend." The author of the Amyntor, it is well known, was the famous Toland. Bp. Hoadly ſays, that he mentions theſe pieces of Clarke, not to put them upon a level with his other performances, but only as, " having upon " them the plain marks of a Chriſtian frame of mind, and " as proofs of his knowledge in the writings of thoſe early " ages,

Hoadly, p. 7.

Hiſtorical memoirs, &c. p. 5.

Hoadly, p. 7

" ages, even at his firſt ſetting out in the world." Whiſton eſteems the " Three Practical Eſſays" the moſt ſerious treatiſe that Clarke ever wrote; and which, with a little correction, will ſtill be very uſeful in all Chriſtian families. " I " well remember," ſays he, " how I once told him, after he " had been long at St. James's, and about the court, that I " doubted he was not now ſo ſerious and good a Chriſtian " as he had been in the days of Hermas:" meaning the time of his writing the " Three Practical Eſſays," in which he had frequently quoted " The Shepherd of Hermas." There have been ſeveral editions of theſe eſſays. " The " Reflections upon Amyntor" was publiſhed without a name; but has ſince been added to his " Letter to Dodwell, &c." In 1701, he publiſhed " A Paraphraſe upon the Goſpel of " St. Matthew;" which was followed in 1702 by the " Pa- " raphraſes upon the Goſpels of St. Mark and St. Luke," and ſoon after by a 3d volume " upon St. John." They were afterwards printed together in 2 vols. 8vo; and have been ſo univerſally admired, as to undergo ſeveral editions. He had begun " A Paraphraſe upon the Acts of the Apoſtles," immediately after the others were publiſhed, and had gone through the remaining books of the " New Teſtament," but ſomething accidentally interrupted the execution; " and it " is now," ſays Bp. Hoadly, " only to be lamented, that " any thing firſt diverted him from it; or that he did not " afterwards prevail upon himſelf to reſume and complete ſo " excellent a work, which his friends often preſſed upon " him, and to which he would ſometimes anſwer, that it was " made leſs neceſſary by the labours of ſeveral worthy and " learned perſons, ſince the appearance of his work upon the " four goſpels."

Hiſt. mem. &c. p. 8.

Ibid. p. 6.

Account, &c. p. 10.

Mean while Bp. Moore, his patron, gave him the rectory of Drayton near Norwich, and procured for him a pariſh in that city; and theſe he ſerved himſelf in that ſeaſon when the biſhop reſided at Norwich. His preaching at firſt was without notes, and ſo continued to be, till he was rector of St. James's. In 1704, he was appointed to preach Boyle's lecture; and the ſubject he choſe was, " The being and at- " tributes of God." He ſucceeded ſo well in this, and gave ſuch high ſatisfaction, that he was appointed to preach the ſame lecture the next year; when he choſe for his ſubject, " The evidences of natural and revealed religion." Theſe ſermons were firſt printed in two diſtinct volumes: the former in 1705, the latter in 1706. They have ſince been printed in one volume, under the general title of " A Diſ- " courſe

" courſe concerning the Being and Attributes of God, the " Obligations of natural Religion, and the Truth and Cer- " tainty of the Chriſtian Revelation, in anſwer to Hobbes, " Spinoza, the Author of the Oracles of Reaſon, and other " Deniers of natural and revealed Religion." Clarke having endeavoured in the firſt part of this work to ſhew, that the being of a God may be demonſtrated by arguments à priori, is unluckily involved in the cenſure, which Pope has paſſed upon this method of reaſoning in the following lines. They are put into the mouth of one of his dunces, addreſſing himſelf to the goddeſs Dulneſs:

" Let others creep by timid ſteps and ſlow,
" On plain experience lay foundations low,
" By common ſenſe to common knowledge bred,
" And loſt to nature's cauſe through nature led.
" All-ſeeing in thy miſts, we want no guide,
" Mother of arrogance, and ſource of pride!
" We nobly take the high priori road,
" And reaſon downward, till we doubt of God."
Dunciad, b. iv. l. 455.

upon which we have the following note: " Thoſe, who, " from the effects in this viſible world, deduce the eternal " power and Godhead of the firſt cauſe, though they cannot " attain to an adequate idea of the Deity, yet diſcover ſo " much of him, as enables them to ſee the end of their crea- " tion, and the means of their happineſs: whereas they, " who take this high priori road, as Hobbes, Spinoza, Des " Cartes, and ſome better reaſoners, for one that goes right, " ten loſe themſelves in miſts, or ramble after viſions, which " deprive them of all ſight of their end, and miſlead them in " the choice of wrong means." Clarke, it is probable, would not have denied this; and the poet perhaps would have ſpared his better reaſoners, and not have joined them with ſuch company, had he recollected our author's apology for uſing the argument à priori. " The argument à poſteri- " ori," ſays he, " is indeed by far the moſt generally uſeful " argument, moſt eaſy to be underſtood, and in ſome de- " gree ſuited to all capacities; and therefore it ought always " to be inſiſted upon. But for as much as atheiſtical writers " have ſometimes oppoſed the being and attributes of God " by ſuch metaphyſical reaſonings, as can no otherwiſe be " obviated, than by arguing à priori; therefore this manner " of arguing alſo is uſeful and neceſſary in its proper place." Clarke's Works, vol. II. p. 756. folio.

We are not quite of Clarke's opinion here, ſince we cannot but

but think all the metaphyſical reaſonings à priori againſt the being and attributes of God, ſufficiently obviated by the reaſoner à poſteriori; who, having built his demonſtration of thoſe great points upon the ſolid foundation of matter of fact, may juſtly leave the metaphyſician to reaſon by himſelf. We are therefore better pleaſed with his manner of expreſſing himſelf, in the anſwer he made to Whiſton upon this occaſion. "When Clarke brought me his book," ſays Whiſton, "it was the firſt volume I ſuppoſe, I was in my gar-"den againſt St. Peter's college in Cambridge, where I "then lived. Now I perceived, that in theſe ſermons he "had dealt a great deal in abſtract and metaphyſical reaſon-"ing. I therefore aſked him, how he ventured into ſuch "ſubtleties which I never durſt meddle with? and ſhewing "him a nettle, or ſome contemptible weed in my garden, I "told him, that weed contained better arguments for the "being and attributes of a God, than all his metaphyſics. "Clarke confeſſed it to be ſo; but alledged for himſelf, "that ſince ſuch philoſophers as Hobbes and Spinoza had "made uſe of thoſe kind of ſubtleties againſt, he thought "proper to ſhew, that the like way of reaſoning might be "made better uſe of on the ſide of religion: which reaſon "or excuſe I allowed to be not inconſiderable." Whiſton tells us in the ſame place, that, "as he had been informed, "Dr. George Smalridge, afterwards Bp. of Briſtol, declared "it to be the beſt book on thoſe ſubjects that had been written "in any language;" and Bp. Hoadly makes no ſcruple to declare, that "every Chriſtian in this country ought to eſ-"teem theſe ſermons as his treaſure, ſince they contain the "true ſtrength, not only of natural, but of revealed religion." They have paſſed through ſeveral editions. In the fourth or fifth were added ſeveral letters to Clarke from a gentleman in Glouceſterſhire; relating to the demonſtration of the being and attributes, with the doctor's anſwers. This gentleman was Butler, afterwards Bp. of Durham. In the ſixth edition was added, "A Diſcourſe concerning the Connexion "of the Prophecies in the Old Teſtament, and the Appli-"cation of them to Chriſt: and an Anſwer to a ſeventh "Letter concerning the Argument à priori." It may not be amiſs to obſerve, that Clarke's ſermons concerning the being and attributes of God occaſioned a controverſy to ariſe, and ſeveral pieces to be written, which had Law, Jackſon, and others, for their authors; but we do not find, that Clarke himſelf ever appeared in their vindication.

Hiſt. mem. &c. p. 7.

Account, &c. p. 15.

About

About this time, Whiſton tells us, it was, that he diſcovered our author to have been looking into the primitive writers, and to ſuſpect, that the Athanaſian doctrine of the Trinity was not the doctrine of thoſe early ages. "Whether," ſays he, "Mr. Newton had given Mr. Clarke yet "any intimation of that nature, for he knew it long before "his time; or whether it aroſe from ſome enquiries of his "own, I do not directly know; though I incline to the latter. This only I remember to have heard him ſay, that "he never read the Athanaſian creed in his pariſh, at or "near Norwich, but once; and that was only by miſtake, "at a time when it was not appointed by the rubrick." In 1706, he publiſhed "A Letter to Mr. Dodwell;" wherein all the arguments in his epiſtolary diſcourſe againſt the immortality of the ſoul are particularly anſwered, and the judgement of the fathers, to whom Mr. Dodwell had appealed, concerning that matter truly repreſented. Bp. Hoadly obſerves, that in this letter he anſwered Mr. Dodwell in ſo excellent a manner, both with regard to the philoſophical part, and to the opinions of ſome of the primitive writers, upon whom theſe doctrines were fixed, that it gave univerſal ſatisfaction. But this controverſy did not ſtop here, for the celebrated Collins, coming in as a ſecond to Dodwell, went much farther into the philoſophy of the diſpute, and indeed ſeemed to produce all that could poſſibly be ſaid againſt the immateriality of the ſoul, as well as the liberty of human actions. This enlarged the ſcene of the diſpute; into which our author entered, and wrote with ſuch a ſpirit of clearneſs and demonſtration, as at once ſhewed him greatly ſuperior to his adverſaries in metaphyſical and phyſical knowledge; and made every intelligent reader rejoice, that ſuch an incident had happened to provoke and extort from him that plenty of ſtrong reaſoning and perſpicuity of expreſſion, which were indeed very much wanted upon this intricate and obſcure ſubject. "And I am perſuaded," continues the Bp. "that as what he has writ in this controverſy, compre"hends the little that the ancients had ſaid well, and adds "ſtill more evidence than ever clearly appeared before, and "all in words that have a meaning to them, it will remain "the ſtandard of good ſenſe on that ſide of the queſtion, "on which he ſpent ſo many of his thoughts, as upon one "of his favourite points." Clarke's letter to Dodwell was ſoon followed by four defences of it, in four ſeveral letters to the author of "A Letter to the learned Mr. Henry Dod"well; containing ſome Remarks on a pretended Demon"ſtration

Hiſt. mem. &c. p. 8.

Account, &c. p. 17.

Ibid. p. 18.

" ſtration of the Immateriality and natural Immortality of " the ſoul, in Mr. Clarke's Anſwer to his late Epiſtolary " Diſcourſe, &c." They were afterwards all printed together; and the " Anſwer to Toland's Amyntor" added to them. In the midſt of all theſe labours, he found time to ſhew his regard to mathematical and phyſical ſtudies, and exact knowledge and ſkill in them. And his natural affection and capacity for theſe ſtudies were not a little improved by the friendſhip of Sir Iſaac Newton; at whoſe requeſt he tranſlated his " Optics" into Latin in 1706. With this verſion Sir Iſaac was ſo highly pleaſed, that he preſented him with the ſum of 500l. or 100l. for each child, Clarke having then five children. Account, &c. p. 30.

This ſame year alſo, biſhop Moore, who had long formed a deſign of fixing him more conſpicuouſly, procured for him the rectory of St. Bennet's, Paul's Wharf, in London; and ſoon after carried him to court, and recommended him to the favour of queen Anne. She appointed him one of her chaplains in ordinary; and, in conſideration of his great merit, and at the requeſt of the biſhop, preſented him to the rectory of St. James's Weſtminſter, when it became vacant in 1709. From this time he left off preaching without notes, and made it his buſineſs to compoſe and write down as accurate ſermons as he could; " not," ſays Bp. Hoadly, " becauſe " he could not proceed in the former method, with a co- " piouſneſs of good ſenſe and clear expreſſion, which the " nobleſt audience might with pleaſure have attended to, " but chiefly becauſe from that time it became his reſolution " to prepare his ſermons in ſuch a manner, that they might " hereafter be as uſeful from the preſs, as he wiſhed them to " be from the pulpit." Upon his advancement to this ſtation, he took the degree of D. D. when the public exerciſe which he performed for it at Cambridge was prodigiouſly admired. The queſtions which he maintained were theſe: 1. " Nullum " fidei Chriſtianæ dogma, in ſacris ſcripturis traditum, eſt " rectæ rationi diſſentaneum:" that is, " No article of the " Chriſtian faith, delivered in the holy Scriptures, is diſagree- " able to right reaſon." 2. " Sine actionum humanarum " libertate nulla poteſt eſſe religio:" that is, " Without the " liberty of human actions there can be no religion." His theſis was upon the firſt of theſe queſtions; which being thoroughly ſifted by that moſt acute diſputant profeſſor James, he made an extempore reply, in a continued diſcourſe for near half an hour, with ſo little heſitation, that many of the auditors declared themſelves aſtoniſhed; and owned, that, Whiſton's hiſt. mem. &c. p. 8, 9. Account, &c. p. 19.

if

if they had not been within ſight of him, they ſhould have ſuppoſed him to have read every word of it from a paper. After this, through the courſe of the ſyllogiſtical diſputation, he guarded ſo well againſt the arts, which the profeſſor was a complete maſter of; replied ſo readily to the greateſt difficulties ſuch an objector could propoſe; and preſſed him ſo cloſe and hard with clear and intelligible anſwers, that perhaps there never was ſuch a conflict heard in thoſe ſchools. The profeſſor, who was a man of humour as well as learning, ſaid to him at the end of the diſputation, "Profecto, "me probe exercuiſti," that is, "On my word, you have "worked me ſufficiently;" and the members of the univerſity went away, admiring, as indeed they well might, that a man even of Clarke's abilities, after an abſence of ſo many years, and a long courſe of buſineſs of quite another nature, ſhould acquit himſelf in ſuch a manner, as if this ſort of academical exerciſe had been his conſtant employment; and with ſuch fluency and purity of expreſſion, as if he had been accuſtomed to no other language in converſation but Latin. The ſame year, 1709, he reviſed and corrected Whiſton's tranſlation of the "Apoſtolical Conſtitutions" into Engliſh. Whiſton tells us, that his own ſtudies having been chiefly upon other things, and having rendered him incapable of being alſo a critic in words and languages, he deſired his great friend and great critic Dr. Clarke to reviſe that tranſlation; which he was ſo kind as to agree to.

Hoadly, p. 22, 23.

Hiſt. mem. &c. p. 16.

In 1712, he publiſhed a moſt beautiful and pompous edition of Cæſar's commentaries, adorned with elegant ſculptures. It is intituled, "C. Julii Cæſaris quæ extant, accu- "ratiſſime cum libris editi & mſſ. optimis collata, recognita, "& correcta; acceſſerunt annotationes Samuelis Clarke, "S. T. P. item indices locorum, rerumque & verborum, "utiliſſimæ." It was printed in 1712, folio; and afterwards in 1720, 8vo. It was dedicated to the great duke of Marlborough, "at a time," ſays Bp. Hoadly, "when his un- "equalled victories and ſucceſſes had raiſed his glory to the "higheſt pitch abroad, and leſſened his intereſt and favour "at home." In the publication of this book, the doctor took particular care of the punctuation. In the annotations, he ſelected what appeared the beſt and moſt judicious in former editors, with ſome corrections and emendations of his own interſperſed. Mr. Addiſon has ſpoke of this folio edition of Cæſar's commentaries in the following words: "The "new edition, which is given us of Cæſar's commentaries, "has already been taken notice of in foreign gazettes, and "is

Account, &c. 29.

" is a work that does honour to the Engliſh preſs. It is " no wonder, that an edition ſhould be very correct, which " has paſſed through the hands of one of the moſt accurate, " learned, and judicious writers this age has produced. " The beauty of the paper, of the character, and of the " ſeveral cuts with which this noble work is illuſtrated, " makes it the fineſt book that I have ever ſeen; and is a " true inſtance of the Engliſh genius, which, though it does " not come the firſt into any art, generally carries it to greater " heights than any other country in the world." Spectator, No. 367.

The ſame year, 1712, he publiſhed his celebrated book intituled, " The Scripture Doctrine of the Trinity, &c." which is divided into three parts. The firſt is, a collection and explication of all the texts in the " New Teſtament," relating to the doctrine of the Trinity: in the ſecond, the foregoing doctrine is ſet forth at large, and explained in particular and diſtinct propoſitions; and in the third, the principal paſſages in the liturgy of the church of England, relating to the doctrine of the Trinity, are conſidered. Bp. Hoadly applauds our author's method of proceeding, in forming his ſentiments upon ſo important a point: " He " knew," ſays he, " and all men agreed, that it was a mat- " ter of mere revelation. He did not therefore retire into " his cloſet, and ſet himſelf to invent and forge a plauſible " hypotheſis, which might ſit eaſily upon his mind. He had " not recourſe to abſtract and metaphyſical reaſonings to " cover or patronize any ſyſtem, he might have embraced " before. But, as a Chriſtian, he laid open the New Teſta- " ment before him. He ſearched out every text, in which " mention was made of the three perſons, or any one of " them. He accurately examined the meaning of the words, " uſed about every one of them; and by the beſt rules of " grammar and critique, and by his ſkill in language, he " endeavoured to fix plainly what was declared about every " perſon, and what was not. And what he thought to be " the truth, he publiſhed under the title of 'The Scripture " Doctrine of the Trinity.' I am far," ſays the Bp. "from " taking upon me to determine, in ſo difficult a queſtion " between him and thoſe who made replies to him; but this " I hope I may be allowed to ſay, that every Chriſtian di- " vine and layman ought to pay his thanks to Dr. Clarke, " for the method into which he brought this diſpute; and " for that collection of texts of the New Teſtament, by " which at laſt it muſt be decided, on which ſide ſoever the " truth may be ſuppoſed to lie." Whiſton informs us, that Account, ſome &c. p. 25.

ſome time before the publication of this book, there was a meſſage ſent to him from lord Godolphin, and others of queen Anne's miniſters, importing, "That the affairs of the "public were with difficulty then kept in the hands of thoſe "that were for liberty; that it was therefore an unſeaſon-"able time for the publication of a book that would make a "great noiſe and diſturbance; and that therefore they de-"ſired him to forbear, till a fitter opportunity ſhould offer "itſelf:" which meſſage, ſays he, the doctor had no regard to, but went on according to the dictates of his own conſcience, with the publication of his book. The miniſters however were very right in their conjectures; for the work made noiſe and diſturbance enough, and occaſioned a great number of books and pamphlets, written by himſelf and others. We will ſubjoin a liſt of thoſe publiſhed by himſelf; referring for the reſt to a pamphlet, intituled, "An Account "of all the conſiderable Books and Pamphlets that have been "wrote on either Side, in the Controverſy concerning the "Trinity, ſince the Year 1712;" in which is alſo contained, "an Account of the Pamphlets, wrote this laſt Year on "each Side by the Diſſenters, to the End of the Year 1719, "1720, 8vo." Dr. Clarke's tracts are as follow: 1. "A "Letter to the Rev. Dr. Wells, in Anſwer to his Remarks, "1714." 2. "A Reply to the Objections of Robert Nel-"ſon, Eſq; and of an anonymous Author, againſt Dr. "Clarke's Scripture Doctrine of the Trinity; being a Com-"mentary on Forty ſelect Texts of Scripture." This anonymous author was ſuppoſed to be Dr. James Knight, vicar of St. Sepulchre's in London. 3. "An Anſwer to the Re-"marks of the Author of Some Conſiderations concerning "the Trinity, and the Ways of managing that Controverſy." This author was Gaſtrel, biſhop of Cheſter. Theſe two laſt pieces were publiſhed together in 1714, 8vo. 4. "A "Letter to the late Rev. R. M." (Richard Mayo) "con-"taining Obſervations on his Book, intituled, A plain Scrip-"ture Argument againſt Dr. Clarke's Doctrine concerning "the ever bleſſed Trinity." 5. "A Letter to the Author "of a book, intituled, The true Scripture Doctrine of the "moſt holy and undivided Trinity continued and vindicated: "recommended firſt by Mr. Nelſon, and ſince by Dr. Wa-"terland." Theſe two pieces were publiſhed together in 1719, 8vo, at the end of a tract by another author, intituled, "The modeſt Plea for the Baptiſmal and Scripture Notion "of the Trinity, &c." 6. "The modeſt Plea continued: "or, A brief and diſtinct Anſwer to Dr. Waterland's Que-"ries,

Hiſt. mem. P. 30.

" ries, relating to the Doctrine of the Trinity, 1720," 8vo. 7. " Obſervations on Dr. Waterland's ſecond Defence of " his Queries, 1724," 8vo. 8. " Replies to the Author " of Three Letters to Dr. Clarke, from a Clergyman of the " Church of England, concerning his Scripture Doctrine of " the Trinity." The letters and replies were publiſhed together, by the author of the letters, in 1714, 8vo.

Books and pamphlets however were not all, which the " Scripture Doctrine of the Trinity" occaſioned: it made its author obnoxious to the power eccleſiaſtical, and his book to be complained of by the lower houſe of convention. Their complaint was ſent to the upper houſe June 2, 1714, ſetting forth, " That a book had been lately publiſhed, and diſ- " perſed throughout the province, intituled, the Scripture " Doctrine of the Trinity, and ſeveral defences thereof, by " the ſame author: which book and defences did, in their " opinion, contain aſſertions contrary to the catholic faith, " as received and declared by the reformed church of Eng- " land, concerning three perſons of one ſubſtance, power, " and eternity, in the unity of the Godhead: and tending " moreover to perplex the minds of men in the ſolemn acts " of worſhip, as directed by our eſtabliſhed liturgy, &c." June 4, the biſhops returned for anſwer, " That they ap- " proved the zeal of the lower houſe, thought they had juſt " cauſe of complaint, and would take it into their conſidera- " tion:" and, on the 12th, ſent a meſſage to them, direct- ing an extract to be made of particulars out of the books complained of. On the 23d, the ſaid extract was laid before the biſhops, diſpoſed under the following heads: " 1. " Aſſertions contrary to the catholic faith, as received and " declared by this reformed church of England, concerning " three perſons of one ſubſtance, power, and eternity, in " the unity of the Godhead. 2. Paſſages tending to per- " plex the minds of men in the ſolemn acts of worſhip, as " directed by our eſtabliſhed liturgy. 3. Paſſages in the " liturgy and 39 articles, wreſted by Dr. Clarke in ſuch a " manner, as is complained of in the repreſentation." The Dr. drew up a reply to this extract, dated June 26, which, it ſeems, was preſented to ſome of the biſhops, but, for rea- ſons unknown, not laid before the houſe. After this, there appearing in almoſt the whole upper houſe a great diſpoſition to prevent diſſenſions and diviſions, by coming to a temper in this matter, Dr. Clarke was prevailed upon to lay before the houſe a paper, dated July 2, ſetting forth: " That his " opinion was, that the Son of God was eternally begotten

" by the eternal incomprehenſible power and will of the " Father; and that the Holy Spirit was likewiſe eternally " derived from the Father by or through the Son, according " to the eternal incomprehenſible power and will of the Fa- " ther. 2. That before his book, intituled, The Scripture " Doctrine of the Trinity, was publiſhed, he did indeed " preach two or three ſermons upon this ſubject; but that " ſince the book was publiſhed, he had never preached upon " this ſubject: and, becauſe he thought it not fair to propoſe " particular opinions, where there is not liberty of anſwer- " ing, he was willing to promiſe, as indeed he intended, " not to preach any more upon this ſubject. 3. That he " did not intend to write any more concerning the doctrine " of the Trinity; but, if he ſhould fail herein, and write " any thing hereafter upon this ſubject, contrary to the doc- " trine of the church of England, he did hereby willingly " ſubmit himſelf to any ſuch cenſure as his ſuperiors ſhould " think fit to paſs on him. 4. That whereas it had been " confidently reported, that the Athanaſian creed, and the " third and fourth petitions in the liturgy, had been omitted " in his church by his direction, he did hereby declare, that " the third and fourth petitions in the liturgy had never been " omitted at all, as far as he knew; and that the Athanaſian " creed was never omitted at 11 o'clock prayers, but at " early prayers only, for brevity's ſake, at the diſcretion of " the curate, and not by his appointment. 5. That, as to " his private converſation, he was not conſcious to himſelf, " that he had given any occaſion for thoſe reports, which " have been ſpread concerning him with relation to this " controverſy." His paper concludes with theſe words: " I " am ſorry, that what I ſincerely intended for the honour and " glory of God, and ſo to explain this great myſtery, as to " avoid the hereſies in both extremes, ſhould have given " offence to this ſynod, and particularly to my lords the " biſhops. I hope my behaviour for the time to come with " relation hereunto, will be ſuch as to prevent any future " complaints againſt me."

After this paper had been before the upper houſe, being apprehenſive, that if it ſhould be publiſhed ſeparately, as afterwards happened, without any true account of the preceding and following circumſtances, it might be liable to be miſunderſtood in ſome particulars, he cauſed an explanation, dated July 5, to be preſented to the biſhop of London, the next time the upper houſe met: ſetting forth, " That whereas " the paper laid before their lordſhips the Friday before,

" was,

" was, through haſte and want of time, not drawn up with " ſufficient exactneſs, he thought himſelf indiſpenſibly obliged " in conſcience to acquaint their lordſhips, that he did not " mean thereby to retract any thing he had written, but to " declare, that the opinion ſet forth at large in his Scripture " Doctrine, &c. is, that the Son was eternally begotten by " the eternal incomprehenſible power and will of the Father, " &c. and that, by declaring he did not intend to write any " more concerning the doctrine of the Trinity, he did not " preclude himſelf from a liberty of making any inoffenſive " corrections in his former books, if they ſhould come to " another edition, or from vindicating himſelf againſt any " miſrepreſentations or aſperſions, which might poſſibly " hereafter be caſt upon him, on occaſion of this contro- " verſy." After the delivery of this explanation, the upper houſe reſolved, July 5, to proceed no farther upon the extract laid before them by the lower houſe; and ordered Dr. Clarke's papers to be entered in the acts of that houſe. But the lower houſe, not ſo ſatisfied, reſolved July 7, that the paper ſubſcribed by Dr. Clarke, and communicated to them by the biſhops, does not contain in it any recantation of the heretical aſſertions and offenſive paſſages, complained of in their repreſentation, and afterwards produced in their extract; nor gives ſuch ſatisfaction for the great ſcandal occaſioned thereby, as ought to put a ſtop to any further examination and cenſure thereof. Thus ended this affair; the moſt authentic account of which we have in a piece, intituled, " An " Apology for Dr. Clarke, containing an Account of the " late Proceedings in Convocation, upon his Writings con- " cerning the Trinity, 1714, 8vo." It was written, Whiſton tells us, by a worthy clergyman in the country, a common friend of his and Dr. Clarke's; and contains true copies of the original papers, relating to the proceedings of the convocation and Dr. Clarke, communicated by the Dr. himſelf, and occaſioned by his friend's letter to him, in relation to his conduct: which letter, with Dr. Clarke's anſwer, is printed in the " Apology." " The Scripture Doctrine of " the Trinity," as we have obſerved, was firſt publiſhed in 1712; afterwards there was a ſecond edition, with many alterations, in 1719; and there has been, ſince his death, a third edition, with very great additions, left under the doctor's hand ready prepared for the preſs. Bp. Hoadly aſſures us, in oppoſition to thoſe who have ſuppoſed Clarke to have retracted his notions concerning the Trinity, that, " From " the time of publiſhing this book to the day of his death,

Hiſt. memo. &c. p. 54.

" he found no reaſon, as far as he was able to judge, to al-
" ter the notions which he there profeſſed, concerning the
" Father, Son, and Holy Ghoſt, towards any of thoſe ſchemes,
" which ſeemed to him to derogate from the honour of the
" Father on one ſide, or from that of the Son and Spirit
" on the other. And this," ſays the Bp. " I thought pro-
Account, &c. p. 56. " per juſt to mention, as what all his friends knew to be the
" truth."

About 1712, he had a conference with Smalridge, afterwards Bp. of Briſtol, concerning the doctrine of the Trinity, at Thomas Cartwright's, Eſq; at Aynho in Northamptonſhire. Whiſton has given us the following account of it: " The conference between Smalridge and Clarke was
" propoſed by the former, in order to the conviction of the
" latter, and if any perſon in England," ſays he, " was able
" to convince upon that head, it muſt have been Smalridge,
" who had fully conſidered my fourth volume of Primitive
" Chriſtianity reviſed, and was a thorough maſter of thoſe
" original books of Chriſtianity, from whence the arguments
" were to be taken; and who wanted no ſagacity nor good
" will to enforce them. However he failed of ſucceſs; and
" on the contrary, the company were generally ſatisfied,
" that the evidence on Clarke's ſide was greatly ſuperior to
" the other: and whether Smalridge did not himſelf ſome-
" what feel it, I cannot certainly tell. So far, I think, will
" appear, that except his condemnation of the groſs Arians,
" whom neither Clarke nor I ever ſupported, he after this
" choſe rather to refer to others, who had managed the
" Athanaſian cauſe, than ever to enter directly into its vin-
" dication. Nor did he eſcape the ſuſpicion of being him-
Hiſt. mem. &c. p. 52. " ſelf inclinable to what has of late been called Arianiſm;
" eſpecially at Oxford, as will appear hereafter."

In 1715 and 1716, he had a diſpute with the celebrated Leibnitz, relating to the principles of natural philoſophy and religion; and a collection of the papers, which paſſed between them, was publiſhed in 1717, under the following title: " A Collection of Papers which paſſed between the
" late learned Mr. Leibnitz and Dr. Clarke, relating to the
" Principles of Natural Philoſophy and Religion. To which
" are added, Letters from Cambridge to Dr. Clarke con-
" cerning Liberty and Neceſſity, with the Doctor's An-
" ſwers." And, " Remarks upon a Book, intituled, A
" philoſophical Enquiry concerning human Liberty," 8vo. The letters from Cambridge, which Clarke anſwers in this volume, were written by Richard Bulkeley, Eſq; author of a

poem

poem in 12 books, intituled, " The laſt Day." This gentleman died in 1718, at about 24 years of age. " The Phi-
" loſophical Enquiry concerning human Liberty" was written by Anthony Collins, Eſq. All the pieces contained in this volume were tranſlated into French, and publiſhed by Des Maizeaux in the firſt volume of " Recueil de diverſes
" Pieces ſur la Philoſophie, la Religion naturelle, l'Hiſtoire,
" les Mathematiques, &c. par Meſſrs. Leibnitz, Clarke,
" Newton, & autres Auteurs celebres. Printed at Amſter-
" dam in 1720," in 2 vols. 12mo. This book of the doctor's is inſcribed to her late majeſty queen Caroline, then princeſs of Wales, who was pleaſed to have the controverſy paſs through her hands, and was the witneſs and judge of every ſtep of it. It related chiefly to the important and dif- Account, ficult ſubjects of liberty and neceſſity. " This liberty or &c. p. 31.
" moral agency," ſays the biſhop, " was a darling point to
" him. He excelled always, and ſhewed a ſuperiority to
" all, whenever it came into private diſcourſe or public de-
" bate. But he never more excelled, than when he was
" preſſed with the ſtrength this learned adverſary was maſter
" of; which made him exert all his talents to ſet it once
" again in a clear light, to guard it againſt the evil of me-
" taphyſical obſcurities, and to give the finiſhing ſtroke to a
" ſubject which muſt ever be the foundation of morality in
" man, and is the ſole ground of the accountableneſs of in-
" telligent creatures for all their actions. And as this was
" the laſt of Clarke's works relating to a ſubject which had
" been, by the writings of cloudy or artful men, rendered ſo
" intricate, I ſhall take the liberty to ſay, with regard to the
" ſame tendency, from his firſt diſcourſe about the being of
" God to theſe letters, that what he has written to clear and
" illuſtrate this cauſe, does now ſtand, and will for ever re-
" main, before the world, a laſting monument of a genius
" which would throw in light where darkneſs uſed to reign,
" and force good ſenſe and plain words into what was almoſt
" the privileged place of obſcurity and unintelligible ſounds." Ibid. p. 32.
Whiſton ſays, " That Clarke preſſed ſo hard upon Leibnitz,
" from matter of fact, known laws of motion, and the diſco-
" veries of Sir Iſaac Newton, who heartily aſſiſted the doc-
" tor, I mean in thoſe letters, that he was forced to have
" recourſe to metaphyſical ſubtleties, and to a pre-eſtabliſhed
" harmony of things in his own imagination, which he ſtyles
" a ſuperior reaſon; till it was ſoon ſeen, that M. Leibnitz's
" ſuperior reaſon ſerved to little elſe, but to confirm the
" great ſuperiority of experience and mathematics above all

" ſuch metaphyſical ſubtleties whatſoever. And I confeſs," ſays he, " I look upon theſe letters of Dr. Clarke, as among " the moſt uſeful of his performances in natural philoſophy."

Hiſt. mem. &c. p. 102. Whiſton has preſerved an anecdote relating to this controverſy; which is, that Sir Iſaac Newton once pleaſantly told Clarke, that " he had broke Leibnitz's heart with his reply " to him."

Ibid.

About 1718, Clarke made an alteration in the forms of doxology in the ſinging pſalms, which produced no ſmall noiſe and diſturbance, and occaſioned ſome pamphlets to be written. The alteration was this:

To God, through Chriſt, his only Son,
Immortal glory be, &c.
And,
To God, through Chriſt, his Son, our Lord,
All glory be therefore, &c.

A conſiderable number of theſe ſelect pſalms and hymns having been diſperſed by the ſociety for Promoting Chriſtian Knowledge, before the alteration of the doxologies was taken notice of, he was charged with a deſign of impoſing upon the ſociety: whereas, in truth, the edition of them had been prepared by him for the uſe of his own pariſh only, before the ſociety had thoughts of purchaſing any of the copies: and as the uſual forms of doxology are not eſtabliſhed by any legal authority, eccleſiaſtical or civil, in this he had not offended. However Robinſon, Bp. of London, ſo highly diſliked this alteration, that he thought proper to publiſh a letter to the incumbents of all churches and chapels in his dioceſe, againſt their uſing any new forms of doxology. The letter is dated Dec. 26, 1718, and begins thus: " Reverend " brethren, there is an inſtance of your care and duty, which " I conceive myſelf at this time highly obliged to offer, and " you to regard, as neceſſary for the preſervation of the very " foundations of our faith. Some perſons, ſeduced, I fear, " by the ſtrong deluſions of pride and ſelf-conceit, have late- " ly publiſhed new forms of doxology, entirely agreeable to " thoſe of ſome ancient heretics, who impiouſly denied a " Trinity of perſons in the Unity of the Godhead. I do " therefore warn and charge it upon your ſouls, as you hope " to obtain mercy from God the Father, through the merits " of Jeſus Chriſt our Lord, and by the ſanctification of the " Holy Ghoſt, three perſons and one God bleſſed for ever, " that you employ your beſt endeavours to prevail with your " ſeveral flocks, to have a great abhorrence for the above-

" mentioned

" mentioned new forms, and particularly that you do not " ſuffer the ſame to be uſed, either in your churches, or in " any ſchools, where you are to prevent that moſt pernicious " abuſe, &c." It is rare to meet with a man in hiſtory, who was leſs ſubject to " the deluſions of pride and ſelf- " conceit," than Clarke was: mean while, the biſhop's letter was animadverted upon by Whiſton, in " A letter of " thanks to the right reverend the lord biſhop of London, " for his late letter to his clergy againſt the uſe of new forms " of doxology, &c." Jan. 17, 1718-19: and in a pamphlet, intituled, " An humble Apology for St. Paul and the other " Apoſtles; or, a Vindication of them and their Doxolo- " gies from the Charge of Hereſy. By Cornelius Paets, " 1719." Soon after came out an ironical piece, intituled, " A Defence of the Bp. of London, in Anſwer to Whiſton's " Letter of Thanks, &c. addreſſed to the Abp. of Canter- " bury. To which is added, A Vindication of Dr. Sache- " verell's late Endeavour to turn Mr. Whiſton out of his " Church." Whiſton's " Letter of Thanks" occaſioned likewiſe the two following pieces; viz. " The Lord Biſhop " of London's Letter to his Clergy vindicated, &c. by a " Believer, 1719:" and, " A ſeaſonable Review of Mr. " Whiſton's Account of primitive Doxologies, &c. by a " Preſbyter, &c. 1719." This preſbyter was ſuppoſed to be Dr. William Berriman. To the latter Whiſton replied in a ſecond letter to the Bp. of London; and the author of " The ſeaſonable Review, &c." anſwered him in a ſecond review, &c. As to Clarke's conduct in this affair, Whiſton " eſteems it one of the moſt Chriſtian attempts towards " ſomewhat of reformation, upon the primitive foot, that he " ever ventured upon:" but adds, " that the Bp. of London, " in the way of modern authority, was quite too hard for " Dr. Clarke, in the way of primitive Chriſtianity." Hiſt. mem. &c. p. 76.

About this time he was preſented by the lord Lechmere, chancellor of the duchy of Lancaſter, to the maſterſhip of Wigſton's hoſpital in Leiceſter. In 1724, he publiſhed 17 ſermons preached on ſeveral occaſions, 11 of which were never before printed; and the year following a ſermon, preached at the pariſh church of St. James, upon the erecting a charity-ſchool for the education of women ſervants. In 1727, upon the death of Sir Iſaac Newton, he was offered by the court the place of maſter of the Mint, worth *communibus annis* 1200 or 1500l. a year. Upon this offer, Whiſton tells us, the doctor adviſed with his friends, and particularly with Mr. Emlyn and himſelf, about accepting Account, &c. p. 27.

or refuſing it. They adviſed him againſt accepting it, as what he wanted not; as what was entirely remote from his profeſſion, and would hinder the ſucceſs of his miniſtry. He was himſelf generally of the ſame opinion with them, could not thoroughly reconcile himſelf to this ſecular preferment, and therefore abſolutely refuſed it. Whiſton ſeems to wonder, that Clarke's elogiſts ſhould lay ſo little ſtreſs upon this refuſal, as to mention it not at all, or at leaſt very negligently; while "he takes it," he ſays, "to be one of
Hiſt. mem. &c. p. 107, 108. "the moſt glorious actions of his life, and to afford undeniable conviction, that he was in earneſt in his religion."

In 1728, was publiſhed, "A Letter from Dr. Clarke to "Mr. Benjamin Hoadly, F. R. S. occaſioned by the Controverſy, relating to the Proportion of Velocity and Force "in Bodies in Motion;" and printed in the "Philoſophical "Tranſactions, N° 401." And here, for the ſake of putting things of a ſort together, let us mention a fact, relating to natural knowledge, recorded by Whiſton, and in which
Hiſt. mem. our author was concerned. He tells us then, that "about "the year 1709, alderman Clarke and his ſon Mr. Clarke "ſaw a very curious ſight in aſtronomy, which he does not "know that any others before had ever ſeen: and it was "this. They happened to be viewing Saturn's ring at "Norwich, with a teleſcope of 17 feet long; when, without "any previous thought or expectation of ſuch a thing," as Mr. Clarke aſſured him, "they both diſtinctly ſaw a fixed "ſtar between the ring and the body of that planet. A "ſure evidence," ſays he, "that the ring is properly diſtinct "from the planet, and at ſome diſtance from it; which,
Ibid. p. 9. "although believed, could hardly be demonſtrated before."

In 1729, he publiſhed the 12 firſt books of "Homer's "Iliad." This edition was printed in 4to, and dedicated to the duke of Cumberland. The Latin verſion is almoſt entirely new: and annotations are added to the bottom of the pages. Homer, Bp. Hoadly tells us, was Clarke's admired author, even to a degree of ſomething like enthuſiaſm, hardly natural to his temper; and that in this he went a little beyond the bounds of Horace's judgement, and was ſo unwilling to allow the favourite poet ever to nod, that he has taken remarkable pains to find out, and give a reaſon for every paſſage, word, and title, that could create any ſuſpicion. "The "tranſlation," adds the Bp. "with his corrections, may now "be ſtyled accurate; and his notes, as far as they go, are "indeed a treaſury of grammatical and critical knowledge. "He was called to this taſk by royal command; and he has "performed

" performed it in ſuch a manner, as to be worthy of the " young prince, for whom it was laboured. The praiſes " given to this excellent work by the writers abroad in their " memoirs, as well as by the learned maſters of the three " principal ſchools of England, thoſe of Weſtminſter, Eton, " and St. Paul's; and the ſhort character, that the perform- " ance was *ſupra omnem invidiam*, beſtowed by one whom " Dr. Clarke had long before ſtyled 'criticos unus omnes " longe longeque antecellens,' and whom every one will " know by that title without my naming him; make it un- " neceſſary to add a word upon this ſubject." Whiſton informs us, that he had begun this work in his younger years; and that "the notes were rather tranſcribed than made new." The 12 laſt books of the "Iliad" were publiſhed in 1732, in 4to, by our author's ſon, Samuel Clarke; who informs us, in the preface, that his father had finiſhed the annotations to the three firſt of thoſe books, and as far as the 359th verſe of the fourth; and had reviſed the text and verſion, as far as verſe 510th of the ſame book.

Account, &c. p. 29. Hiſt. mem. &c. p. 112.

While Clarke was thus employed in finiſhing the remaining books of Homer, he was interrupted with an illneſs which ended in his death. Though not robuſt, he had all his life long enjoyed a firm ſtate of health, without any indiſpoſition bad enough to confine him, except the ſmall-pox in his youth; till, on Sunday May 11, 1729, going out in the morning to preach before the judges at Serjeant's-inn, he was there ſeized with a pain in his ſide, which made it impoſſible for him to perform the office he was called to; and quickly became ſo violent, that he was obliged to be carried home. He went to bed, and thought himſelf ſo much better in the afternoon, that he would not ſuffer himſelf to be blooded; againſt which remedy, it is remarkable that he had entertained ſtrong prejudices. But the pain returning violently about two the next morning, made bleeding abſolutely neceſſary: he appeared to be out of danger, and continued to think himſelf ſo, till the Saturday morning following; when, to the inexpreſſible ſurprize of all about him, the pain removed from his ſide to his head; and, after a very ſhort complaint, took away his ſenſes ſo, as they never returned any more. He continued breathing till between ſeven and eight of the evening of that day, which was May 17, 1729, and then died, in his 54th year. The ſame year was printed his "Expoſition of the Church Catechiſm," and ten volumes of ſermons, in 8vo. His "Expoſition" is made up of thoſe lectures he read every Thurſday morning for

Hoadly, &c. p. 34.

for ſome months in the year, at St. James's church. In the latter part of his time he reviſed them with great care, and left them completely prepared for the preſs. This performance was immediately animadverted upon by Dr. Waterland, when Dr. Sykes took up the cudgels in favour of Clarke. A controverſy enſued; and three or four pamphlets were written on each ſide, with the titles of which there is no occaſion to trouble the reader.

After ſo particular account of Clarke's life and writings, it may not ſeem very needful to dwell upon his character; yet as it has been drawn in a maſterly manner by two great men, it may be entertaining enough to hear what they ſay of him. Dr. Hare then, late Bp. of Chicheſter, and author of "The Difficulties and Diſcouragements which attend the Study of the Scripture, in the Way of private Judgement," ſpeaks of him in that pamphlet in the following terms: "Dr. Clarke," ſays he, "is a man who has all the good qualities that can meet together to recommend him. He is poſſeſſed of all the parts of learning, that are valuable in a clergyman, in a degree that few poſſeſs any ſingle one. He has joined to a good ſkill in the three learned languages a great compaſs of the beſt philoſophy and mathematics, as appears by his Latin works; and his Engliſh ones are ſuch a proof of his own piety, and of his knowledge in divinity, and have done ſo much ſervice to religion, as would make any other man, that was not under the ſuſpicion of hereſy, ſecure of the friendſhip and eſteem of all good churchmen, eſpecially of the clergy. And to all this piety and learning, and the good uſe that has been made of it, is added a temper happy beyond expreſſion; a ſweet, eaſy, modeſt, inoffenſive, obliging behaviour adorn all his actions; and no paſſion, vanity, inſolence, or oſtentation, appear either in what he writes or ſays: and yet theſe faults are often incident to the beſt men, in the freedom of converſation, and writing againſt impertinent and unreaſonable adverſaries, eſpecially ſuch as ſtrike at the foundation of virtue and religion. This is the learning, this the temper of the man, whoſe ſtudy of the ſcriptures has betrayed him into a ſuſpicion of ſome heretical opinions."

Bp. Hoadly, who is the other great man I mean, writes thus of Clarke: "He was a perſon of a natural genius, excellent enough to have placed him in the ſuperior rank of men, without the acquirements of learning; and of learning enough to have rendered a much leſs comprehenſive

"genius

" genius very conſiderable in the ways of the world. But " in him they were both united to ſuch a degree, that thoſe, " who were of his intimate acquaintance, knew not which " to admire moſt. The firſt ſtrokes of knowledge, in ſome " of its branches, ſeemed to be little leſs than natural to " him: for they appeared to lie right in his mind, as ſoon as " any thing could appear; and to be the very ſame, which " afterwards grew up with him into perfection, as the " ſtrength and cultivation of his mind increaſed. He had " one happineſs very rarely known among the greateſt men, " that his memory was almoſt equal to his judgement, which " is as great a character as can well be given of it." Then, after obſerving how great the doctor was in all branches of knowledge and learning, he goes on thus: " If in any one " of theſe many branches he had excelled only ſo much as " he did in all, this alone would juſtly have entitled him to " the name of a great man. But there is ſomething ſo very " extraordinary, that the ſame perſon ſhould excel, not only " in thoſe parts of knowledge which require the ſtrongeſt " judgement, but in thoſe which want the help of the " ſtrongeſt memory alſo; and it is ſo ſeldom ſeen, that one " who is a great maſter in theology, is at the ſame time " ſkilfully fond of all critical and claſſical learning; or ex- " cellent in the phyſical and mathematical ſtudies: or well " framed for metaphyſical and abſtract reaſonings; that it " ought to be remarked, in how particular a manner, and " to how high a degree, divinity and mathematics, experi- " mental philoſophy and claſſical learning, metaphyſics and " critical ſkill, all of them, various and different as they are " amongſt themſelves, united in Dr. Clarke." Afterwards the Bp. informs us, how earneſtly his acquaintance and friendſhip was ſought after by the greateſt lovers of virtue and knowledge; what regard was paid to him by the chief perſons of the law; and, above all, what pleaſure her late majeſty queen Caroline took in his converſation and friend- ſhip: for " ſeldom a week paſſed," ſays he, " in which ſhe " did not receive ſome proof of the greatneſs of his genius, " and of the force of his ſuperior underſtanding."

Account, &c. p. 35, 36.

Ibid. p. 41, 42.

Ibid. p. 48.

" If any one ſhould aſk," continues the Bp." " as it is " natural to do, how it came to paſs, that this great man " was never raiſed higher in the church? I muſt anſwer, " that it was neither for want of merit, nor intereſt, nor " the favour of ſome, in whoſe power it was to have raiſed " him. But he had reaſons within his own breaſt, which " hindered him from either ſeeking after, or accepting any " ſuch

" ſuch promotion. Of theſe he was the proper, and indeed
Account, &c. p. 49. " the only judge: and therefore I ſay no more of them." The truth is, his ſcruples about ſubſcription were very great; as we are informed by Sykes, who obſerves, in his elogium of Clarke, printed at the end of Whiſton's " Hiſtorical " Memoirs," that " the doctor would often wiſh, that " thoſe things which were ſuſpected by many, and judged " unlawful by ſome, might be ſeriouſly conſidered, and not " made terms of communion. He thought it would be the " greateſt happineſs to ſee the occaſions of good and learned " men's ſcruples removed out of the public forms of divine " ſervice, and the doctrines of Chriſtianity reduced to the ' New Teſtament' " only; and that it would be right to " have nothing required from the preachers of the goſpel, " but what was purely primitive. This he thought to be " the only means of making the minds of ſincere Chriſ- " tians eaſy and quiet. This he believed would make men " much more charitable to one another; and make the go- " vernors of the church and ſtate tranſact their important
Elogium, &c. p. 2. edit. 3d. " affairs with greater eaſe and freedom from diſturbances." Upon the whole, Bp. Hoadly makes no ſcruple to declare, that " by Dr. Clarke's death, the world was deprived of as " bright a light, and maſterly a teacher of truth and virtue,
Account, &c. p. 35. " as ever yet appeared amongſt us; and," ſays he in the concluſion of his account, " as his works muſt laſt as long " as any language remains to convey them to future times, " perhaps I may flatter myſelf that this faint and imperfect " account of him may be tranſmitted down with them. " And, I hope, it will be thought a pardonable piece of " ambition and ſelf-intereſtedneſs; if, being fearful leſt every " thing elſe ſhould prove too weak to keep the remembrance " of myſelf in being, I lay hold on his fame to prop and " ſupport my own. I am ſure, as I have little reaſon to " expect, that any thing of mine, without ſuch an aſſiſtance, " can live, I ſhall think myſelf greatly recompenſed for " the want of any other memorial, if my name may go " down to poſterity, thus cloſely joined with his; and I " myſelf be thought of, and ſpoke of, in ages to come,
Ibid. p. 50. " under the character of The FRIEND of Dr. CLARKE."

We muſt not forget to obſerve, that Clarke married Catharine, the daughter of the Rev. Mr. Lockwood, rector of Little Miſſingham in Norfolk; in whoſe good ſenſe and un-
Ibid. p. 35. blameable behaviour he was happy to his death. Some curious little anecdotes of Dr. Clarke are printed in the " Gen- " tleman's Magazine for 1783."

CLARKE

CLARKE (WILLIAM), an Engliſh divine, was born at Haghmon-Abbey in Shropſhire, 1696; and after a grammar-education at Shrewſbury ſchool, was ſent to St. John's college Cambridge, of which he was elected fellow, Jan. 1716-17; B. A. 1731, M. A. 1735. He was preſented by Abp. Wake, in 1724, to the rectory of Buxted in Suſſex, at the particular recommendation of Dr. Wotton; and in 1738, was elected prebendary and reſidentiary of Chicheſter, and in 1770 chancellor of that church and vicar of Amport, which he did not long enjoy, dying Oct. 21, 1771. He married a daughter of the learned Dr. Wotton, by whom he left a ſon and daughter: the ſon, Edward Clarke, publiſhed ſome "Letters concerning the Spaniſh Nation," in 1763. He wrote a learned preface to Dr. Wotton's "Collection of "the Welch Laws:" but his principal work, in which he introduced the famous Chicheſter inſcription, is, "The Con-"nexion of the Roman, Saxon, and Engliſh Coins, 1767," 4to. He ſeems to have been alſo a very wife, as well as learned man; for, in anſwer to Mr. Bowyer, with whom he was very intimate, he writes thus: "I find the arch-"biſhop and you are intimate; he (Secker) truſts you with "his ſecrets: but I could tell you a ſecret which nobody "knows but my wife, that if our deanery ſhould ever be "vacant in my time, (which is not likely) I would not ac-"cept it.—I would no more go into a new way of life, "furniſh new apartments, &c. than Mrs. Bowyer would "go to a lord mayor's ball. I have learnt to know, that at "the end of life theſe things are not worth our notice," April 8, 1767. He reſigned Buxted to his ſon Nov. 4, 1768, after having held that rectory more than 34 years. Anecdotes of Bowyer, by Nichols, p 28.

*CLAUDE, of Lorrain, a celebrated landſkip painter, was born in 1600, and ſent firſt to ſchool; but proving extremely dull and heavy, was ſoon taken thence, and bound an apprentice to a paſtry-cook, with whom he ſerved his time out. Afterwards he went with ſome young fellows to Rome, with a view of getting a livelihood there; but being unable to ſpeak the language, and withal very ill-bred, nobody cared to ſet him to work. Chance brought him at length to Auguſtino Traſſo, who hired him to pound his colours, clean his pallet and pencils, look after his houſe, dreſs his meat for him, and do all his houſhold drudgery; for Auguſtino kept no other ſervant. His maſter hoping to make him ſerviceable to him in ſome of his greateſt works, taught him by degrees the rules of perſpective, and the elements

ments of deſign. Claude at firſt did not know what to make of thoſe principles of art; but being encouraged, and not failing in application, he came at length to underſtand them. Then his ſoul enlarged itſelf apace, and cultivated the art with wonderful eagerneſs. He removed his ſtudy to the banks of the Tiber, and into the open fields, where he would continue from morning to night, taking all his leſſons from nature herſelf; and by many years diligent imitation of that excellent miſtreſs, he climbed up to the higheſt ſtep of perfection in landſkip painting. Sandrart relates, that being in the fields with him, for the ſake of ſtudying together, Claude made him obſerve, with as much nicety as if he had been well verſed in phyſics, the cauſes of the diverſity of the ſame view or proſpect; and explained, why it appeared ſometimes after one faſhion, and ſometimes after another, with reſpect to colours, as the morning dew or the evening vapours more or leſs prevailed. His memory was ſo good, that he would paint with great faithfulneſs when he got home, what he had ſeen abroad. He was ſo abſorbed in his labours, that he never viſited any body. The ſtudy of his profeſſion was his amuſement, and by the mere dint of cultivating his talent, he drew ſome pictures which made his name deſervedly famous throughout Europe, in that ſort of painting to which he applied himſelf. He has been univerſally admired for his pleaſant and moſt agreeable invention; for the delicacy of his colouring, and the charming variety and tenderneſs of his tints; for his artful diſtribution of the lights and ſhadows, for his wonderful conduct in the diſpoſition of his figures, and for the advantage and harmony of his compoſitions. Upon the whole, Claude may be produced as an inſtance to prove, that conſtant and aſſiduous application will even ſupply the want of genius; or, if this will not be allowed, will draw forth genius into view, where nobody ſuſpected any genius was. This induſtry however he was always obliged to exert, for he never performed without difficulty: and, when his performance did not come up to his idea, he would ſometimes do and undo the ſame piece, even to ſeven or eight times over. He was much commended for ſeveral of his performances in freſco, as well as oil. He was employed by Pope Urban VIII. and many of the Italian princes, in adorning their palaces. He died in 1682, and was buried at Rome.

CLAUDE (JOHN), a miniſter of the church of Paris, born at Sauvetat in the province of Angenois, in 1619, was one

one of the greateſt men of the eccleſiaſtical profeſſion. He ſtudied as far as philoſophy under his father, who was alſo a miniſter; and afterwards, going through a courſe of divinity, was ordained at Montaubon in 1645. He was made miniſter of a church of Fief, called la Freine, where he officiated a twelvemonth. Afterwards he became miniſter of a church of St. Afric in Rovergne; and eight years after, paſtor of that of Mimes. As the Proteſtants had an univerſity in the city of Mimes, Claude had there an opportunity of diſplaying one of his chief talents, which was happily explaining a theological ſubject; and he uſed to read private lectures to ſuch as were candidates for the miniſtry. He had undertaken to refute the piece, called "The Method," which was written by cardinal Richelieu againſt the Proteſtants; but hearing that Martel, the profeſſor of divinity at Montablau, had a ſynodical commiſſion for that purpoſe, he laid aſide that deſign. Having oppoſed, in the ſynod of the Lower Languedoc, a man whom the court had won over to attempt a re-union, he was puniſhed for it by a decree of council, which forbad him the exerciſe of the functions of a miniſter in Languedoc, after he had exerciſed them eight years at Mimes. He went to Paris to get, if poſſible, this reſolution taken off; and, after ſtaying there ſix months to no purpoſe, he took a journey to Montauban, where he preached the day after his arrival, and accepted the offer which the people of that church made him. Bayle's Dict. Ibid.

During this journey, he wrote a little book, which gave riſe to the moſt famous diſpute, that ever was carried on in France between the Proteſtants and Roman Catholics. The occaſion of it was this. Meſſ. de Port-Royal were at that time uſing their utmoſt endeavours to make a convert of Mr. de Turenne to the Romiſh religion; and for that purpoſe preſented him with a little piece, in which they pretended to ſhew, that the Proteſtant churches had always believed what is taught in that of the Romaniſts concerning the real preſence, and that a change of belief, ſuch as the Proteſtants ſuppoſe, is impoſſible. Mr. de Turenne's lady, who always dreaded what happened after her deceaſe, namely, that her huſband would turn Roman Catholic, did all that lay in her power to confirm him in the Proteſtant faith. For this reaſon ſhe cauſed an anſwer to be made to the piece of Meſſ. de Port-Royal, and Claude was appointed to write it. He acquitted himſelf ſo admirably well upon this occaſion, that ſeveral copies were taken of his anſwer, which were ſpread every where, both in Paris and in the provinces;

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ſo that had it been printed, it could not have been made much more public. Meſſ. de Port-Royal hearing of this, thought themſelves abſolutely obliged to anſwer it; which they did, by publiſhing in 1664, the famous work, intituled, "La Perpetuité de la foi de l'egliſe Catholique touchant "l'Euchariſtie;" that is, "The Perpetuity of the Catholic "Church in regard to its Doctrine of the Euchariſt," It contains the firſt piece, and a reply to Claude's anſwer. This miniſter, who was then at Montauban, wrote a reply, which was printed with his firſt anſwer in 1666. This work is intituled, "Reponſe aux Traités, intitulez, La Perpetuité, &c." that is, "An Anſwer to two Treatiſes, intituled, The Per-"petuity, &c." There is no doubt, but the merit of Claude's book contributed greatly to its fame; nevertheleſs, the ſtate in which Janſeniſm was at that time, was one chief cauſe of the mighty noiſe it made. For the Janſeniſts conſidered Claude's triumph as nothing, provided it could but leſſen the joy of Meſſ. de Port-Royal; and therefore, for the ſake of promoting their own cauſe, they ſpread in all places his name and merit. So neceſſary is it, as Bayle juſtly obſerves upon this occaſion, for ſome books to appear at certain ſeaſons, and to be wrote againſt certain perſons. Arnauld undertook to refute Claude's book, and publiſhed a large volume in 1669. Father Nouet, a famous Jeſuit, engaged in the controverſy, and publiſhed a book againſt Claude, who wrote an anſwer to it, which was printed in 1668. Some prefer this anſwer to his other pieces; and we are told it was his own favourite piece. The author of the "Journal des "ſçavans" diſcharged his artillery againſt Claude, by inſerting an extract of that Jeſuit's book: and this occaſioned Claude to publiſh a very witty provinciale againſt the author of the Journal. It is an anonymous letter, and intituled, "Lettre d'un Provincial à un de ſes Amis ſur le ſujet du "Journal du 28 Juin 1667;" that is, "A Letter from a "Provincial to a Friend, occaſioned by the Journal of the "28th of June 1667;" which letter was anſwered by the journaliſt ſome time after. This conteſt went no farther; but with regard to Arnauld, who had added two more volumes to the former, Claude was forced to engage in a very laborious ſtudy, in order to examine the tenets of the Greek church, and thoſe of the eaſtern ſchiſmatics: and he ſhewed great learning and abilities in the anſwer he made to him. The Janſeniſts only made a general reply to Claude's book. They publiſhed their "Prejugez legitimes contre le Cal-"viniſme," that is, "Juſt Prejudices againſt Calviniſm:"

Bayle's Dict.

which

which Claude refuted by one of the beſt works, ſays Bayle, that either himſelf or any other Proteſtant clergyman ever compoſed. It is intituled, "Defenſe de la Reformation," firſt printed at Roan in 1673, and afterwards at the Hague in 1682. Bayle's Dict.

Claude, as we have obſerved, was elected miniſter of the church of Montauban: it was about 1662. Four years after, he was forbid by the court to exerciſe his functions there, which obliged him to go a ſecond time to Paris. He continued there near nine months, without being able to remove the obſtacles of his return to Montauban. During this interval, he was invited to the church of Bourdeaux; but the congregation of Charenton, being unwilling to loſe a perſon of Claude's abilities, gave him alſo an invitation in 1666. From that time to the revocation of the edict of Nantz, he did very great ſervice to that church, and to the whole body, by his excellent works; and by the minute attention he paid to the affairs which the deputies of provinces communicated to him. No man was ever better qualified to head either a conſiſtory or a ſynod, or to diſpute off-hand. He diſcovered this latter talent in the laſt conference, which Mad. de Duras deſired to hear. This lady, it ſeems, would not forſake her religion, till ſhe had heard Claude and the biſhop of Meaux diſpute in her preſence: ſhe accordingly had her wiſh; for theſe two illuſtrious champions diſputed at the counteſs de Roie's her ſiſter's, the 1ſt of March 1678. Each diſputant wrote the relation of his conference, and aſcribed the victory to himſelf. Theſe relations were at firſt only handed about in MS. but at laſt the biſhop of Meaux publiſhed his in 1682, and that of Claude followed ſoon after. Claude was diſtinguiſhed from the reſt of the miniſters, by the manner in which the court ordered him to leave the kingdom. He, like them, had a fortnight allowed him to leave it: but the Romiſh clergy found means to ſhorten even that time. For, Oct. 22, 1685, the day on which the revocation of the edict of Nantz was regiſtered at Paris, Claude at 10 in the morning was ordered to leave France in 24 hours. He obeyed with the utmoſt ſubmiſſion; and ſet out, attended by one of the king's footmen, who was ordered to conduct him to the frontiers of France; and who, though he executed his orders faithfully, yet treated him with civility. He ſet out from Paris in the Bruſſels coach; and his fame flying before him, procured him ſeveral obliging offices from many perſons in his journey. He paſſed through Cambray, where he lay; and was there preſented with ſome refreſh-

ments by the jeſuits. The father rector did Claude the honour to pay him a viſit, which Claude returned; and the difference of religion did not interrupt this obliging correſpondence and marks of mutual eſteem.

Abrege de vie de Mr. Claude, p. 101.

He made Holland his place of refuge; where he met with a very kind reception, and was honoured with a conſiderable penſion by the prince of Orange. He uſed to preach from time to time at the Hague; and his laſt ſermon was on Chriſtmas-day 1686: where he diſplayed his excellent talent ſo admirably, that the princeſs of Orange was greatly affected and extremely pleaſed with him. The authors of the ſupplement to Moreri's dictionary have indeed ſaid, that "even "the French Proteſtants themſelves never looked upon his "ſermons as excellent ones;" but Bayle has declared, in anſwer to ſuch miſrepreſentation, that "they contained all "thoſe things, which the Proteſtants could deſire; ſuch as "the greateſt regularity and order, a deep ſearch into di-"vinity, much ſublimity and majeſty, a nervous maſculine "eloquence, and a juſtneſs of argument. All that can be "ſaid on this ſubject," continues he, "is, that Claude had "not a pleaſing voice; which gave occaſion to this ſmart "ſaying of Morus, that all the voices will be for him except "his own: but this did not leſſen the great fame and eſteem "in which his ſermons were held." On the Chriſtmas-day we have mentioned, he was ſeized with an illneſs, of which he died Jan. 13, 1687; and his death was juſt matter of grief to his whole party. Many judicious among them regretted it the more, as thinking, that had he lived longer, ſo many ſcandalous quarrels would not have broke out among the Proteſtants, which have ſince given ſo much pleaſure to the Roman Catholics: yet others have believed, with greater probability, that it would have been impoſſible for any man to have prevented them.

Bayle's Dict.

Claude married in 1648; and his wife brought him Iſaac Claude, March 5, 1653. His father was very fond of him, and bred him to the miniſtry. He ſtudied in the univerſities of France; after which he returned to his father, who completed him in his ſtudies, eſpecially in thoſe relating to the pulpit. He was examined at Sedan in 1678, and judged very worthy of being admitted into the miniſtry. He was invited by the congregation of the church of Clermont in Beauvoiſis; and his father had the ſatisfaction to impoſe his hands on him in 1678, and to ſee him miniſter of the Walloon church at the Hague, when he retired to Holland

land in 1685. He died at the Hague July 29, 1695, after having publiſhed many excellent works of his deceaſed father. Abrege de vie de M. Claud, p. p. 14, 15.

CLAUDIANUS (CLAUDIUS), a Latin poet, flouriſhed in the fourth century, under the emperor Theodoſius, and his ſons Arcadius and Honorius. Many learned men imagine him to have been born at Alexandria in Egypt: others however have made a Spaniard of him; others a Frenchman; and Plutarch and Politian ſuppoſe Florence to have been the place of his nativity. Be this as it will, it is certain that he came to Rome 395, when he was about 30 years old, and there inſinuated himſelf into Stilico's favour: who, being a perſon of great abilities both for civil and military affairs, though a Goth by birth, was now become ſo conſiderable under Honorius, that he may be ſaid for many years to have governed the weſtern empire. Stilico afterwards fell into diſgrace, and was put to death: and it is more than probable, that the poet was involved in the misfortunes of his patron, and ſeverely perſecuted in his perſon and fortunes by Hadrian, an Egyptian by birth, who was captain of the guards to Honorius, and ſeems to have ſucceeded Stilico; for we find him, in an epiſtle to that miniſter, heavily venting his ſorrows, and complaining of Hadrian's cruelty and unforgiving temper.

There is reaſon however to think, that he roſe afterwards to great favour, and obtained ſeveral honours both civil and military. Nay, if the antiquaries are not miſtaken, Arcadius and Honorius granted him an honour, which ſeems to exceed any that had ever been beſtowed upon a poet before. For they tell us, that theſe emperors, at the ſenate's requeſt, had ordered a ſtatue to be erected for him in Trajan's forum, with a very honourable inſcription: and this they confirm by the late diſcovery of a marble, which, after it was carefully examined by Pomponius Lætus and other able antiquaries, was judged to be the pedeſtal of Claudian's ſtatue in braſs. The inſcription runs thus: "To Claudius Claudianus, tribune and notary, and among other noble accompliſhments, "the moſt excellent of poets, though his own poems are "ſufficient to render his name immortal, yet as a teſtimony "of their approbation, the moſt learned and happy empe- "rors Arcadius and Honorius have, at the requeſt of the "ſenate, ordered this ſtatue to be erected and placed in the "forum of Trajan." Under the inſcription was placed the following epigram in Greek, which was no leſs glorious to the poet.

" Rome and the Cæſars here his ſtatue raiſe,
" Who Virgil's genius join'd to Homer's lays."

The princeſs Serena had a great eſteem for Claudian, and recommended and married him to a lady of great quality and fortune in Libya, as he acknowledges very gratefully in an epiſtle which he addreſſes to Serena from thence, a little before his wedding-day.

There are a few little poems on ſacred ſubjects, which, through miſtake, have been aſcribed by ſome critics to Claudian; and ſo have made him be thought a Chriſtian. But St. Auſtin, who was contemporary with him, expreſsly ſays, that he was a heathen; and Paulus Oroſius the hiſtorian, who likewiſe flouriſhed about that time, ſays the ſame. Gyraldus therefore juſtly blames the ignorant credulity of Barthius and others, who have imputed theſe poems to Claudius Claudianus; and rightly attributes them to Claudius Mamereus, a Chriſtian poet of Vienna in Gaul, and contemporary with Sidonius Apollinaris, who commends him at large. The time of Claudian's death is uncertain, nor do we know any farther particulars of his life, than what are to be collected from his works. Father Rapin ſays of this poet, that he has ſhewn but little judgement in his writings. " There " runs," ſays he, " through all his panegyrics an air of " youthfulneſs that has nothing ſolid in it, although there " appears ſome degree of genius. He does not want fire " and imagination, but has none of that harmony in his " numbers, and nobleneſs in his manner, which is ſo much " admired in Virgil. He falls perpetually into the ſame ca- " dence; and you can hardly read him without being tired." The father is rather ſevere, but not without a foundation for his cenſure; yet we may ſay with Gyraldus on the other hand, that there are many flowers in Claudian, which deſerve to be gathered, and will, in the hands of a man of taſte, be found of great uſe.

De civit. Dei, l. i. c. 26.

Lib. vii. c. 35.

Lib. iv. ep. 3.

Reflections ſur la poeſie.

CLAVIUS (CHRISTOPHER), an eminent mathematician, was born at Bamberg in Germany, 1537; and became a Jeſuit. They ſent him to Rome, where he was conſidered as the Euclid of his age; and pope Gregory XIII. employed him, with other learned men, in the correction of the Calendar. Clavius acquitted himſelf well, and defended the new Calendar againſt Joſeph Scaliger, who had attacked it with his uſual malignity. The works of Clavius, of which the principal are his " Arithmetic" and " Commentaries

" upon

" upon Euclid," have been printed in five volumes, folio. He died at Rome in 1612. Pope Blount. Cenſ. Auct.

CLAYTON (Dr. ROBERT), a prelate of great learning, of diſtinguiſhed worth and probity, and a reſpectable member of the Royal and Antiquarian Societies at London, was advanced to the biſhopric of Killala, Jan. 23, 1729; tranſlated to the ſee of Corke, Dec. 19, 1735; to that of Clogher, Aug. 26, 1745; and died, much lamented, Feb. 25, 1758. His publications are, 1. " A Letter in the Phi- " loſophical Tranſactions," N° 461, p. 813, giving an account of a Frenchman 70 years old, (at Iniſhanan, in his dioceſe of Corke) who ſaid he gave ſuck to a child.—2. " The Chronology of the Hebrew Bible vindicated; the " Facts compared with other ancient Hiſtories, and the Difficulties explained, from the Flood to the Death of Moſes; " together with ſome Conjectures in relation to Egypt, during that Period of Time; alſo two Maps, in which are " attempted to be ſettled the Journeyings of the Children of " Iſrael, 1751," 4to.—3. " An impartial Enquiry into the " Time of the Coming of the Meſſiah; together with an " Abſtract of the Evidence on which the Belief of the Chriſ- " tian Religion is founded; in two Letters to an eminent " Jew, 1751," 8vo.—4. " An Eſſay on Spirit: wherein " the Doctrine of the Trinity is conſidered in the Light of " Nature and Reaſon; as well as in the Light in which it " was held by the ancient Hebrews; compared alſo with " the Doctrine of the Old and New Teſtament; together " with ſome Remarks on the Athanaſian and Nicene Creeds, " 1751," 8vo.—5. " A Vindication of the Hiſtories of the " Old and New Teſtament, in Anſwer to the Objections of " the late Lord Bolingbroke; in Two Letters to a young " Nobleman, 1752," 8vo. reprinted in 1753.—6. " A De- " fence of the Eſſay on Spirit, with Remarks on the ſeveral " pretended Anſwers; and which may ſerve as an Antidote " againſt all that ſhall ever appear againſt it, 1753," 8vo.—7. " A Journal from Grand Cairo to Mount Sinai, and " back again, tranſlated from a Manuſcript written by the " Prefetto of Egypt, in Company with ſome Miſſionaries " *de propagandâ fide* at Grand Cairo: to which are added, " Remarks on the Origin of Hieroglyphics, and the My- " thology of the ancient Heathens (A), 1753," 8vo. two editions Anecdotes of Bowyer, by Nichols.

(A) To the Society of Antiquaries, to whom this book was inſcribed, biſhop Clayton obſerved, that as the Journal particularly deſcribes many places

editions 4to. and 8vo. It was ſoon after this publication that his lordſhip became (in March 1754) a fellow of the Society of Antiquaries.—8. "Some Thoughts on Self-love, Innate "Ideas, Free-will, Taſte, Sentiments, Liberty and Neceſ- "ſity, &c. occaſioned by reading Mr. Hume's Works, and "the ſhort Treatiſe written in French by Lord Bolingbroke "on Compaſſion, 1754," 8vo.—9. "A Vindication of the "Hiſtories of the Old and New Teſtament, Part II. "Wherein the Moſaical Hiſtory of the Creation and De- "luge is philoſophically explained; the Errors of the pre- "ſent Theory of the Tides detected and rectified; together "with ſome Remarks on the Plurality of Worlds. In a "Series of Letters to a young Nobleman. Adorned with "ſeveral Explanatory Cuts, 1754," 8vo.—10. "Letters (B) "between the Biſhop of Clogher and Mr. William Penn, "concerning Baptiſm, 1755," 8vo.—11. "A Speech made "in the Houſe of Lords in Ireland, on Monday, Feb. 2, "1756, for omitting the Nicene and Athanaſian Creeds "out of the Liturgy, &c. Taken in Short-hand at the "Time when it was ſpoken, by D. S. 1756," 8vo. third edition 1774.—12. "A Vindication, Part III. Contain- "ing ſome Obſervations on the Nature of Angels, and the "Spiritual Account of the Fall and Redemption of Man- "kind. In a Series of Letters to a young Nobleman, "1758," 8vo. The three parts of the "Vindication," with the "Eſſay on Spirit," were reprinted by Mr. Bowyer,

places in the wilderneſs, where great numbers of antient characters are hewn in the rocks; if a perſon was ſent to live ſome time among the Arabs, he might get copies of the characters, and ſome helps, by which the antient Hebrew characters now loſt, may be recovered. He added, "I don't know "whom to apply to, more properly to "look out for a ſuitable perſon. As "to the expence, I am willing to bear "any proportion you ſhall think pro- "per, in order to have this deſign ef- "fected." [The biſhop propoſed to have given 100l. per annum for five years.] The Prefetto of Egypt had with him perſons acquainted with the Arabic, Greek, Hebrew, Syriac, Coptic, Latin, Armenian, Turkiſh, Engliſh, Illyrican, German and Bohemian languages, yet none of them had any knowledge of the characters which were cut in the ſaid rock 12 and 14 feet high with great induſtry. The biſhop declared, that he did not make this propoſal as a matter of curioſity, but as it might be of great ſervice to the Chriſtian revelation, by corroborating the hiſtory of Moſes.

(B) "Having ſome years ago been "indulged with a copy of the follow- "ing letters, after ſome importunity I "have at length obtained a permiſſion "for their publication; which I was "the more deſirous of, as I apprehend "it may be of ſervice to have a friend- "ly debate on one of the ſacraments "of the Church of England made "known; where the reader, whatever "he ſhall determine, will receive a "pleaſure at leaſt in ſeeing a diſpute, "concerning ſo important an article of "Religion, carried on without a breach "of its eſſential characteriſtics, charity "and candour."——Advertiſement of Mr. Bowyer, prefixed to the Letters.

in

in one volume, 8vo, 1759; with some additional notes, and an Index of Texts of Scripture illustrated or explained.

This benevolent prelate highly esteemed the friendship of Mr. Bowyer, honoured him with a regular and not unfrequent correspondence, and presented him with the copy-right of all his valuable writings (c).

(c) That bishop Clayton's confidence was not misplaced, will appear by the following letter, which was sent by Mr. Bowyer to Dr. Bradley, the celebrated Astronomer Royal:

"REV. SIR, Nov. 9, 1758.

"Before the bishop of Clogher died, "he fell under the censure of some "astronomers, for having asserted [in "the second part of his 'Vindication'] "that the moon kept the same face to "the earth without turning on its own "centre. In vindication of himself, "he sent me the inclosed letter to "print, if I thought proper. As I "would not publish any thing *new* "under his name, which should be "thought a manifest absurdity; and "as I am not a proper judge how far "what he has here advanced is so, I "would humbly beg the favour of you "to let me know if you think it barely "plausible. I do not presume to ask "your decision on the question; but "only to say whether what he hath "produced hath the appearance of "probability, which is the chief ob"ject of the press, and in general the "utmost attainment of human inqui"ries. I have farther to ask pardon, "if my regard to his character hath "made me exceed my own, when I "subscribe myself, reverend Sir, your "most humble servant, W. BOWYER."

We know not what answer was returned by Dr. Bradley, or whether his advancing infirmities prevented his returning any; the bishop's letter, however, did not appear in print.

CLEIVELAND (JOHN). See CLEVELAND.

CLEMENS (ROMANUS), is said to have been born at Rome, where he lived a companion probably, and fellow labourer of St. Paul; and was one of those, as it is generally Philip. iv. 3. imagined, whose names are written in the book of life. Origen calls him a disciple of St. Peter; and it is not unlikely, but that he might aid and assist this apostle in founding the church at Rome. It is certain, that he was afterwards bishop of that see; but when he was made so, cannot, it seems, be clearly determined. There are various opinions about it. Some persuade themselves, upon the authority of Tertullian and Eusebius, that Clemens was consecrated by St. Peter, but admitted at first to preside over that part only of the church which comprised the Jewish converts; and that he did not come into the full possession and administration of his office, till the death of Linus, who had been ordained by St. Paul, bishop of the Gentile church, and of Anacletus, who succeeded him: and this has been fixed to the year 93. Others have contended, that Clemens succeeded to the care of the whole church in the year 64, or 65, and that he held it to the year 81, or, as others again will have it, 83: but all this, with the other circumstances of this father's life, must be left uncertain as we find it.

We have nothing remaining of his works, of whoſe genuineneſs we can be certain, excepting one epiſtle, which was written to the church of Corinth, in the name of the church of Rome, to quiet ſome diſturbances which had been raiſed by unruly brethren in the former; and to re-eſtabliſh and confirm them in that faith, which had been delivered to them by the apoſtles, but from which ſome of them had revolted. The epiſtle is a very fine one; and, next to holy writ, has uſually been eſteemed one of the moſt valuable monuments which have come down to us of eccleſiaſtical antiquity. Here Clemens exhorts the Corinthians to be united, and at peace with one another: he enjoins obedience particularly, and ſubmiſſion to their ſpiritual governors: he declares thoſe, who had formed cabals againſt their paſtors, and had troubled the church with their ſeditions, as utterly unworthy of the name of Chriſtians: he points out to them the fatal conſequences of ſuch diviſions: he preſſes them to return immediately to their duty, by ſubmitting to their rightful paſtors, and practiſing all humility, kindneſs, and charity one towards another. This was very good advice undoubtedly; and as it probably wrought no ill effect formerly at Corinth, ſo it would have been well if it had been followed in many Chriſtian churches ſince. The beſt edition of Clemens's epiſtle, is that of Le Clerc's in his "Patres Apoſtolici," in two vols. folio, Amſt. 1698.

CLEMENS (TITUS FLAVIUS), an eminent father of the church, in the end of the 2d and beginning of the 3d century, was an Athenian, as ſome will have it, but according to others an Alexandrian; on which account he is uſually called Clemens Alexandrinus, by way of diſtinguiſhing him from Clemens Romanus. Cave goes a kind of a middle way, in order to reconcile theſe two opinions, and make them a little conſiſtent with each other; by ſuppoſing, that Clemens was born and educated at Athens, and afterwards went to Alexandria. Be this as it will, it is generally agreed, that he begun his ſtudies in Greece, continued them in Aſia, and finiſhed them, together with his life, in Egypt. His thirſt after knowledge ſeems to have been great: for he had ſeveral maſters of different ſorts, under whom he not only perfected himſelf in polite literature and heathen learning, but acquired alſo a moſt exact and enlarged idea of the Chriſtian revelation. From what we are able to collect from his own account, his maſters were ſuch, as had either been diſciples of the apoſtles themſelves, or at leaſt had con-

Fabric. bibl. Græc. Cave hiſt. Literar. Dupin, &c. Le Clerc bib. univer. t. x.

verſed

verſed with thoſe diſciples: but it is reaſonable to conclude, from the interval of time there muſt needs have been between Clemens and the apoſtles, that they were of the latter kind. Of all his maſters, Pantænus, who was the laſt, was his favourite. Pantænus was a philoſopher of the ſtoic ſchool, who afterwards became a Chriſtian. He inſtructed the Catechumens at Alexandria; and, if ſome authors may be credited, had been employed in that office from the days of the evangeliſt Mark. As ſoon as Clemens arrived at Alexandria, he put himſelf under the direction of Pantænus; and when Pantænus was ſent by Demetrius, Bp. of Alexandria, to preach the goſpel to the Indians, at the requeſt of their embaſſadors, as he was about the year 191, Clemens ſucceeded him in the catechetical ſchool. He acquitted himſelf admirably well in this employment; and many great men came out of it, as Origen and Alexander biſhop of Jeruſalem. Clemens's method of inſtructing the Catechumens is ſaid to have been this. He pointed out to them, and explained all that was good in the Pagan philoſophy; and then led them on inſenſibly to Chriſtianity. For in his philoſophic character, which he ſeems ſtill to have preſerved, he was an eclectic; that is, he was not attached to any particular ſect of philoſophers, but left himſelf at liberty to pick out what he thought good and ſound from them all. Stromat. l. i.

Beſides the office of catechiſt, Clemens was raiſed to the dignity of the prieſthood; probably, at the beginning of the emperor Severus's reign; ſince Euſebius, in his hiſtory of the events of the year 195, gives Clemens the title of prieſt. About this time he undertook a defence of Chriſtianity againſt pagans and heretics, in a work, intituled "Stromates," on account of the variety of matter which it treats: for "Stromates" ſignifies "Variegati Sermones," or "Diſcourſes "abounding with miſcellaneous Matter." In this work he has made a great collection of heathen learning, for the ſake of ſhewing the conformity there is between ſome opinions, which the Chriſtians and the philoſophers held in common; he has cenſured the pagan philoſophers for maintaining doctrines abſurd and pernicious; he has ſupported and explained Chriſtianity; and all this with ſuch prodigious learning, as ſhews him to have read almoſt every thing that had been written. When Severus began a perſecution againſt the Chriſtians, which he is ſuppoſed to have been provoked to by a rebellion of the Jews; (for the pagans had not as yet learned to diſtinguiſh Jews and Chriſtians,) many left Egypt to eſcape the violence of it. Clemens ſeems to have been among

thoſe

thoſe who fled; and upon this occaſion drew up a diſcourſe, to prove the lawfulneſs of flying in times of perſecution: for this expedient, though explicitly allowed and even enjoined in the goſpel, had been rejected by ſome early converts, as a baſe deſertion of the cauſe; by Tertullian in particular. Clemens went to Jeruſalem, and took up his abode for ſome time with Alexander, who was ſoon after biſhop of that ſee. During his ſtay there, he was of great ſervice to the church, as appears from a letter of Alexander to the church of Antioch, which Clemens himſelf carried: in which Alexander ſays, that "Clemens was a man of great virtue, as the "church of Antioch knew already, and would know better when he came among them; and that having been at "Jeruſalem, he had, by God's bleſſing, greatly confirmed "and ſtrengthened that church."

Euſeb. eccl. hiſt. l. vi.

From Antioch he returned to Alexandria; but we know not how long he lived: all that can be ſaid is, that he ſurvived Pantænus at leaſt ſome years, and that he was not old when he compoſed his "Stromates;" for he tells us plainly, that he had made that collection with a view of its ſerving him in his old age, when his memory ſhould come to fail him. Hiſtory ſays nothing of his death; but his memory appears to have been highly reverenced at Alexandria, as we learn from an extract of a letter from Alexander to Origen, preſerved by Euſebius. Among ſeveral works which Clemens was the author of, there are only three conſiderable ones remaining. 1. "Protrepticon ad Gentes," or, "An "Exhortation to the Pagans:" in which he refutes the error and falſhood of their religions, and exhorts them to embrace Chriſtianity. 2. "Pædagogus," or, "The School-"maſter:" in which he lays down a regular plan of duty for the Chriſtian convert. And, 3. "The Stromates." Daniel Heinſius has well enough compared theſe three works of Clemens to the three different degrees, which the heathen myſtagogues and philoſophers obſerved, when they introduced a candidate to the knowledge of the myſteries: the firſt of which was purgation, the ſecond initiation, and the third intuition. Now, ſays Heinſius, Clemens in his "Protrepticon" has laboured to purge his pupil from the filth of heathen idolatry and ſuperſtition: in his "Pædagogus" he has initiated him into the rites and duties of a Chriſtian: and in his "Stromates," he has admitted him to a ſight of thoſe tremendous myſteries which the adepts only were qualified to contemplate.

Lib. i.

Lib. vi. c. 14.

Fabric. bib. Græc. lib. v.

Beſides

Beſides theſe works, there are preſerved ſome pieces of Clemens of a ſmaller kind; as an homily intituled, "Quis "dives ſalvetur? What rich Man can be ſaved?" which was firſt printed at Paris in 1672, and afterwards at Oxford in 1683, with ſome other fragments, in Greek and Latin. All theſe have been printed in the later editions of his works: the beſt of which is that publiſhed in two vols. folio by Potter, afterwards archbiſhop of Canterbury, at Oxford in 1715.

CLEOPATRA, queen of Egypt, famous for her wit, beauty, and intrigues, was the daughter of Ptolemy Auletes king of that country: who, dying in the year 51 before Chriſt, bequeathed his crown to the eldeſt of his ſons, and the eldeſt of his daughters; ordering them to be joined to each other in marriage, according to the uſage of their family, and jointly to govern the Egyptian kingdom. They were both of them very young, Cleopatra the eldeſt being only 17; and therefore he committed them to the tuition of the Roman ſenate. They could not agree, either to be married, or to reign together. Ptolemy, the brother, deprived Cleopatra of that ſhare in the government, which was left her by Auletes's will, and drove her out of the kingdom. She raiſed an army in Syria and Paleſtine, for the obtaining of her reſtoration; and was now at war with her brother Ptolemy.

Ptolæmeus in canon. aſtron. Cæſar comment. de bello civili, l. iii.

At this conjuncture, Julius Cæſar, in the purſuit of Pompey, ſailed into Egypt, and came to Alexandria. Here he employed his vacant hours, in hearing and determining the controverſy between Ptolemy and his ſiſter Cleopatra: which he claimed a right to do, as an arbitrator appointed by the will of Auletes, the power of the Romans being then veſted in him as their dictator. The cauſe was accordingly brought to Cæſar's hearing, and advocates on both ſides were appointed to plead the matter before him. But Cleopatra, conſidering that Cæſar was extremely poſſeſſed with the love of women, laid a plot to take hold of him by this handle; hoping to attach him firſt to her perſon, and next to her cauſe. For ſhe was a woman of that turn, that ſhe made no ſcruple of proſtituting herſelf for luſt, or for intereſt, according as ſhe was actuated by either of thoſe paſſions. Sending to Cæſar therefore, ſhe complained, that her cauſe was betrayed by thoſe that managed it for her; and prayed, that ſhe might be permitted to come to him in perſon, and plead it herſelf before him. This being granted, ſhe came ſecretly into the port of Alexandria in a ſmall ſkiff towards the duſk of the evening; and the better to get to Cæſar, without

Dion Caſſius lib. xlii.

without being ſtopped by her brother, or any of his party, who then commanded the place, ſhe cauſed herſelf to be tied up in her bedding, and thus to be carried to Cæſar's apartment on the back of one of her ſervants. It is ſaid, that this work of ingenuity and wit contributed much to the growth of a paſſion which Cæſar afterwards entertained for that princeſs: at leaſt it is Plutarch's opinion. Be this as it will, Cæſar was too ſenſible of the charms of beauty, not to be touched with thoſe of Cleopatra. She was then in the prime of her youth, about the 20th year of her age; and one of thoſe perfect beauties, whoſe every feature has its particular charm. All which was ſeconded by an admirable wit, commanding addreſs, and withal a voice ſo harmonious and bewitching, that, it is ſaid, that ſingle perfection, without the help of her eyes, than which nothing could be finer, was enough to ſoften the moſt obdurate heart. To be ſhort, Cæſar lay with her that very night; and is ſuppoſed to have begotten on her a ſon, who was afterwards from his name called Cæſarion. The next morning he ſent for Ptolemy, and preſſed him to receive his ſiſter again upon her own terms: but Ptolemy perceiving, that, inſtead of a judge, he was become her advocate, appealed to the people, and put the whole city in an uproar. A war commenced; and the matter being ſoon determined by a battle, in which Cæſar came off conqueror, Ptolemy, on his endeavouring to eſcape over the Nile in a boat, was ſunk with it, and drowned in that river. Then Cæſar ſettled the kingdom upon Cleopatra, and the ſurviving Ptolemy, her younger brother, as king and queen; which was in effect to put the whole into her hands, this Ptolemy being then no more than 11 years old, and not in a capacity to interfere in the adminiſtration of ſtate affairs, and Cleopatra was determined that he never ſhould interfere; for when he was grown up to be 15 years old, and thereby become capable of ſharing the royal authority, as well as the name, ſhe made away with him by poiſon, and then reigned alone in Egypt. Cleopatra had alſo a ſiſter named Arſinoe, who, ſiding in the war with her elder brother Ptolemy, was taken priſoner by Cæſar, and carried to Rome, in order to grace his triumph. She was afterwards diſmiſſed by him; but not being ſuffered to return to Egypt, leſt ſhe ſhould excite new diſturbances againſt Cleopatra's government, ſhe ſettled in Aſia. There Antony found her, after the battle of Philippi; and at the requeſt of Cleopatra, cauſed her to be put to death. It was for the ſake of this lewd woman, and the laſcivious converſation he had

Plutarch in Cæſar.

Joſeph. Antiq. l. xv. c. 4.

had with her, that Cæſar made this infamous and dangerous war: dangerous, becauſe he had a very inconſiderable force as yet arrived; and his wanton dalliances with her, detained him longer in Egypt than his affairs could well admit. Some authors report, Suetonius among them, that he went up the Nile with her in a magnificent galley; and that he had gone as far as Ethiopia, if his army had not refuſed to follow him. Appian de bellis civilibus, lib. v. Sueton. in vit. Cæſ. §. 52.

Cleopatra followed Cæſar to Rome, and was there when he was killed in the ſenate-houſe: but being terrified by that accident, and the ſubſequent diſorders of the city, ſhe ran away preſently with great precipitation. Her authority and credit with Cæſar, in whoſe houſe ſhe was lodged, made her inſolence intolerable to the Romans; whom ſhe ſeems to have treated on the ſame foot with her own Egyptians. Cicero had a conference with her in Cæſar's gardens; where, as he tells us, the haughtineſs of her behaviour gave him no ſmall offence: but her pride being mortified by Cæſar's fate, ſhe was now forced to apply to him by her miniſters in a particular ſuit, ſhe was recommending to the ſenate, in which he refuſed to be concerned. The affair ſeems to have related to her infant ſon, whom ſhe pretended to be Cæſar's, and called by his name; and was labouring to get him acknowledged as ſuch at Rome, and declared the heir of her kingdom; as he was the year following both by Antony and Octavius, though Cæſar's friends were generally ſcandalized at it, and Oppius thought it worth while to write a book to prove, that the child could not be Cæſar's. Cleopatra had been waiting to accompany Cæſar into the eaſt, in order to preſerve her influence over him, which was very great: for, after his death, Helvius Cinna, one of the tribunes, owned, that he had a law ready prepared and delivered to him by Cæſar, with orders to publiſh it, as ſoon as he was gone, for granting to him the liberty of taking what number of wives, and of what condition he thought fit, for the ſake of propagating children. This was contrived probably to ſave Cleopatra's honour, and to legitimate his iſſue by her; ſince polygamy and the marriage of a ſtranger were prohibited by the laws of Rome. Ad Attic. xv. 15. Sueton. in vit. Cæſ. §. 52.

After the battle of Philippi, Cleopatra was ſummoned by Antony to anſwer an accuſation againſt her, as if ſhe had favoured the intereſt of Caſſius. She had indeed done ſo in ſome meaſure; and ſhe knew well enough, that this had not been very pleaſing to the triumviri, conſidering what ſhe owed to the memory of Julius Cæſar. She depended however

ever on her wit and beauty; and perſuaded herſelf, that thoſe charms, with which ſhe had conquered Cæſar's heart, were ſtill powerful enough to conquer Antony's; for ſhe was not yet above 26 years of age. Full of theſe aſſurances, ſhe went to Antony; and her manner of approaching him was ſo very gallant and noble, that at firſt ſight it made a moſt pleaſing impreſſion upon his ſoul. Antony waited for her at Tarſus in Cilicia. Cleopatra arriving at the mouth of the river Cydnus, embarked in a veſſel whoſe ſtern was of gold, ſails of purple ſilk, oars of ſilver, and a concert of ſeveral inſtruments that kept time with the oars. She herſelf was laid under a canopy of a rich cloth of gold, dreſſed like Venus riſing out of the ſea: about her were lovely children like Cupids fanning her: the handſomeſt of her women, habited like Nereids and Graces, were leaning negligently on the ſides and ſhrouds of the veſſel: the ſweets that were burning perfumed the banks of the river, which were covered with an infinite number of people, who ran thither with ſuch earneſtneſs, that Antony, who was mounted on a throne to make a ſhow of majeſty, was left quite alone; while the multitude at the river ſhouted for joy, and cried, that "the goddeſs Venus was come to viſit the god Bacchus "for the happineſs of Aſia."

Appian. Lib. v.

By theſe arts and the charms of her perſon, ſhe drew Antony into thoſe ſnares, which held him enſlaved to her as long as he lived, and finally cauſed his death. For the preſent ſhe accompanied him as far as Tyre; and, there taking leave of him, returned to Egypt, firmly perſuaded that he could not ſtay long behind her. She was right in her perſuaſion; for Antony ſoon followed her, and ſpent the winter with her, in the enjoyment of thoſe pleaſures which ſhe every day preſented him with in ſome new and delightful ſhape. For never did any one poſſeſs, like this queen, the art of refining and heightening pleaſure by the charms of novelty. She introduced them into the moſt ſerious buſineſs; and even the moſt inconſiderable trifles, when managed by her, received ſuch an air as made them agreeable diverſions: ſo that whether they played, or treated one another, or hunted, this queen ſtill made one, and was, as it were, the ſoul animating the whole with ſome lively piece of merriment. She was probably the moſt voluptuous, as well as the moſt profuſe woman, that hiſtory has recorded. Afterwards, when Antony returned from the Parthian war, although he was grown a great proficient in Egyptian luxury, and carried things every day with more delicacy and expence,

pence, yet Cleopatra affected to look upon his entertainments with an air of contempt; only that he might aſk her, as he did, what ſhe could add to the magnificence of his treats? "I will," ſaid ſhe, "give you one, that ſhall coſt "52,000l." He judging the thing impoſſible, a wager was laid; and the next day ſhe made a feaſt, which, in the firſt courſe having nothing in it extraordinary, Antony began to railly her, and to demand the wager. The queen deſired him not to be ſo haſty, telling him, that this was but the firſt courſe, but that herſelf would ſup alone on that ſum. She then ordered in the ſecond courſe, when they only brought a golden cup, filled with a ſtrong diſſolving vinegar; and having two pearls for her pendants of an ineſtimable price, ſhe took one off, and put it into the cup, and when it was diſſolved drank it off. Plancus, who was the judge, preſently laid hold on the other, which ſhe was going to take off; and condemned Antony to loſe the wager, who was extremely troubled for the loſs of ſuch a jewel. The remaining pearl, after the death of Cleopatra, came into the hands of Octavius Cæſar, who cauſed it to be cut aſunder, and made of it two pendants for the image of Venus; which he thought glorioufly adorned with half of this prodigal queen's ſupper. In this manner did this witty Egyptian charm this great Roman; till carrying him ſucceſſively from one pleaſure to another, ſhe ſerved him as Dalilah did Sampſon, that is, entirely deprived him of all his ſtrength.

The paſſion of Antony for Cleopatra, and the gifts he daily made her of Roman provinces, which he joined to her dominions, raiſed great murmurings at Rome, which Cæſar privately abetted and encouraged: for Cæſar, partly out of a deſire to reign alone, and partly to reſent the uſage of his ſiſter Octavia, whom Antony had married, wanted very much to break with him, and to renew the war. To pave the way for this, when Antony returned from his unfortunate expedition againſt the Parthians, Cæſar ſent Octavia to meet him. Antony was then at Leucopolis between Tyre and Sidon, where he waited for Cleopatra with great impatience. At length ſhe came; and almoſt at the ſame time arrived a meſſenger from Octavia, who ſtaid at Athens. This was very heavy news for Cleopatra; who had great reaſon to dread ſo powerful a rival. She betook herſelf immediately to the arts ſhe had been practiſing all her life. She feigned a deep melancholy; ſhe abſtained almoſt entirely from food; and when ſhe was near Antony, ſhe beheld him with languiſhing eyes, after a very paſſionate manner, as one quite beſide herſelf with

with love; ſhe let fall tears in his preſence, and turned away her face, as if ſhe deſired to hide from him thoſe marks of her grief. Half this would have been ſufficient to overcome Antony's weakneſs; who, after he had ſent word to Octavia to return to Rome, waited upon Cleopatra back to Alexandria, where he paſſed the winter in all kinds of pleaſure. Here, as if he had meant to vex the Romans, he diſpoſed of the provinces in his ſhare of the empire, in favour of Cleopatra and her children. He did it with ſolemnity. He erected a throne of ſilver in the gymnaſium. Upon this throne were two ſeats of gold, one for him, another for Cleopatra; and there, in the preſence of all the people, he declared her queen of Egypt, Cyprus, Lydia, and Lower Syria, aſſociating with her Cæſarion, the ſon whom ſhe had, or pretended to have, for we ſee it was doubted, by Julius Cæſar. To the children which he had by her, he gave the title of king of kings; and for their dominions, to Alexander, the eldeſt, he allotted Armenia, Media, and Parthia, which he ſaid he would conquer in a very little time. Ptolemy, the younger, had Phœnicia, Upper Syria, and Cilicia. Then there appeared Alexander in a long Median veſt, with a high cidaris and tiara, which was the mark of ſovereignty among thoſe nations. Ptolemy had Grecian buſkins, a royal mantle, and a large hat adorned with a diadem, after the manner of the Macedonian kings. In theſe habits they came to thank Antony and Cleopatra, who embraced them; and immediately two companies of guards, all choſen handſome perſons, the one Armenians, and the other Macedonians, were drawn up near theſe young princes. But the moſt ſtriking ſight in this ſolemnity was Cleopatra herſelf, who was dreſſed like the goddeſs Iſis; and ever after, when ſhe appeared in public, ſhe wore that habit; and all her edicts and decrees were received as oracles of the new Iſis. Appian. &c.

Cæſar now thought it a convenient time to declare againſt Antony; and preparations for war began to be made on both ſides. Antony and Cleopatra went to Epheſus; where his lieutenants had got together 800 veſſels. Antony was adviſed to ſend Cleopatra back to Egypt, till the war was ended, and had reſolved ſo to do; but ſhe, fearing leaſt Octavia ſhould take the opportunity of her abſence to come to her huſband and make a peace, over-ruled this project, and went on with him to Samos. Here, by way of preparation for ſo great an enterprize, they began with all the pleaſures that could be invented. Their cares were very pleaſantly divided. On the one hand, all the kings, princes, and nations,

tions, from Egypt to the Euxine ſea, and from Armenia to Dalmatia, had orders to ſend arms, proviſions, and ſoldiers to Samos; on the other, all the comedians, dancers, muſicians, and buffoons were obliged to come to this iſle; ſo that a ſhip which was thought to be laden with ſoldiers, arms, and ammunition, proved to be laden with players, ſcenes, and machines for the ſtage; and while a great part of the world was in extreme deſolation, joy and all kinds of pleaſure ruled here, as if they had all made choice of this place to retire to. Antony, however, had loſt a great deal of the reliſh he formerly had for this ſort of doings: his temper was conſiderably ſoured; and he was out of humour with Cleopatra to that degree, that he even began to ſuſpect her of attempts againſt his life, and would eat nothing without a taſter. But as this precaution ſeemed injurious to Cleopatra, ſhe undertook to convince him, that it was in vain to guard againſt her addreſs and management, whenever ſhe pleaſed to exert it. Once, at a meal therefore, ſhe propoſed a new diverſion of drinking one another's garlands, which was to be done by dipping the flowers of them in wine. Antony applauded the frolic, and would begin it with Cleopatra's garland, as ſhe well foreſaw; but upon his offering to put the cup to his mouth, ſhe prevented him, and ſaid, "Now, know Cleopatra better, and learn by this inſtance, "that all your precautions againſt her would ſignify no-"thing, if her heart were not intereſted in your preſerva-"tion." It ſeems all the outſide flowers of it were poiſoned; and to ſhew that they were, a criminal was immediately brought in by her order, who drank the wine, and expired on the place.

It would not be to our purpoſe to be particular in relating the war between Antony and Cæſar; the battle of Actium, as is well known, determined the victory in favour of the latter; where Cleopatra flying firſt, Antony haſtened after. He conceived however great diſpleaſure at Cleopatra upon this occaſion, and continued three days without ſeeing her: but afterwards recovered his uſual humour, and devoted himſelf to pleaſure. Mean while, Cleopatra made trial of all ſorts of poiſons upon criminals, even to the biting of ſerpents; and finding, after many experiments, that the ſting of an aſp gave the quickeſt and the eaſieſt death, it is believed ſhe made choice of that kind of death, if her ill fortune ſhould drive her to an extremity. After they were returned to Egypt, and found themſelves abandoned by all their allies, they ſent to make propoſals to Cæſar. Cleopatra aſked the

kingdom of Egypt for her children; and Antony desired, he might live as a private man at Athens, if Cæsar was not willing he should tarry in Egypt. Cæsar absolutely rejected Antony's proposal, and sent to Cleopatra, that he would refuse her nothing that was just and reasonable, if she would rid herself of Antony, or drive him out of her kingdom. She refused to act openly against Antony; but betrayed him in every effort that he made, till she obliged him to put an end to his own life, for fear of falling into Cæsar's hands. When Antony was dead, Cleopatra could not forbear most passionately bemoaning the loss of him; however, upon Cæsar's approach to Alexandria, she was quite attentive to her own security. Near the temple of Isis she had raised a stately building, which she designed for her sepulchre: into this she now retired; and into this was carried by her order all her treasure, as gold, jewels, pearls, ivory, ebony, cinnamon, and other precious woods. It was filled besides with torches, faggots, tow, and other combustible matter: so that Cæsar, who had notice of it, was afraid lest out of despair she should burn herself in it, with all those vast riches; and therefore contrived to give her hopes from time to time, that she might expect all good usage from the esteem he had for her. The truth is, Cæsar earnestly desired to expose this queen in his triumph to the Romans; and with this view sent Proculus to employ all his art and address in seizing upon her. Cleopatra would not let Proculus enter, but spoke to him through the chinks of the door. Proculus however stole in with two others at a window; which one of her women perceiving, cried out, "poor princess, your are taken." At this cry, Cleopatra turned her head, and drew out a dagger with an intent to stab herself; but the Roman caught hold of her arm, and said, "Will you, madam, injure both yourself and "Cæsar, in depriving him of the most illustrious testimony "he can give of his generosity, and make the gentlest of "princes pass for cruel?" He then took the dagger from her, and searched all her cloaths with care, lest she should have any poison concealed about her.

Cæsar was extremely joyed with the news of having in his hands that lofty queen, who had lifted the crown of Egypt above the empire of Rome; yet commanded her to be served in all respects like a queen. She became inconsolable for the loss of her liberty, and fell into a fever, which gave her hopes that all her sorrows would soon end with her life. She had besides resolved to abstain from eating; but this being known, her children were threatened with death if she persisted

ſiſted in that. Cæſar at length reſolved to ſee her, and by his civilities to confirm her mind a little. He found her upon a low bed; but as ſoon as ſhe ſaw Cæſar, ſhe roſe up in her ſhift, and threw herſelf at his feet. Cæſar civilly lifted her up, and ſat down at her bed's head. She began to juſtify herſelf; but the proofs againſt her being too notorious, ſhe turned her juſtification into prayers, and put into his hand an inventory of all her treaſure and jewels. Seleucus, Cleopatra's treaſurer, had followed Cæſar; and by a barbarous ingratitude affirmed her to have concealed many things which were not in that account. Upon this Cleopatra's choler aroſe; ſhe threw herſelf out of bed, and running to this perfidious officer, took him by the hair, and beat him ſeverely. Her anger might be real; yet the character of this woman makes one ready to ſuſpect, that it was but to ſhew Cæſar her beautiful ſhape and body, which ſhe had ſtill ſome confidence in. He did not ſeem moved by it; but only laughed at the thing, and led the queen to her bed. Having private notice ſoon after, that ſhe was to be carried to Rome within three days, to make a part in the ſhow at Cæſar's triumph, ſhe cauſed herſelf to be bitten by an aſp, which, they ſay, was brought to her concealed in a baſket of figs; and of this ſhe died, not however till ſhe had paid certain funeral rites to the memory of Antony, and ſhed abundance of tears over his tomb. Cæſar was extremely troubled at her death; as being by it deprived of the greateſt ornament of his triumph; yet he could not but admire the greatneſs of her courage, in preferring death to the loſs of liberty. He ordered her a very magnificent funeral; and her body, as ſhe deſired, was laid by that of Antony.

Thus died this princeſs, whoſe wit and beauty made ſo much noiſe in the world, after ſhe had reigned from the death of her father 22 years, and lived 39. She was a woman of great parts, as well as of great vice and wickedneſs. She ſpoke ſeveral languages with the utmoſt readineſs; for, being well ſkilled in Greek and Latin, ſhe could converſe with Ethiopians, Troglodites, Jews, Arabians, Syrians, Medes, and Perſians, without an interpreter; and always gave to ſuch as were of theſe nations, as often as they had occaſion to addreſs her, an anſwer in their own language. In her death ended the reign of the family of the Ptolemies in Egypt, after it had continued from the death of Alexander 294 years; for after this, Egypt was reduced into the form of a Roman province, and ſo remained 670 years, till it was taken from them by the Saracens in 641. Plutarch. in Anton. Elmacin. Hiſt. Saracenic.

CLERC (JOHN LE), a celebrated writer and univerſal ſcholar, was born at Geneva March 19, 1657. His father Stephen Le Clerc was a learned and eminent citizen of Geneva, who firſt practiſed phyſic, and was afterwards made Greek profeſſor in that academy, and ſenator of the republic; his mother Suſanna Gallatin was a ſenator's daughter, and of an illuſtrious family. He had two brothers younger than himſelf: Daniel, an eminent phyſician and ſenator at Geneva, who wrote in French, "A Hiſtory of Phyſic, as far "as to Galen's Time," which was publiſhed at Amſterdam in 1702, and highly valued by the profeſſors in that ſcience; and Francis, who ſettled at Leipſic in the condition of a merchant. Their father took great care of their education, and John was ſent to a grammar-ſchool at eight years of age; where he ſoon diſcovered a violent inclination to books, and ſuch a genius for poetry, that, as he tells us himſelf, if he had duly cultivated it, he would probably have gained no ſmall reputation in that way. But the more ſerious ſtudies, to which he applied himſelf, made him entirely neglect poetry, ſo that he never wrote verſes but on particular occaſions. Thus in 1689, having tranſlated into French two ſermons of biſhop Burnet, preached before king William, on account, he ſays, of the friendſhip which ſubſiſted between himſelf and that prelate, he ſubjoined to the one a ſmall poem in heroic, and to the other an epigram in elegiac verſe, "De Anglia liberata," that is, "Upon England reſtored to "liberty."

Clerici vita & opera, p. 7. Amſt. 1711.

Ibid. p. 8, 9.

Ibid. 10, 11.

When he was about 16 years old, he was removed from the grammar-ſchool, and placed under M. Chouet, a very learned man, to ſtudy philoſophy; and in this he ſpent two years, but did not yet enter upon the ſtudy of divinity, thinking it better to employ another year in perfecting himſelf ſtill more in the belles lettres, and alſo in acquiring the elements of the Hebrew tongue. He did ſo: he read all the books that could any ways improve him in this purſuit; and it was this conſtant aſſiduity and application, to which he inured himſelf in his youth, that enabled him afterwards to go through ſo much uninterrupted fatigue of reading and writing, and to publiſh ſuch a vaſt variety of works. At 19 years of age, he began to ſtudy divinity under Philip Meſtrezat, Francis Turretin, and Lewis Tronchin; and he attended their lectures above two years.

Ibid. p. 11, 20.

After he had paſſed through the uſual forms of ſtudy at Geneva, and had loſt his father in 1676, he reſolved to go for ſome time into France; and thither he went in 1678, but

but returned the year after to Geneva, and was ordained with the general applauſe of his examiners. Soon after he happened upon the works of Curcellæus, his great uncle by his father's ſide, which had been publiſhed by Limborch in 1674, but were not eaſily to be got at Geneva among the Calviniſts, who had no dealings with the Arminians; and by reading theſe he became ſo convinced that the Remonſtrants had the better of the argument againſt all other Proteſtants, that he reſolved to leave both his own country and France, where the contrary principles were profeſſed. In 1680, he went to Saumur, a Proteſtant univerſity, where he firſt read the works of Epiſcopius, with whoſe learning and eloquence he was mightily pleaſed. He alſo began to make notes and obſervations upon the Old Teſtament, which he read in the Polyglott; which notes were of uſe to him, when he came afterwards to write his commentaries. While he was at Saumur, there came out a book with this title, "Liberii de ſancto amore Epiſtolæ Theologicæ, in quibus "varii Scholaſticorum Errores caſtigantur." This book contains 320 pages in 8vo, and conſiſts of "Eleven theolo-"gical Epiſtles, in which ſeveral Errors of the Schoolmen "are corrected." It was aſcribed by ſome to Le Clerc, while others thought it too learned to be written by a young man of 24. It is certain, that though he never owned it, yet he ſpeaks of it in ſuch a manner, as muſt almoſt convince us that he was really the author of it. "I know," ſays he, "a famous divine who ſaid, that Le Clerc had own-"ed himſelf the author of that book to him; but I know "too, and certainly, that that divine's memory failed him, "at leaſt that he greatly miſunderſtood Le Clerc; who yet, "if he had been the author of that book, need not have "been aſhamed of it, conſidering how young he muſt have "been when it was written." We may obſerve further, that when father Simon openly aſcribed this book to Le Clerc, the latter, far from denying the charge, did not even attempt to invade it; for he made no anſwer to it at all.

Clerici vita & opera, p. 20. 28.

Réponſe aux ſentimens de quelques théologiens de Hollande, c. 2.

In 1682, Le Clerc, intending to viſit England, took his way through Paris, and arrived at London in May. This journey was undertaken chiefly with a view of learning the Engliſh language; for which purpoſe, that he might not, as he tells us, be altogether employed in learning words only, he procured Hammond's "Practical Catechiſm," and his "Annotations upon the New Teſtament." Hammond's Engliſh, it is true, was not the eaſieſt nor the beſt for a novice to begin with; however Le Clerc's application, and

a master, soon overcame all difficulties. He preached several times in the French churches at London, and visited several bishops and men of learning; but the smoaky air of the town not agreeing with his lungs, he returned to Holland, after less than a year's stay, in company with the celebrated historian Gregorio Leti, who formerly lived at Geneva, and was then retiring to Holland. He visited Limborch at Amsterdam, from whom he learned the condition of the Remonstrants in the United Provinces. He did not yet join them, but he discovered his real sentiments to Limborch, with whom he entered into a strict friendship, which lasted till the death of that great man. He had not been long in Holland, before his friends and relations intreated him to return to Geneva, which accordingly he did; but not being able to dissemble his opinions, which were contrary to those established by law, he thought it prudent, on his own, as well as their accounts, to leave his native country again, and arrived in Holland at the latter end of 1683. The year after he preached sometimes in French in the church of the Remonstrants, but was soon obliged to leave off preaching; for what reason is not known, but conjectured to be the jealousy of the Walloon ministers, who finding their audiences very thin, when Le Clerc preached, prevailed upon the magistrates to forbid his preaching any more. In 1684, when the Remonstrants held a synod at Rotterdam, he preached once more before them; and was then admitted professor of philosophy, the Hebrew tongue, and polite literature in their school at Amsterdam.

Réponse aux sentimens de quelques théologiens de Hollande, p. 30. 37.

The remainder of his life offers nothing to us, but the history of his works, and of the controversies in which he was engaged; and this will give us a wonderful idea of the man, and of the prodigious services he did in his days to letters and to religion. The first thing he published, after he was settled at Amsterdam, was a Latin book of David Le Clerc his uncle, and late professor of the oriental languages in the university of Geneva, intituled, "Theological Dissertations, in which many Passages of Holy Scripture, and "the various Idioms of the sacred Language are explained." To which are subjoined, "Dissertations of Stephen Le Clerc," his father, "upon the same Subjects." This was published at Amsterdam, in 1685, 8vo; and there were added to it notes of his own, in which he does not scruple to differ from both his uncle and his father, as oft as he thinks them mistaken. He also prefixed to this volume an account of their lives. Two years after, he published another volume of these

theſe two brothers, containing ſome ſpeeches and poems, a "Computus eccleſiaſticus" of David Le Clerc, and ſome "Philoſophical Diſſertations" by Stephen; to which he himſelf added a preface. He had publiſhed in the mean time a French book of his friend Charles Le Cene, a French miniſter, called "Dialogues upon ſeveral theological Subjects;" to which, becauſe of itſelf it was too ſmall a volume, he added a ſecond part compoſed of five dialogues, wherein his chief point is to ſhew the miſchief that metaphyſics have done to religion.

Réponſe aux ſentimens de quelques théologiens de Hollande, p. 43—49.

Between the firſt and ſecond publication of his father's and uncle's pieces, commenced his famous controverſy with the acute and learned father Simon; which was the firſt work of importance in which he was engaged. Father Simon having publiſhed his "Critical Hiſtory of the Old "Teſtament," a book which made a great noiſe, and was forbid to be ſold at Paris, Le Clerc read it with great attention; and in 1685, publiſhed a criticiſm upon it, intituled, "Sentimens de quelques Théologiens de Hollande, ſur "l'Hiſtoire critique du Vieux Teſtament, &c." that is, "The Sentiments of ſome Holland Divines upon Father Si-"mon's critical Hiſtory of the Old Teſtament; wherein "the Miſtakes of this Author are pointed out, and ſome "Principles laid down for the right underſtanding of Holy "Scripture," in 8vo. This work contains 20 letters, in which Le Clerc, pretending to give the judgement of others, vented ſeveral bold opinions of his own, which he afterwards retracted or explained away. He ſurmiſed, for inſtance, that the Pentateuch was not written by Moſes, but by private perſons, who extracted it from ancient Jewiſh memoirs; that the writers of the "New Teſtament" were not inſpired by the Holy Ghoſt in the ſenſe in which it is generally underſtood, namely, by an immediate and inward inipiration, but that they uſed only their memoirs to relate the hiſtory of our Saviour, and the doctrines they had learned from him; &c. Bayle's judgement of this book was, that "it contained very "good things, but too bold. You ſhould let him know," ſays he, in a letter to one of his friends, "that, inſtead of "promoting the intereſt of that party which he follows, I "mean the Arminians, he will only render them more odi-"ous; for he will confirm the world in the notion they "have already, that all the learned Arminians are Socinians "at leaſt; I ſay at leaſt, and not without reaſon. Theſe "gentlemen have no prudence nor policy; for if they had "ſhewed themſelves leſs prepoſſeſſed in favour of Socinian-

" iſm, with which they poiſon all their books, it would not " have been difficult to have ſuppreſſed the ſchiſm, which " the ſynod of Dort has occaſioned. But to ſpeak the truth, " our Calviniſts think it glorious and praiſe-worthy, not to " join with a ſect, which is the common ſink of all the " Atheiſts, Deiſts, and Socinians in Europe." Le Clerc thought it neceſſary to make ſome anſwer to this; and he did it in the firſt volume of his " Bibliotheque Ancienne & " Moderne." There he neither owns nor denies, that he was the author of thoſe particular letters concerning the inſpiration of the writers of the Holy Scriptures; but ſays, that he thought he might publiſh them, becauſe they contain the opinion of Grotius: he adds, however, that he did not approve the contents of thoſe letters, though he publiſhed them. As to the opinion of Moſes's not being the author of the Pentateuch, he afterwards openly recanted it; and in a diſſertation prefixed to his " Commentary on Geneſis," he has anſwered the chief arguments by which he pretended to prove it. We muſt not forget to obſerve, that father Simon publiſhed an anſwer to Le Clerc's " Sentimens, &c." which Le Clerc ſupported 1686, in 17 letters more: intituled, " Deſenſe de " Sentimens, &c." or, " A Defence of the Judgement of " ſome Holland Divines, &c. againſt the Prior of Bolleville;" for that was the name which father Simon aſſumed.

Oeuvres de Bayle, tom. IV. p. 244. & 208, &c.

In 1686 alſo, he began to write his " Bibliotheque uni- " verſelle & hiſtorique," in imitation of other literary journals, which were then publiſhing in ſeveral parts of Europe. He wrote the eight firſt volumes jointly with de la Croſe. They were alſo both concerned in the ninth, but their reſpective articles were diſtinguiſhed. The 10th is intirely Le Clerc's, and the 11th de la Croſe's. The reſt, to the 19th incluſively, are Le Clerc's; and the remainder to the 25th, which is the laſt, were written by Mr. Bernard. The time they took in publiſhing was to the year 1693 incluſively. Notwithſtanding the little leiſure he might be ſuppoſed to have while he was writing his " Bibliotheque," there hardly paſſed a year but he publiſhed ſomething or other. In 1687, 1688, and 1689, he gave French Tranſlations of " Biſhop " Burnet's Reflections upon Varillas's Hiſtory, &c." and of ſome of his ſermons: and in 1690, he tranſlated into Latin the laſt book of " Stanley's Lives of the Philoſophers," which contains the hiſtory of the Oriental philoſophy; to which he added notes and an index. The ſame year he reviſed and corrected Moreri's great " Hiſtorical Dictionary," the ſixth edition of which was then printing; and wrote alſo in French

" A Letter

" A Letter to Mr. Jurieu, concerning his Uſage of Epiſco-
" pius in his Picture of Socinianiſm." Jurieu had accuſed Epiſcopius of two things; firſt, of being a Socinian; ſecondly, of being an enemy to the Chriſtian religion. Le Clerc was employed by his party, the Arminians or Remonſtrants, to refute thoſe calumnies. He did it effectually; and withal rebuked the accuſer with ſo juſt a ſeverity, that he durſt not venture to make any reply. Bayle's dict. EPISCOPIUS, H.

All this while he continued to read regular lectures, as profeſſor of philoſophy and the belles lettres, to the univerſity of Amſterdam; and becauſe there were no ſingle authors who appeared clear and full enough for his purpoſe, he projected a deſign, he tells us, of drawing up ſome treatiſes himſelf. With this view he publiſhed, in 1691, his " Logic, " Ontology, and Pneumatology;" and to complete his courſe, in 1695, he publiſhed his " Natural Philoſophy." He had dedicated his " Logic" to the hon. Rob. Boyle, Eſq; but that great philoſopher dying before it came to his hands, he addreſſed it, in the next edition, to his friend Mr. Locke, as he had likewiſe done his " Ontology and Pneumatology." Theſe philoſophical works are written in Latin, and were reprinted the fourth time at Amſterdam in 1710, in four volumes 8vo; to which was ſubjoined a Latin " Life of Le " Clerc," written by himſelf, down to 1711, and printed that year. In the firſt volume, there is a curious philoſophical diſſertation " de argumento theologico ab invidia " ducto," or, " concerning the artifices uſed by divines to " excite hatred againſt one another;" and in the ſecond, is reprinted his " Latin Tranſlation of Stanley's Hiſtory of the " eaſtern Philoſophy." Clerici vita & opera, p. 60, &c.

In 1693, he publiſhed the firſt volume of his " Com-
" mentary on the Bible; a work he had long projected, and been collecting materials for. This volume contained only the book of " Geneſis;" but in 1695, he publiſhed a commentary upon the four following books. He calls his commentary a " philoſophical Commentary," becauſe his aim is rather to determine the preciſe meaning of the text, than to illuſtrate or enlarge upon it. The ſecond, which is the beſt edition of this " Commentary on the Pentateuch," was printed at Amſterdam in 1710. His " Commentaries upon " the hiſtorical Books of the Old Teſtament" were not publiſhed till 1708; and thoſe upon the " Hagiographa and the " Prophets," not till 1731. This laſt publication was rather for the ſake of uniformity, and of appearing to complete a work, which in reality was not completed; for the author had

had done but very little at it; and though he lived ſome years after, yet an almoſt total decay of his faculties rendered him incapable of doing any more. The whole is enriched with diſſertations on ſeveral points, and furniſhed with geographical and chronological tables.

In 1696, he publiſhed the two firſt volumes of, what is ſaid to have been his favourite work, his "Ars critica;" to which he added, in 1699, his "Epiſtolæ criticæ & eccle-"ſiaſticæ," which make up the third volume of that work. The cenſures he paſſes upon Quintus Curtius, at the end of the ſecond volume, where he decrees how to judge in a proper manner of the ſtyle and character of an author, involved him in a controverſy with certain critics; and Perizonius in particular. His third volume is employed chiefly in defending himſelf againſt exceptions, which had been made by the learned Dr. Cave to ſome aſſertions in the tenth volume of his "Bibliotheque univerſelle," and elſewhere. Le Clerc had ſaid, and indeed juſtly, that Cave, in his "Hiſtoria lite-"raria of eccleſiaſtical Writers," had concealed many things of the fathers, for the ſake of enhancing their credit, which an impartial hiſtorian ſhould have related; and that, inſtead of lives of the fathers, he often wrote panegyrics upon them; Le Clerc had alſo aſſerted the Arianiſm of Euſebius. Both theſe aſſertions Cave endeavoured to refute, in a Latin diſſertation publiſhed at London in 1696; which, with a defence of it, has ſince been reprinted in his "Hiſtoria lite-"raria." To this Latin diſſertation Le Clerc's third volume is chiefly an anſwer; and the firſt ſix letters, containing the matters of diſpute between him and Cave, are inſcribed to three Engliſh prelates, to whom Le Clerc thought fit to appeal for his equity and candid dealing: the 1ſt and 2nd to Teniſon archbiſhop of Canterbury, the 3d and 4th to Burnet biſhop of Saliſbury, and the 5th and 6th to Lloyd biſhop of Worceſter. The 7th, 8th, and 9th, are "Cri-"tical Diſſertations upon Points of eccleſiaſtical Antiquity:" and the 10th relates to an Engliſh verſion of his "Additions "to Hammond's Annotations on the New Teſtament," wherein the tranſlator, not having done him juſtice, expoſed him to the cenſure of Cave and other divines here. At the end of theſe epiſtles, there is, addreſſed to Limborch, what he calls "An ethical Diſſertation," in which this queſtion is debated, "An ſemper reſpondendum ſit calumniis theologo-"rum:" that is, in plain terms, "Whether writers, whoſe "principles may happen to be diſliked by the orthodox cler-"gy, ſhould always think themſelves obliged to anſwer "what-

" whatever calumnies they may attempt to faſten upon " them?" The 4th edition of the " Ars critica," which had been corrected and enlarged in each ſucceſſive edition, was printed at Amſterdam in 1712.

In 1696, there appeared a ſecond edition of his " Life of " Cardinal Richelieu," in 2 vols. 12mo. written in French, and publiſhed the firſt time in 1694. He undertook this work, he tells us, in order to try his talents in writing hiſtory; and he ſucceeded ſo well, at leaſt in the judgement of ſome readers, that a third edition of it, corrected and enlarged, was publiſhed in 1714, with his name prefixed to it. Cleric. vita & opera, p. 85.

In 1696, he publiſhed two other books in French; 1. " Of " good and bad Luck in Lotteries," and, 2. " Of Incre- " dulity;" where he enquires into the general motives and reaſons which make men reject the Chriſtian religion: at the end of which are added two letters proving the truth of it. In 1697, he publiſhed in Latin " A Compendium of " Univerſal Hiſtory, from the Beginning of the World to " the Times of Charles the Great." It is properly nothing more, than an abridgement of Petavius's " Rationarium," but for its uſe has been printed ſeveral times. In 1698, he publiſhed, in 2 vols. folio, " A Latin Tranſlation of Ham- " mond's Paraphraſe and Notes upon the New Teſtament," conſiderably enlarged with animadverſions and illuſtrations of his own. He allowed himſelf the liberty of correcting Hammond, whenever he appeared to him to be wrong; which, though he did it civilly, and with all due deference to Hammond's great merit, expoſed him to the ill-will of ſeveral Engliſh divines, and, as we have already intimated, to Cave in particular. A ſecond edition of this valuable work, corrected and enlarged, was printed at Francfort in 1714, in 2 vols. folio. Ibid. p. 85. 90. Ibid. ii. p. 29.

In 1699, was printed his " Harmonia Evangelica" in Greek and Latin; to which he added a paraphraſe upon the whole, and at the end ſome diſſertations on the ſubject, and alſo ſhort notes upon the harmony itſelf. This work was dedicated to Sharp archbiſhop of York. The ſame year alſo was publiſhed the firſt volume of his " Parrhaſiana, or " Thoughts upon various Subjects; namely, Religion, Cri- " ticiſm, Hiſtory, Poetry, Morals, Politics, the Decay of " Letters, and the like." To this work, written in French, was ſubjoined a defence of himſelf and his writings; but inſtead of defending himſelf, he only expoſed himſelf to freſh quarrels, and to enmities which were never to ceaſe. In the firſt place, the profeſſors of the belles lettres in the univerſi- Ibid. p. 100.

ſities

Ibid. p. 99. ties were, as he tells us, highly offended at him for ſome things, which ſeemed to affect their credit and authority; and eſpecially for what he had ſaid upon the declining ſtate of literature, where they thought themſelves particularly levelled at: and it is to this that he attributed the rough uſage, which, as we ſhall find, he afterwards experienced from that order of men. In the next place, he laid the foundation of a diſpute with Bayle, which did not end but with the life of the latter. Bayle had maintained in his dictionary, under the article MANICHEES, that thoſe heretics could oppoſe to Chriſtian divines difficulties concerning moral and phyſical evil, which it was not poſſible to ſolve by the light of reaſon. Le Clerc, on the contrary, maintained in the "Parrhaſiana," that Origen's ſyſtem, which has been abandoned by all Chriſtians, was ſufficient to take away theſe difficulties, and refuted Bayle's Manichean in the perſon of an Origeniſt: and he concluded, that ſince a diſciple of Origen can reduce a Manichean to ſilence, what might not they do, who ſhould reaſon infinitely better than he? Bayle anſwered Le Clerc, in note E of the article ORIGEN, when the ſecond edition of his dictionary was publiſhed in 1702; to which Le Clerc replied in the ſeventh volume of his "Bibliotheque Choiſée," printed in 1705. Bayle made a ſecond anſwer in his "Réponſe aux Queſtions d'un Pro-"vincial;" Le Clerc a ſecond reply in the ninth volume of his "Bibliotheque Choiſée:" where however he did no longer perſonate a Origeniſt, but printed "A Defence of "the Goodneſs and Holineſs of God againſt Bayle's Ob-"jections," as if Bayle had taken the cauſe of the Manicheans upon himſelf. Bayle publiſhed a third anſwer to this, intituled, "An Anſwer for Mr. Bayle to the third and thir-"teenth Articles of the ninth Volume of the Bibliotheque "Choiſée;" and, at the ſame time, to put an end to the debate, offered to Le Clerc, to ſubmit to the deciſion of the faculties of divinity of Leyden, Utrecht, Franeker, Groningen, &c. He was willing, he ſaid, to ſubmit to penalties and puniſhment, in caſe he ſhould be found to contradict in the leaſt the confeſſions of faith of the reformed churches in France and the Low Countries. Le Clerc did not leave Bayle's laſt anſwer without a reply, as may be ſeen in the tenth volume of his "Bibliotheque Choiſée," nor did Bayle neglect to take notice of it; for he anſwered it in a book, intituled, "Dialogues between Maximus and Themiſtus; "or, An Anſwer to what M. Le Clerc has wrote, in his "tenth Volume of Biobliotheque Choiſée, againſt Mr. "Bayle."

Parrhaſiana, tom. I. p. 304.

Ib. 172, &c.

" Bayle." This however Bayle did not live quite long enough to finiſh, ſo that it was not publiſhed till after his death.

It is remarkable, that while this controverſy was in agitation, there was another between Bayle and Le Clerc begun and ended. It was a controverſy within a controverſy, which, like a government within a government, often mixed and interfered the one with the other. It was about the plaſtic natures of our learned Cudworth. Bayle had curſorily criticiſed the ſyſtem of Cudworth and Grew concerning plaſtic and vital natures; which ſuppoſes, that theſe are immaterial ſubſtances, endowed with a power of forming plants and animals, without knowing what they do. He obſerved, that hereby theſe gentlemen, without thinking of it, much leſs intending it, had weakened the moſt ſenſible argument we have for the being of God, taken from the admirable ſtructure of the univerſe, and gave an opportunity to the Stratonicians to elude it by retortion: " for," ſays he, " if " God could give to a plaſtic nature the faculty of pro- " ducing the organization of animals, without its having " the idea of what it doth, thoſe atheiſts will conclude from " hence, that the formation of the regularity, which we " obſerve in the world, is not inconſiſtent with want of " knowledge, and ſo the world may be the effect of a blind " cauſe." Le Clerc having adopted the ſyſtem of Cudworth and Grew, thought himſelf obliged to defend it; and did ſo, in the fifth volume of his " Bibliotheque Choiſée." Bayle anſwered in " The Hiſtory of the Works of the " Learned, for Auguſt 1704;" and Le Clerc replied in the ſixth volume of " Bibliotheque Choiſée." Bayle anſwered again in " The Hiſtory of the Works of the Learned, for " December 1704;" and Le Clerc replied again in the ſeventh volume of the " Bibliotheque Choiſée." Bayle then recapitulated this diſpute, and examined it more thoroughly; and Le Clerc replied once more in the ninth volume of his " Bibliotheque Choiſée," and ſo it ended. We have been the more particular in our account of theſe diſputes between Bayle and Le Clerc, that the curious reader, if he has a mind to examine them, may know how to purſue the ſeveral tracts, as they lie ſcattered in the works of each, in a regular and connected order: and they are well worth examining, not only for the ſake of the ſubjects which are important, but becauſe they ſet forth and illuſtrate the reaſoning talents of two very eminent and uncommon men.

Continuation des penſees diverſes, &c. §. 21.

For

For the ſake of exhibiting theſe diſputes with Bayle in one entire connected view, we have overſhot many particulars in the hiſtory of Le Clerc. We return, and obſerve, that in 1700, he publiſhed his "Quæſtiones Hieronymianæ," in anſwer to Martinai a Benedictine monk, who a little before had publiſhed an edition of St. Jerom; and treated both Le Clerc and his uncle with great ſeverity, becauſe they had ſaid ſomething of that father's character and writings, which did not agree with his opinion of them. Le Clerc therefore in this piece juſtifies his criticiſm upon Jerom; maintains him not to be ſo ſkilled in the Greek and Hebrew languages as is pretended; and ſhews further, that Martinai, though a furious advocate for him, was not in the leaſt qualified for the taſk he undertook of publiſhing him, ſince in almoſt every page he makes egregious blunders.

Clerici, vita &c. p. 106.

In 1701, he publiſhed a ſecond volume of the "Parrhaſiana." The ſame year he gave the public an edition of "Heſiod;" and the year after, of Pedo Albinovanus's "Elegies and Fragments," and of Cornelius Severus's "Ætna and Fragments;" to which laſt he added the "Ætna of Bembus." Theſe works were intended chiefly for the uſe of his pupils at Amſterdam. The latter was publiſhed under the name of Theodorus Gorallus; and before it is a preface, ſetting forth the right method of explaining ancient authors, which drew upon him much cenſure and ill language from the verbal critics; from Burman in particular. In 1703, when the bookſellers at Amſterdam undertook to print an edition of St. Auguſtine's works, after the Paris edition, they applied to Le Clerc; who not only adviſed them to add, by way of improving and adorning it, the prefaces, notes, and diſſertations, which Eraſmus and other learned men had made upon that father, but alſo himſelf, at the ſame time, under the name of Johannes Phereponus, wrote critical and theological animadverſions upon St. Auguſtine, wherein he ſometimes commends and ſometimes cenſures him. This expoſed him again to the indignation of all the flaming advocates of the fathers; and Dr. Jenkin, maſter of St. John's college in Cambridge, and author of "The Reaſonableneſs of Chriſtianity," took him to taſk for it in a work, intituled, "Defenſio S. Auguſtini "adverſus J. Phereponi in ejus Opera Animadverſiones, "1707."

In 1703, he publiſhed a French tranſlation of the "New Teſtament, with explanatory Notes." This work made a great noiſe, and occaſioned him to be exclaimed againſt as

a Socinian. Some miniſters of Amſterdam did all they could to perſuade the magiſtrates to prohibit it, and the Walloon ſynods alſo endeavoured to have it ſuppreſſed; but neither of them ſucceeded in their attempts. The ſame year alſo, he began his "Bibliotheque Choiſée," by way of ſupplement to his "Bibliotheque Univerſelle," which had been dropped from 1693; and continued it to 1714. Then he began another work upon the ſame plan, intituled "Biblio-"theque ancienne & moderne," and continued it to 1728. Theſe "Bibliotheques" of Le Clerc may juſtly be deemed excellent ſtorehouſes of good and uſeful knowledge; and one may almoſt ſay, that there is hardly any queſtion of importance, relating to either ancient or modern, ſacred or profane learning, but the merits of it are canvaſſed in ſome of theſe volumes. Beſides critical accounts of books, many complete diſſertations are to be found in them; and not only ſo, but things of an hiſtorical nature, ſuch as memoirs, lives, and elegies of great men. The "Bibliotheque Univerſelle" conſiſts of 26 volumes, "Choiſée" of 28, and the "An-"cienne and Moderne" of 29; including the three volumes, which contain a general index to each "Bibliotheque." We may juſt obſerve, that theſe literary journals of Le Clerc were not written in any aſſuming or inquiſitorial manner, but with a ſpirit of impartiality and candour; which ſhewed him ſolicitous to do the ſtricteſt juſtice to every author, and to ſet him forth in the light in which he ought to be ſeen.

In 1709, he publiſhed an elegant edition, with notes of his own, of "Sulpicius Severus;" and alſo of "Grotius "de Veritate, &c." to which, beſides notes, he added a treatiſe "De eligenda inter Chriſtianos Diſſentientes ſenten-Ibid. p. 172. "tia." The ſame year he publiſhed, and dedicated to lord 175. Shaftſbury, the celebrated author of the characteriſtics, &c. "A Collection of the Remains of Menander and Phile-"mon;" a completer collection than had been made by Grotius and others; to which he added a new Latin verſion and notes. It is allowed by Le Clerc's friends, that he committed ſeveral errors in this work, which proceeded from his not having carefully enough attended to the metre; and therefore it is not ſurprizing, that the critics and philologers, who had long been at enmity with him, ſhould take the opportunity of falling foul upon him. The attack was begun by our learned Bentley, under the name of Philoleutherus Lipſienſis; whoſe cenſure, it is ſaid, we know not how truly, vexed Le Clerc to ſuch a degree, that it threw him into a fit of ſickneſs, which laſted ſeveral days. Bentley's

"Emenda-

"Emendationes," as they are called, of Le Clerc's edition were publiſhed at Utrecht in 1710, with a preface written by Burman; in which there is ſo much inhumanity and rancour, vented in the moſt abuſive language againſt Le Clerc, that perhaps the like was never crowded into thirty octavo pages. Burman had abuſed Le Clerc, in the preface to his "Petronius," publiſhed in 1709; and it was the nature of the man to be foul-mouthed, and to abuſe every body. Le Clerc did not think proper to make any reply to what Bentley and Burman had written againſt him; for, he ſays, there is no more neceſſity for anſwering always the calumnies of critics than of divines. The truth is, he plainly ſaw that he had given ſome reaſon for the exceptions that were made, and therefore thought it better to be ſilent. However, he received a defence of himſelf from an unknown perſon, who aſſumed the name of Philargyrius Cantabrigienſis; and publiſhed it in 1711, with a preface written by himſelf. This Philargyrius Cantabrigienſis is ſaid to have been Cornelius de Pauw; a gentleman, who diſtinguiſhed himſelf by philoſophical and critical publications.

Ibid. p. 189.

Some may be apt to wonder, that Le Clerc, who always expreſſed an high regard for the Engliſh nation, dedicated ſeveral of his principal works to the prelates and great men of it, and was ſo inſtrumental, by means of his "Biblio-"theques," in ſpreading, and withal ſo deſirous to ſpread, the abilities, learning, and merits of its ableſt writers throughout Europe, ſhould yet be ſo frequently attacked by ſome or other of its ſcholars and divines, as to ſeem almoſt the conſtant butt of its malice and reſentment. But let it be remembered, that Le Clerc's Arminian principles were directly oppoſite to the nonjuring and high church principles, which then prevailed much in England; that though he expreſſed a zeal for Chriſtianity, yet he abhorred any thing which looked like an hierarchy; and that hence he was often led to ſpeak favourably, and perhaps with ſome degree of approbation, of books publiſhed here, which were in the mean time, together with their authors, anathematiſed by our own divines. Tindal's "Rights of the Chriſtian Church," which came out in 1706, affords a memorable inſtance. A book was never publiſhed more vexatious to the Engliſh clergy than this; yet Le Clerc, in his "Bibliotheque Choiſée" of the ſame year, not only approved, but even epitomiſed and recommended it in the ſtrongeſt terms imaginable. It may be remembered alſo, that, about the ſame time, or perhaps a little before, there was a ſcheme formed among ſome great

Tom. x. p. 305.

great perſonages, to bring Le Clerc over to England, and to make a better proviſion for him than he enjoyed at Amſterdam: for this ſome affirm to have been one cauſe of the jealouſy and ill-will conceived againſt him, and to have drawn upon him ſome attacks, which might otherwiſe not have been made; that from Bentley in particular. Be that as it will, the following extract will throw great light upon what has been ſaid. It is the concluſion of "A preliminary "Diſcourſe," written by Hickes, to a book printed in 1709, and called "Spinoza revived:" or, "A Treatiſe proving the "Book, intituled, The Rights of the Chriſtian Church, to "be the ſame with Spinoza's Rights of the Chriſtian Clergy, "and that both of them are grounded upon downright Athe-"iſm." It runs thus: "As to the appendix, in which the "author of this Treatiſe hath conſidered Mr. Le Clerc's "character of the book of the Rights, I ſhall ſay no more "than to expreſs my ſatisfaction, that divine providence hath "raiſed up ſo many of late among us, to animadvert upon "the looſe and dangerous notions of that foreign writer; "and what diſſervice he hath done the Chriſtian religion, "by recommending many other as pernicious books as that "in his Bibliotheque choiſée, and by taking all occaſions, "in his other writings, to derogate from the authority of "catholic tradition, or the conſentient doctrine and prac-"tice of the ancient univerſal church. He hath already "done much harm to the church of England, of which I "pray God to make him ſenſible: and if at ſuch a diſtance "he hath infected like the plague, how would the contagion "ſpread round about him, ſhould he come with all his lati-"tudes, wit, and learning, to converſe amongſt us? But "whatever deſires or deſigns he hath had, or encouragement "he may have received to come, I hope our Almighty "Guardian will keep him from the Britiſh iſle: or, if he "ſhould ſuffer him to come among us, that his good pro-"vidence will not ſuffer him to be preferred till he hath "made ſatisfaction to Chriſtianity, to its Lord and Law-"giver, and to its prieſts and ſacraments, by renouncing the "unchriſtian principles and doctrines of the book of Rights, "which, with ſo much hearty affection, and ſo little ſenſe "and judgement, he hath recommended to the world. If "the reader thinks this ſtroke upon him to be too ſevere, I "refer him to the appendix for my vindication; where he "will find an excellent account of his Spinoza principles, "and particularly, how he owns that atheiſt's account of "the original of mankind and the ſtate of nature, upon

" which he hath founded both civil and eccleſiaſtical ſocieties, " and by conſequence fundamentally ſubverts our conſtitu- " tion both in church and ſtate."

In 1710, he publiſhed a new edition of " Livy," in ten vols. 12mo, with notes of his own, and all the ſupplements of Freinſhemius corrected and amended: and the year after, the " Three dialogues of Æſchines Socraticus," to which he added his " Sylvæ philologicæ." Limborch dying in 1712, Le Clerc made his funeral oration, and printed it. In 1716, he publiſhed in 4to, his " Eccleſiaſtical Hiſtory of " the two firſt Centuries," to which he prefixed uſeful prolegomena. This work, which is written in Latin, is very valuable; and many have wiſhed that he had carried it on. Some great men among the Arminians prevailed on Le Clerc to write in French " The Hiſtory of the United Provinces, " from the Birth of the Republic to the Peace of Utrecht, " and the Concluſion of the Barrier Treaty in 1716:" and he publiſhed three volumes of this work, the firſt in 1723, the two latter in 1724. Beſides theſe various works of his own, he reviſed and corrected, and frequently added preſaces and notes to the works of others, which were publiſhed under his inſpection. In this manner he publiſhed Cotelerius's edition of the " Patres apoſtolici," in 1698; Petavius's work " De Theologicis dogmatibus," in 1700; Martinius's " Lexicon philologicum," in 1701; Petavius's " Rationa- " rium temporum, in 1703; Sanſon's " Geographia ſacra," and Bontrerius's edition of the " Onomaſtrion urbium & lo- " corum ſacræ Scripturæ," in 1704; Sanſon's " Atlas an- " tiquus," in 1705; " Eraſmi opera omnia," ten vols. from 1703 to 1707; and the works of Vavaſor, in 1709. It appears by the vaſt number of books Le Clerc publiſhed, that he was a very laborious as well as a very learned man. He would have been a more correct writer, if he had written leſs, and taken more pains with what he wrote. His works however every where abound with good ſenſe and found learning; and the greateſt part of them will be valued while liberty and literature ſhall maintain their ground in Europe.

See the catalogue of Le Clerc's works to the year 1711, at the end of his life.

He always enjoyed a very good ſtate of health till 1728; when he was ſeized with a palſy and fever, which deprived him of ſpeech, and almoſt of memory. The malady increaſed daily; and after ſpending the ſix laſt years of his life with little or no underſtanding, he died Jan. 8, 1736, in his 79th year. He had been married in 1691, when he was about 34 years old; and his wife, who was the daughter of Gregorio

Gregorio Leti, had brought him four children, who all died young. Le Clerc was an honeſt, candid, good kind of man; not ambitious of either honours or riches. He had very uncommon natural parts, and very uncommon acquirements; yet we do not find, that the love of fame or vain-glory ever tempted him to play looſe with his friends or with truth. He was ſatisfied with a competency of fortune, if indeed he could be ſaid to have it; and though one is ready to ſuſpect, that he was driven to write ſo much for the ſake of the profits attending it, yet he tells us in that life which he wrote of himſelf to 1711, and to which we have in this article conſtantly appealed, that he had received for all his labours little elſe from the bookſellers than books. Whatever projects might be on foot for his coming into England, they do not ſeem to have been begun on his ſide: for he always appeared happy in the ſtudious and philoſophic eaſe which he enjoyed at Amſterdam, dividing his time between his pupils and his books. Upon the whole, he was a very excellent and valuable man; and religion and learning have both been infinitely obliged to him.

CLEVELAND, or rather CLEIVELAND* (JOHN), a noted loyaliſt and popular poet in the reign of Charles I. was ſon of the Rev. Thomas Cleiveland, M. A. ſome time vicar of Hinckley, and rector of Stoke, in the county of Leiceſter [A]. John, who was his eldeſt ſon, was born in 1613,

From the Biog. Brit. and authentic information.

* So he and his family ſpelt their name themſelves.

[A] Of whom we have the following eulogium in Walker's "Sufferings of the Clergy," p. 221. "He was a very great ſufferer, [for epiſcopacy, &c.] was father to the famous John Cleaveland the poet, and had, at the time of his ſequeſtration, nine [eight] children, (ſeveral of which, beſides the poet, were ſufferers alſo); but how many of them were then provided for, I know not. He was diſpoſſeſt by the committee of Leiceſter, died in October 1652, and was a very worthy perſon, and of a moſt exemplary life."

He was of an ancient family in Yorkſhire, that derived their name from that tract of country in the North-Riding, which is ſtill called CLEVELAND, wherein they had formerly large poſſeſſions, as may be ſeen in Dr. Naſh's "Hiſtory of Worceſterſhire, 1782," fol. vol. II. p. 94, 95; and in Nichols's "Hiſtory of Hinckley, 1783," 4to, p. 135, where their genealogy is inſerted at large. One of the poet Cleiveland's brothers, Joſeph, had iſſue, which ſettling in Liverpool, acquired there a large fortune; and two of this family repreſented that borough in parliament, viz. John Cleiveland, Eſq; (ſon of Joſeph) in 1710, and Wm. Cleiveland, Eſq; his ſon, in 1722. Another of the poet's brothers, William, was rector of Oldbury and Quat, near Bridgnorth, in Shropſhire, and dying in 1666, left a ſon, who was grandfather of the Rev. William Cleiveland, M. A. now rector of All-ſaints pariſh in Worceſter; and four daughters, whereof the youngeſt was grandmother of Dr. Percy, the preſent biſhop of Dromore in Ireland. A ſiſter of theirs, Elizabeth, married Mr. William Iliff, of Hinckley, from whom are deſcended a reſpectable family, to which, by marriage, is allied the ingenious author of the "Hiſtory of Hinckley" above-mentioned: a work to which this article is indebted for many curious particulars.

Naſh's Hiſt. of Worceſterſhire, vol. II. p. 318, 319.

1613, at Loughborough*, where his father was then assistant to the rector; but he was educated at Hinckley, under the Rev. Richard Vynes, a man of genius and learning, who was afterwards as much distinguished among the Presbyterian party as his scholar was among the Cavaliers [B]. In his 15th year our poet was removed to Cambridge, and admitted of Christ's college, Sept. 4, 1627, where he took the degree of B. A. in 1631. He was thence transplanted to the sister foundation of St. John's college in the same university, of which he was elected fellow March 27, 1634, and proceeded to the degree of M. A. in 1635. Of this society he continued many years a principal ornament, being one of the tutors, and highly respected by his pupils, some of whom afterwards attained to eminence [C]. By the statutes of that college, he should have taken holy orders within six years after his being elected fellow: but he was admitted on the Law line (as the phrase there is) November 25, 1640; and afterwards on that of Physic, January 31, 1642; which excused him from complying with this obligation; though it does not appear that he made either law or physic his profession, for remaining at college, he became the rhetoric reader there, and was usually employed by the society in composing their speeches [D] and epistles to eminent

* Baptized June 20, 1613. Loughborough Register.

Register of St. John's.

[B] David Lloyd, in his "Memoirs "of Persons who suffered for King "Charles I. 1668," fol. p. 617, tells us, that Cleiveland owed "the heav-"ing of his natural fancy, by choicest "elegancies in Greek and Latin, more "elegantly Englished, (an exercise he "improved much by,) to Mr. Vines, "there school-master."

Of this learned person, who was afterwards one of the assembly of divines, the reader will find a particular account in the "History of Hinckley," so often quoted, p. 141; and see the article VYNES hereafter.

* In some copies erroneously printed W. D.

[C] One of these, John Lake, D.D. sometime fellow of St. John's college, Cambridge, had, "before he was com-"plete 13 years of age, been commit-"ted there to the tuition of the famous "Mr. Cleiveland, for whose memory he "always retained a great reverence;" and under whose instructions he so far profited, that he became successively vicar of Leeds, and bishop of Man, Bristol, and Chichester. "He and his "friend Dr. [Samuel] Drake, vicar "of Pontefract," who had been fellow of St. John's college, and borne arms in the garrison at Newark, collected their tutor's compositions into one volume, which they intituled, "Cleve-"landi Vindiciæ, or Cleveland's ge-"nuine Poems, Orations, Epistles, &c. "purged from the many false and spu-"rious ones, &c. Lond. 1677," 8vo. Prefixing to it his life and parentalia, and a dedication (signed with the initials of their names, J. L. and S. D.*) to Francis Turner, D. D. then master of St. John's college, but afterwards successively bishop of Rochester and Ely, who is believed to have been a pupil of Cleveland's also.—In St. John's college Cleiveland lived "about nine years, "the delight and ornament of that "society." To the service he did it "the library oweth much of its learn-"ing, the chapel much of its pious "decency, and the college much of "its renown." Life by Bp. Lake, &c. prefixed to his Poems, 1677, 8vo.

Nichols's History of Hinckley, 4to. p. 139.

[D] One of these was spoken before Charles I. and his son the prince of Wales, at St. John's college in Cambridge: with which the king was so well pleased, that after it was over, his majesty "called for him, and (with "great

eminent perſons (of which ſpecimens may be ſeen in his works) being in high repute at that time, for the purity and terſeneſs of his Latin ſtyle. He alſo became celebrated for his occaſional poems in Engliſh, and, at the breaking out of the civil wars, is ſaid to have been the firſt champion that appeared in verſe for the royal cauſe; which he alſo ſupported by all his perſonal influence: particularly by exerting his intereſt in the town of Cambridge, to prevent Oliver Cromwell (then an obſcure candidate, but ſtrongly ſupported by the Puritan party) from being elected one of its members. Cromwell's ſtronger genius in this, as in every other purſuit, prevailing, Cleiveland is ſaid to have ſhown great diſcernment, by predicting at ſo early a period, the fatal conſequences that long after enſued to the cauſe of royalty [E]. The parliament party carrying all before them in the eaſtern counties, Cleiveland retired to the royal army, and with it to the king's head quarters at Oxford, where he was much admired and careſſed for his ſatyrical poems on the oppoſite faction, eſpecially for his ſatire on the Scottiſh covenanters, intituled, "The Rebel Scot [F]." In his abſence he was deprived of his fellowſhip, Feb. 13, 1644, by the earl of Manchester, who, under the authority of an ordinance of parliament, for regulating and reforming the univerſity of Cambridge, ejected ſuch fellows of colleges, &c. as refuſed

Life by Bp. Lake, &c. *ubi ſupra.*

From the Regiſters of St. John's college, which correct the erroneous date in Walker's Sufferings, &c.

"great expreſſions of kindneſs) gave "him his hand to kiſs, and com-"manded a copy to be ſent after him "to Huntingdon, whither he was haſ-"tening that night." This, according to Winſtanley, was in 1642. But a MS. dates it in 1641.

[E] For this fact we are indebted to the authors of his life, prefixed to his works, in 1677, who having obſerved, that "no man had more ſagacious "prognoſtics," tell us, that after the election was over, Cleiveland ſaid, "with much paſſionate zeal, That "ſingle vote had ruined both church "and kingdom." Whence it ſhould ſeem, that Cromwell gained this ſeat in parliament by the majority of one vote only.

The ſame writers mention another inſtance of his being "*Vates* in the "whole import of the word, both poet "and prophet." When the king withdrew from Oxford, and ſurrendered himſelf to the Scots army, "upon ſome "private intelligence three days before "the king reached them, Cleiveland "foreſaw the pieces of ſilver paying "upon the banks of Tweed, and that "they were the price of his ſove-"reign's blood, and predicted the tra-"gical events."

[F] Cleiveland had been before at Oxford in 1637, and was then incorporated M. A. with ſeveral other Cambridge men. But now his ſarcaſtic attacks on the oppoſite party would make him exceedingly popular there, eſpecially the ſatire abovementioned. Of which we have the following proof: while he was now at Oxford he had his portrait painted by Fuller (a three-quarter's length, now in poſſeſſion of his great-nephew the biſhop of Dromore) wherein he is drawn holding a paper, inſcribed "The Rebel Scot." An engraving from it is prefixed to the VIIth volume of Nichols's "Select "Collection of Miſcellany Poems, "1781," 12mo; where ſeveral of Cleiveland's poems are reprinted, and particularly "The Rebel Scot;" which was, however, evidently intended by the author for a party rather than a national ſatire, as appears by his excepting the loyal Scots, &c.

to take the ſolemn league and covenant. From Oxford Cleiveland was appointed to be judge-advocate in the garriſon at Newark, under Sir Richard Willis the governor, and has been commended for his ſkilful and upright conduct in this difficult office [G], where he alſo diſtinguiſhed his pen occaſionally, by returning ſmart anſwers to the ſummons, and other addreſſes to the garriſon. Newark, after holding out the laſt of all the royal fortreſſes, was at length, in 1646, by the expreſs command of the king (then a priſoner in the Scots army), ſurrendered upon terms, which left Cleiveland in poſſeſſion of his liberty [H], but deſtitute of all means of ſupport, except what he derived from the hoſpitality and generoſity of his brother loyaliſts, among whom he lived up and

See his works, edit. 1677, p. 119, &c. and edit. 1687.

See below, note [I].

[G] "His next ſtage was the garriſon of Newark, where he was judge-advocate, until the ſurrender: and by an excellent temperature of both, was a juſt and prudent judge for the king, and a faithful advocate for the country." Life by Bp. Lake, &c. prefixed to edit. 1677.

The biſhop of Dromore has in his poſſeſſion an authentic copy of the commiſſion, (ſigned by Charles I. with his *own hand*) dated at "our Court at Newarke," October 12, 1645, by which Sir Richard Willis the governor, and other commiſſioners therein mentioned, are impowered to puniſh all offences committed by the ſoldiers, and to determine all differences between them and the countrymen by martial law.

A particular reaſon for fixing Cleiveland in the garriſon at Newark, has been produced by the ingenious and diligent hiſtorian of Hinckley, from a periodical publication of the oppoſite party, intituled, "The Kingdomes Weekly Intelligencer," No. 101. p. 811, for Tueſday, May 27, 1645. "But to ſpeak ſomething of our friend Cleveland, that grand malignant of Cambridge, we heare that he is now at Newarke, where he hath the title of advocate put upon him. His office and employment is, to gather all the colledge rents within the power of the king's forces in thoſe parts, which he diſtributes to ſuch as are turned out of their fellowſhips at Cambridge for their malignancie. If the royal party be thus careful to ſupplie their friends, ſure it is neceſſary to take ſome courſe to relieve thoſe who are turned out of their houſes and livings for adhering to the parliament."

See p. 136, and in the Appendix to VIIth vol. of "A ſelect Collection of Miſcellany Poems, 1781," 12mo, by the ſame editor.

From a collection of old pamphlets and journals during the great rebellion between 1639 and 1660, and ſorted by Mr. Carte, in Sir John Hinde Cotton's library at Madingley, near Cambridge.

[H] On the occaſion of this ſurrender, a writer in the "Critical Review" has given us a remarkable ſtory, which is thus introduced:

"Mr. Granger ſays, that Cleiveland never was in holy orders; Lloyd tells us, that he was fellow of St. John's, and that he was turned out of his fellowſhip. Be that as it will, his famous ſatire againſt the Scotch rendered him extremely obnoxious to that nation, and he happened to be taken priſoner by a party of their troops in the north, commanded by David Leſley, afterwards Lord Newark. Being diſcovered by the papers he had about him, the officers who took him, gave him an aſſurance of the gallows; and Cleiveland received the news with that magnanimity and pride, which is the concomitant of great ſelf-conſequence; for he conſoled himſelf with the thoughts of dying a martyr in the cauſe of his ſovereign, and having his name tranſmitted to poſterity with peculiar encomiums in the annals of loyalty. He was introduced, with ſome other priſoners, to Leſley, who could neither read nor write, and who awarded to each his proper fate, by hanging, whipping, or impriſoning. When it came to be Cleiveland's turn, he preſented himſelf at the bar with a conſcious

and down ſome years, obſcure and unnoticed by the ruling party, till in November, 1655, he was ſeized at Norwich, as "a perſon of great abilities," adverſe and dangerous to the reigning government [1]; and being ſent to Yarmouth, he was there impriſoned for ſome time, till he ſent a petition to the lord-protector, wherein the addreſs of the writer hath been much admired; who, while he honeſtly avows his principles, has recourſe to ſuch moving topics, as might ſoothe

"conſcious dignity, and his enemies "did not fail to aggravate his offences, "producing at the ſame time a bundle "of verſes. 'Is this all, ſaid the ge- "neral, ye have to charge him with? "for ſhame, for ſhame! let the poor "fellow go about his buſineſs, and ſell "his ballads.' This contemptuous "ſlight affected Cleiveland ſo much, "that he is ſaid to have drowned the "remembrance of it in ſtrong li- "quors, which haſtened his death. It "appears, however, by Thurloe's pa- "pers, that Cleiveland was a perſon "of note amongſt the royaliſts, and "that he had a place of ſome conſe- "quence in their army."

As this article was attributed to Mr. Guthrie (a countryman of Leſley's), ſhall we ſuppoſe that he took this method to be revenged on the author of the "Rebel Scot?" — It is ſtrange, however, that quoting Thurloe (ſee note [1]), he ſhould not have obſerved that Cleiveland was, nine years after the ſurrender of Newark, poſſeſſed of ſo much health and vigour, as to alarm the adverſe government: being at laſt cut off by an epidemical diſeaſe, after he had a dozen years ſurvived this pretended ſuicide of himſelf by *ſtrong liquors*.

[1] We have the following heads of his examination preſerved in Thurloe's "State Papers, 1742," folio, vol. IV. p. 185.*

"Major-General Haynes, &c. to the "preſident of the council.

"May it pleaſe your lordſhip,

"IN obſervance to the orders of his "highneſs and council, ſent unto us, "we have this day ſent to the garriſon "of Yarmouth one John Cleveland, "of Norwich, late judge-advocate at "Newark, who we have deemed to be "comprized within the ſecond head.

"The reaſons of judgment are;

*"1. He confeſſeth, that about a "year ſince he came from London to "the city of Norwich, and giveth no "account of any buſineſs he hath there, "only he pretends, that Edw. Cooke*, "Eſq; maketh uſe of him to help him "in his ſtudies.

"2. Mr. Cleveland confeſſeth, that "he hath lived in Mr. Cooke's houſe "ever ſince he came to the ſaid city; "and that he but ſeldom went into the "city, and never but once into the "country. Indeed his privacy has "been ſuch, that none, or but few, "ſave Papiſts or Cavileeres, did know "that there was any ſuch perſon reſi- "dent in theſe parts.

"3. For that the place of the ſaid "Mr. Cleveland his abode, viz. the "ſaid Mr. Cooke's, is a family of no- "torious diſorder, and where Papiſts, "delinquents, and other diſaffected "perſons of the late king's party do "often reſort, more than to any fami- "ly in the ſaid city or county of Nor- "folk, as is commonly reported.

"4. Mr. Cleveland liveth in a gen- "teel garbe; yet he confeſſeth, that "he hath no eſtate but 20 l. per an- "num allowed by two gentlemen, "and 30 l. per annum by the ſaid Mr. "Cooke.

"5. Mr. Cleveland is a perſon of "great abilities, and ſo able to do the "greater diſſervice: all which we hum- "bly ſubmit, and remain

"Your honour's

"Truly humble ſervants,

| | |
|---|---|
| H. Haines, | H. King, |
| Rob. Woode, | Richard Copeman, |
| Edw. Warde, | John Balleſtone, |
| Bram. Gurdon, | Ro. Swallowe, |
| Nich. Beil, | Ralph Woollmer, |
| Nich. Salter, | Richard Harbie. |
| Tho. Garett, | William Stewart. |

Norwich, Nov. 10, 1655."

* Was not this the anceſtor of the late earl of Leiceſter, ld. viſc. Coke, of Holkam, in Norfolk, &c.?

his oppreſſor, and procure his enlargement [K]: in which he was not diſappointed, for the protector generouſly ſet him at liberty, diſdaining to remember on the throne, the oppoſition he had received in his canvaſs for parliament as a private burgeſs. Cleiveland thence retired to London, where he is ſaid to have found a generous Mæcenas *, and, being much admired among all perſons of his own party, became member of a club of wits and loyaliſts, which Butler, the author of "Hudibras," alſo frequented [L]. Cleiveland then lived in chambers at Gray's-inn (of which Butler is ſaid to have been a member), and, being ſeized with an epidemic intermitting fever, died there on Thurſday morning, April 29, 1658. His friends paid the laſt honours to his remains by a ſplendid funeral: for his body was removed to Hunſdon-houſe, and thence carried for interment, on Saturday, May 1, to the pariſh church of St. Michael Royal, on College-hill, London [M], followed by a numerous attendance of perſons eminent for their loyalty or learning: to whom his funeral ſermon was preached by his intimate friend Dr. John Pearſon, afterwards biſhop of Cheſter, author of the learned "Expoſition of the Creed [N]."

* The name of this friend is no where mentioned.

Life by Bp. Lake, &c. to edit. 1677.

Cleiveland has had the fate of thoſe poets, who, "paying "their court to temporary prejudices, have been at one "time too much praiſed, and at another too much neglect-"ed." Both his ſubjects, and his manner of writing, made his poems extremely popular among his contemporaries, but

Dr. Johnſon's Life of Cowley.

[K] This Lloyd, ſeems to hint, was a ſingular inſtance, and therefore the greater compliment paid to the petitioner. His words are (ſpeaking of the petition) "the only thing that ever I "heard wrought upon him, that had "been too hard for all ſwords."

The reader, who may be deſirous to ſee a compoſition of ſo delicate a nature, yet ſo ſucceſsful in its effect, is referred to the works of Cleiveland; or to the "Hiſtory of Hinckley," where it accompanies his memoirs.

[L] Butler was a great admirer of Cleiveland's wit; and has copied many of his images and thoughts into his celebrated poem abovementioned. The learned and ingenious Dr. Farmer has in his poſſeſſion a copy of Cleiveland's poems, in which he has marked many paſſages that have been imitated in "Hudibras." From this judicious critic a more compleat commentary of that mock-heroic poem could be given, than the world has yet ſeen.

[M] The "church of St. Michael "Royal, commonly called College-"Hill, (becauſe Whitington-College "ſtood there)," was about that time the receptacle of the laſt remains of ſeveral eminent loyaliſts, as we are informed by A. Wood, Ath. Oxon. vol. II. See his account of Robert Waring, ſub ann. 1658.—It was deſtroyed in the fire, 1666.

[N] "Dr. John Pearſon, his good "friend, preached his funeral ſermon; "who rendered this reaſon, why he "cautiouſly declined all commending "of the party deceaſed, becauſe ſuch "praiſing of him would not be adequate to any expectation in that audience; ſeeing ſome, who knew him "*not*, would think it far above him, "while thoſe who *knew* him, muſt "know it far below him."

Lloyd's Mem. p. 618.

entirely

entirely forgotten and disregarded since. For his manner, he excelled among that class of writers, so much admired in the last century, whom our great critic has aptly termed "Metaphysical Poets," who abound with witty rather than just thoughts, with far-fetched conceits, and learned allusions, that only amuse for a moment, utterly neglecting that beautiful simplicity and propriety, which will interest and please through every age. For his subjects he generally chose the party disputes of the day, which are now no longer understood or regarded. Contemporary with Milton, he was in his time exceedingly preferred before him; and Milton's own nephew tells, he was by some esteemed the best of the English Poets [o]. But Cleiveland is now sunk into oblivion, while Milton's fame is universally diffused. Yet Milton's works could, with difficulty, gain admission to the press, at the time when it was pouring forth those of Cleiveland in innumerable impressions. But behold the difference! The press now continually teems with re-publications of the "Paradise Lost, &c." whereas the last edition of Cleiveland's works was in 8vo, 1687 [p]. Idem, ubi supra.

[o] This is Edward Philips, who, in his "Theatrum Poetarum," or "Compleat Collection of the Poets, "1675," 12mo, p. 104, has the following article:

"John Cleaveland, a notable high-"soaring witty loyalist of Cambridge, "whose verses in the time of the civil "war, begun to be in great request, "both for their wit and zeal to the "king's cause, for which indeed he "appeared the first, if not only, emi-"nent champion in verse against the "Presbyterian party; but most especi-"ally against the Kirk and Scotch cove-"nant, which he prosecuted with such "a satirical fury, that the whole na-"tion fares the worse for it, lying un-"der a most grievous poetical censure. "In fine, so great a man hath Cleave-"land been in the estimation of the "generality, in regard his conceits "were out of the common road and "wittily far-fetcht, that grave men, in "outward appearance, have not spared, "in my hearing, to affirm him the BEST "OF ENGLISH POETS; and let them "think so still, whoever please, pro-"vided it be made no article of faith."

[p] This is the last and most compleat edition of his works (for, if there is any of later date, it is only this with the title-page re-printed). This edition, 1687, is made up of the following separate publications. The first part from "Cleiveland's Vindiciæ," containing only genuine pieces collected by J. L. and S. D. as is described above in note [c]: The second part from "J. Cleiveland revised: Poems, Ora-"tions, and Epistles, and other of his "genuine incomparable Pieces; with "some other exquisite Remains of the "most eminent Wits of both Univer-"sities, that were his Contempora-"ries." This second edition, &c. Lond. 1661, 12mo, (with a curious preface, signed E. Williamson, Newark, Nov. 1658, in which he speaks of "the "intimacy he had with Mr. Cleave-"land before and since these civil "wars," and of that poet's "ever-to-"be honoured friend of Gray's-inn," who was probably the Mæcenas mentioned by Wood.) To these is added a third piece, being the History of Wat Tyler's Insurrection, under the quaint title of "The Rustic Rampant, "&c." In the second part of this edition, 1687, the notice is suppressed, which occurred in the original title-page and preface, that this part contained, "other Remains of eminent "Wits, &c." which is indeed the case with The first edit. was in 1659, 12mo. See p. 472.

with moſt of the poems in it, only a few of them being of Cleiveland's own writing.

See the Hiſt. of Hinckley, p. 140.

But to ſhow how popular Cleiveland was among his contemporaries, we ſhall here juſt enumerate the ſeveral editions, which were printed with more or fewer of his pieces, in 1647, 1651, 1653, 1654 twice, 1658, 1659, 1660, 1663, 1667, 1668; and then in 1677 (which laſt date, Wood ſays, he has ſeen miſprinted 1617; but the writer of this note has now before him two copies of this edition, containing ſome variations, yet both rightly dated 1677). Laſtly, in 1687, in 8vo.

CLUVERIUS (PHILIP), a celebrated geographer, was born of an ancient and noble family at Dantzic, in 1580. He was educated by his father with a great deal of care, and ſent to Leyden to ſtudy the civil law. But Cluver had no inclination at all for law; his genius led him early to the love of geography; and therefore Joſeph Scaliger is ſaid to have adviſed him to make that his particular ſtudy, and not to do violence to his inclinations any longer. This advice was followed; upon which Cluver preſently ſet out for the Low Countries, in order to take a careful ſurvey of them: but paſſing through Brabant, for the ſake of paying a viſit to Juſtus Lipſius, he had the misfortune to be robbed, which obliged him to return immediately to Leyden. Meanwhile his father was grown quite angry at him for deſerting the ſtudy of the law, and refuſed to furniſh him with money; which drove him to bear arms, as he afterwards did two years in Hungary and Bohemia. It happened at that time, that the baron of Popel, who was his friend, was arreſted by an order from the emperor; and thinking himſelf extremely ill uſed, he drew up a kind of manifeſto by way of apology, which he ſent to Cluver to tranſlate into Latin. This Cluver did for him, and cauſed it to be printed at Leyden; which ſo diſpleaſed the emperor, that he complained by his ambaſſador to the States, and had Cluver arreſted. Cluver however was ſoon ſet at liberty: upon which he returned to his geographical ſtudies; and that nothing might be wanting to perfect him in them, he travelled through ſeveral countries: through England, France, Germany, and Italy. He was alſo a prodigious linguiſt, being able to talk with eaſe and fluency, as we are told, no leſs than ten languages. He died at Leyden 1623, only 43 years old.

Cluver publiſhed in his life-time, "De tribus Rheni alveis. "Germania antiqua. Sicilia antiqua. Italia antiqua:" and Voſſius publiſhed after his death another work, intituled, "Introductio in univerſam Geographiam tam veterem quam "novam, &c." But, as Cellarius obſerved, there is not that nicety and exactneſs ſhewn in this laſt work, as in his former; eſpecially in his "Italia Antiqua," and "Sicilia Antiqua."

COBDEN

COBDEN (EDWARD) D. D. and chaplain in ordinary to George II. was early in life chaplain to Bp. Gibſon, to whoſe patronage he was indebted for the following preferments; viz. the united rectories of St. Auſtin and St. Faith in London, with that of Acton in Middleſex, a prebend in St. Paul's, another at Lincoln, and the archdeaconry of London, in which laſt he ſucceeded Dr. Tyrwhit in July 1742. His earlieſt publication was, "A Letter from a Miniſter to "his Pariſhioner, upon his building a Meeting-houſe," 8vo. "A ſhort Character of Mrs. Jeſſop, Widow of the late "Rev. Mr. Jeſſop of Temsford in Bedfordſhire, and Mo-"ther of Mrs. Cobden," is printed in his works. Seven of his Sermons are enumerated in Letſome's "Preacher's "Aſſiſtant;" and "A Charge to the Clergy of London, "April 22, 1746, with a ſhort Character of Dr. Roper," was printed in 1747. His celebrated ſermon, preached before the king at St. James's, Dec. 11, 1748, was intituled, "A Perſuaſive to Chaſtity." In an advertiſement the doctor obſerves, "that it having given occaſion to ſome unjuſt "cenſures, he thought proper to publiſh it, hoping that no-"thing in the ſentiment or expreſſion will be found unwor-"thy of the ſacred function of a preacher of the Goſpel, or "of the ſerious attention of a Chriſtian aſſembly." In 1748 he publiſhed an 8vo volume of "Poems on ſeveral Occa-"ſions," for the benefit of his curate's widow; in 1755, "An Eſſay tending to promote Religion," 8vo; and in 1756, "A Poem ſacred to the Memory of Queen Anne, "for her bounty to the Clergy," 4to. His whole works were collected by himſelf, in 1757, under the title of "Diſ-"courſes and Eſſays, in Proſe and Verſe, by Edward Cob-"den, D.D. Archdeacon of London, and lately Chaplain "to his Majeſty King George II. above Twenty-two years, "in which Time moſt of theſe Diſcourſes were preached "before him. Publiſhed chiefly for the uſe of his Pariſhion-"ers," one large 4to volume, divided in two parts. Of this volume 250 copies only were printed, 50 of which were appropriated to a charitable uſe. The firſt part of it contains 28 diſcourſes preached on various occaſions between the years 1720 and 1754 [A]; inſcribed to the pariſhioners of Acton, and of the united pariſhes of St. Auſtin and St.

Anecdotes of Bowyer, by Nichols.

[A] Among theſe is his "Concio "ad Clerum, xi. cal. Maii, 1752," and three ſermons preached *after* the noted one on "Chaſtity." The laſt time he preached before the king was Dec. 8, 1751. He reſigned his warrant for chaplain Nov. 23, 1752; after having delivered into his majeſty's hands his reaſons in writing for ſo doing.

Faith,

Faith, for whoſe ſervice they were chiefly compoſed. "As "age and infirmities," he tells them, "have even almoſt "diſabled me from inſtructing you in the pulpit (after fifty "years conſtant diſcharge of that duty) it is my deſire, to "preach to you ſomewhat longer from the preſs; that thoſe "things you have formerly heard, may be fixed deeper in "your memories, and copied out in your conduct. I am "in hopes, the intereſting relation we bear to each other, "will engage you to read them with candour, and conſider "them with attention. I can truly affirm, that I have given "you no other directions than what I have myſelf wiſhed "and endeavoured to follow." The ſecond part of the volume is a republication (with additions) of the poems already mentioned, and contains "An Eſſay ſacred to the Memory of "Queen Anne, for her Bounty to the Clergy;" with "An "Eſſay tending to promote Religion; inſcribed to Sir John "Barnard, in token of Reſpect for his Integrity in a cor-"rupted age." This eſſay, the author ſays, "is of a miſ-"cellaneous nature, conſiſting partly of verſe and partly of "proſe, and contains ſome queer antiquated notions con-"cerning the diſpoſal of eccleſiaſtical preferments." The immediate cauſe of it was the author's being diſappointed of a canonry of St. Paul's, to which he had "no other preten-"ſions but duty, juſtice, and reaſon, unleſs it were the ex-"ceeding convenience" of that preferment, as he had moſt of Pater-Noſter Row already under his care. "Another "reaſon," he ſays, "is, that as it is attended with riches, "it would at this time be very agreeable to let into my "barren paſtures [B] a ſmall rivulet from the ſtream of "plenty; and, as my little prebend in that church affords "me ſome money for bread, this would amply ſupply me "with butter. The laſt I ſhall mention is, that, as arch-"deacon of London, my place in the choir is next to that "of our worthy dean; and when ſtriplings are made reſi-"dentiaries, they are ſtill puſhing for precedence, which "they think they have a right to (and I never conteſted) as "moſt money includes moſt honour. Now the uniting a "canonry with the archdeaconry would prevent all diſputes, "and make matters quite eaſy, which would be an excellent

[B] "His income," he ſays, "was "but moderate (all his preferments "together not exceeding 350l. per "annum clear, which he would often "ſay was as much as he deſired, and "more than he deſerved. This in-"come, frugality and moderation con-"verted into plenty, and contentment "into happineſs.) And about this "time he met with loſſes amounting "to above 2000l. which reduced his "ſubſtance very low."

"thing

"thing in a cathedral: for clergymen, as well as others, "have a ſpice of ambition." In 1762 Dr. Cobden loſt his wife; whom he ſurvived little more than two years, dying April 22, 1764, aged more than 80.

COCKBURN (CATHERINE), the daughter of captain David Trotter, a Scots gentleman, and ſea commander in the reign of Charles II. was born in London, Auguſt 16, 1679. She gave marks of a genius for poetry, before ſhe had paſſed her childhood: and in her 17th year produced a tragedy called "Agnes de Caſtro," which was acted in 1695. This performance, and ſome verſes addreſſed to Congreve upon his "Mourning Bride" in 1697, laid the foundation of her acquaintance with that writer. In 1698, ſhe brought a ſecond tragedy upon the ſtage, and in 1701 a third tragedy and a comedy. She alſo joined about the ſame time with ſeveral other ladies in paying a tribute to the memory of Dryden, who was lately dead; and their poems were publiſhed together under the title of "The Nine Muſes." But poetry and dramatic writing were the leaſt of this lady's talents: ſhe had a great and philoſophic turn of mind, and began to project a defence of Locke's "Eſſay on the human Under-"ſtanding," againſt ſome remarks which had been made upon it at ſeveral times by Dr. Burnet of the Charter-houſe. This defence was finiſhed as early as Dec. 1701, when ſhe was but 22 years of age; and it was drawn up in ſo maſterly a way, and ſo much to the ſatisfaction of Mr. Locke, that he deſired Mr. King, afterwards lord high chancellor of England, to make her a viſit and a preſent of books. It is remarkable of this lady, that though born a Proteſtant, ſhe had yet, when very young, an intimacy with ſeveral conſiderable Popiſh families; and was ſeduced by them into the church of Rome, in which ſhe continued ſtedfaſt for many years. But now her mind was opened, and her way of thinking enlarged; and ſhe grew weary of that communion, which ſhe is ſuppoſed to have left in about 1707. In 1708, ſhe was married to Mr. Cockburn, ſon of Dr. Cockburn, an eminent and learned divine of Scotland; and after her marriage entirely diverted from her ſtudies for many years, by attending upon the duties of a wife and a mother. However, her zeal for Locke's character and writings drew her again into public, when ſhe vindicated his principles, concerning the reſurrection of the ſame body, againſt the injurious imputation of Dr. Holdſworth. She wrote two pieces upon this occaſion, the latter of which was not publiſhed till after her death. Her

Life prefixed to her works.

Her remarks upon ſome writers in the controverſy concerning the foundation of moral duty were begun in 1739; and finiſhed the year following. They continued in MS. till 1743, when they were publiſhed in "The Works of the "Learned," and "inſcribed with the utmoſt deference to "Alexander Pope, Eſq; by an admirer of his moral character." Dr. Rutherford's "Eſſay on the Nature and Obligations of "Virtue," which was publiſhed in 1744, ſoon engaged her attention, and appeared to her ſo very exceptionable, that ſhe reſolved to attempt a confutation of it. This ſhe drew up with great perſpicuity, ſpirit, and elegance, and tranſmitted her MS. to Mr. Warburton, who publiſhed it with a preface of his own, 1747. She died in 1749, in her 71ſt year, and was interred at Long Horſley near her huſband, who died a year before her: they had this ſhort ſentence on their tomb, "Let their works praiſe them in the gates. Prov. "xxx. 31." She was indeed a moſt uncommon lady; no leſs celebrated for her beauty in her younger years, than for her genius and accompliſhments. She was ſmall of ſtature, but had a remarkable livelineſs in her eye, and delicacy of complexion, which continued to her death. The collection of her works, lately exhibited to the world in two volumes, 8vo, is ſo inconteſtible a proof of the ſuperiority of her genius, as in a manner ſuperſedes all that can be ſaid of it. But her abilities as a writer, and the merit of her performances, will not have full juſtice done them, without duly attending to the peculiar circumſtances in which they were produced: her early youth, for inſtance, when ſhe wrote ſome; her very advanced age, and ill ſtate of health, when ſhe drew up others; the uneaſy ſituation of her fortune during the whole courſe of her life; and an interval of near 20 years in the vigour of it, ſpent in the cares of a family, without the leaſt leiſure for reading or contemplation: after which, with a mind ſo long diverted and encumbered, reſuming her ſtudies, ſhe inſtantly recovered its entire powers; and in the hours of relaxation from her domeſtic employments, purſued to their utmoſt limits ſome of the deepeſt inquiries, of which the human underſtanding is capable. The reader will eaſily conceive, that we have not enlarged too much upon this lady's merit, by only running over the titles of her works [A].

[A] Contents of the firſt volume. 1. "A Diſcourſe concerning a Guide "in Controverſy:" firſt publiſhed in 1707, with a preface by biſhop Burnet. —2. "A Defence of Mr. Locke's Eſ- "ſay on the human Underſtanding:" in 1702.—3. "A Letter to Dr. Holdſ- "worth, concerning the Reſurrection "of the ſame Body;" in 1726.—4. "A Vindication of Mr. Locke's Chriſ- "tian Principles, from the injurious "Imputations of Dr. Holdſworth:"

now

now firſt publiſhed.—5. "Remarks on "ſome Writers in the Controverſy "concerning the Foundation of moral "Obligation, with ſome Thoughts con- "cerning neceſſary Exiſtence; the Re- "ality and Infinity of Space; the Ex- "tenſion and Place of Spirits; and on "Dr. Watts's Notion of Subſtance;" in 1743.

Contents of the ſecond volume.

1. "Remarks on Dr. Rutherford's "Eſſay on the Nature and Obligations "of Virtue;" in 1747.—2. Miſcel- laneous pieces, now firſt printed. "A "Letter of Advice to her Son.—Sun- "day's Journal.—On the Uſefulneſs "of Schools and Univerſities.—On "the Credibility of the hiſtorical Parts "of Scripture.—On moral Virtue.— "Notes on Chriſtianity as old as the "Creation.—On the Infallibility of "the Church of Rome.—Anſwer to a "Queſtion concerning the Juriſdiction "of the Magiſtrate over the Life of the "Subject.—Remarks on Mr. Seed's "Sermon on moral Virtue.—Remarks "upon an Inquiry into the Origin of "human Appetites and Affections." —3. "Letters between Mrs. Cock- "burn and ſeveral of her Friends." —4. "Letters between Dr. Sharp, "Archdeacon of Northumberland, and "Mrs. Cockburn, concerning the "Foundation of moral Virtue."—5. "Fatal Friendſhip, a Tragedy."—6. "Poems on ſeveral Occaſions."

CODRINGTON (CHRISTOPHER), a brave ſoldier and admirable ſcholar, was born at Barbados in 1668, and had part of his education in that iſland. He afterwards came over to England, and was admitted a gentleman-commoner of Chriſt church in Oxford, 1685; where having taken a degree in arts, he was elected a probationer fellow of All Souls college in 1689. He became perfect, it is ſaid, not only in logic, hiſtory, and the ancient and modern languages, but likewiſe in poetry, phyſic, and divinity. Thus qualified, he went into the army, but without quitting his fellowſhip; and being a well-bred and accompliſhed gentleman, as well as a ſcholar, he ſoon recommended himſelf to the favour of king William. He was made captain in the firſt regiment of foot guards, and ſeems to have been inſtrumental in driving the French out of the iſland of St. Chriſtopher's, which they had ſeized at the breaking out of the war between France and England: but it is more certain, that he was at the ſiege of Namur in 1695. Upon the concluſion of the peace of Ryſwick, he was made captain-general and governor in chief of the Leeward Caribbee iſlands, in which office he met with ſome trouble: for in 1701, ſeveral articles were exhibited againſt him to the houſe of commons in England, but he was honourably acquitted from all imputations. In 1703, he was at the attack upon Guadaloupe, belonging to the French, in which he ſhewed great bravery, though that enterprize happened to be unſucceſsful. Some time after, he reſigned his government of the Leeward iſlands, and led a ſtudious and retired life. For a few years before his death, he chiefly applied himſelf to church-hiſtory and metaphyſics; and his elogiſt tells us, that "if he excelled in any thing, it

See his funeral ſermon, preached by W. Gordon, M.A. rector of St. James's in Barbados, printed at London in 1710.

"was

"was in metaphyſical learning, of which he was perhaps "the greateſt maſter in the world." He died in Barbados April 7, 1701, and was buried there the day following; but his body was afterwards brought over to England, and interred, June 19, 1716, in All Souls chapel, Oxford. Two Latin orations to his memory were ſpoken there by two fellows of that college; one by Digby Cotes, M. A. the univerſity orator at his interment, the other the next day by Edward Young, LL. B. at the laying the foundation ſtone of his library. Over his grave a black marble ſtone was ſoon after laid, with no other inſcription on it but, CODRINGTON.

Gordon, &c.

See Young's Works, Vol. VI.

By his laſt will, he bequeathed his two plantations in Barbados, and part of the iſland Barbuda, to the ſociety for propagating the goſpel in foreign parts; and left a noble legacy to All Souls college, of which he had been fellow. This legacy conſiſted of his books, which were valued at 6000l. and 10,000l. to be laid out; 6000l. in building a library, and 4000l. in furniſhing it with books. He was the author of ſome poems in the "Muſæ Anglicanæ," printed at London in 1741; and of a copy of verſes inſcribed to Sir Samuel Garth upon his "Diſpenſary." We will tranſcribe ſome of the firſt lines, as a ſpecimen of his talent that way.

Aſk me not, friend, what I approve or blame,
Perhaps I know not why I like or damn:
I can be pleas'd, and I dare own I am.

I read thee over with a lover's eye;
Thou haſt no faults, or I no faults can ſpy;
Thou art all beauty, or all blindneſs I.

Critics and aged beaux of fancy chaſte,
Who ne'er had fire, or elſe whoſe fire is paſt,
Muſt judge by rules, what they want force to taſte.

I would a poet, like a miſtreſs, try,
Not by her hair, her hand, her noſe, her eye,
But by ſome nameleſs power to give me joy.

The nymph has Grafton's, Cecil's, Churchill's charms,
If with reſiſtleſs fires my ſoul ſhe warms,
With balm upon her lips, and raptures in her arms.

Such is thy genius, and ſuch art is thine,
Some ſecret magic works in every line,
We judge not, but we feel the power divine.

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